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A

LETTER

TO

REV. EZRA S. GANNETT,

OF BOSTON,

OCCASIONED BY HIS

TRACT ON ATONEMENT.

By NEHEMIAH ADAMS,
PASTOR OF ESSEX STREET CHURCH, BOSTON.

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LETTER.

Rev. and Dear Sir,

My attention has been drawn to your Tract, entitled "Atonement," recently published by the American Unitarian Association. Its object is to show that "the popular doctrine of the atonement is condemned by reason, contradicted by scripture, and fruitful of evils which every one must lament." You "hold it therefore to be a duty to renounce and to expose it." p. 30.

Your tract appears at a time when the community is specially interested in the subject of religion. Every denomination of Christians holding the orthodox doctrine of the atonement, has lately had renewed evidence that faith in the vicarious sufferings and death of Christ, is efficacious, by the influence of the Holy Ghost, in turning men from "darkness to marvellous light." Many of other denominations, are also led to serious inquiry upon the subject of religion, and therefore, the opportunity, afforded by your tract, of exhibiting our views of what we consider a fundamental doctrine of the Gospel, is gladly embraced.

As you have not attempted an abstruse, metaphysical discussion of the subject before us, I shall avail myself of your example in giving a popular form to the present remarks.

The doctrine generally known as the atonement, you labor, in your tract, to disprove, and in its place to establish something to which you give the venerable name of that article of faith. Though you say that the word *atonement* occurs but once in the New Testament, and then that it might have been otherwise translated, you are evidently partial to the name; you affix it to your tract, and proceed to say, in the first sentence, "The scriptural doctrine of atonement is simple and intelligible."

But your readers are soon informed that the atonement taught in the Bible is nothing more than the at-one-ment of sinners with God. "It is the bringing together, the uniting, of those who had been separated." p. 3. You here resort to the old English use of the word *atone*, which in Chaucer, for example, is synonymous with *at-one*. The idea which is now universally excited by the word atonement, and which is associated with the use of the word in the Old Testament, you reject in this definition, and make the term signify nothing but harmony, reconciliation, at-one-ment. While the word properly includes this idea, it denotes moreover, in its general acceptation, *the means* by which reconciliation was effected, viz. the vicarious sufferings and death of Christ. This you reject in your explanation of the term.

If the title of your tract, then, were printed *At-one-ment*, and the word had been thus designated in your pages, it would give a fair exposition of your belief. It is a matter of gratitude, however, that it still seems necessary to greet the popular ear with the word *atonement*; but whether it is altogether expedient for one who rejects the atonement to call the system with which he

strives to subvert it, by the same name, is worthy of deliberation. Some may be led to think that you believe in that which they invariably associate with this familiar name, but which, in your view, "is irrational, unscriptural, and pernicious." In the use of this word under these circumstances, you are like a good man who should take an imported cask with a celebrated and favorite brand, and should offer his own mixture for sale in it, without removing the old stamp, because in his own opinion, his article is as good as that of the foreign house.

Some may think that these remarks are captious, and that we might with equal propriety object to your use of the word "Saviour," and "Christ," because you attach different meanings to them from us. The distinction between the two cases is obvious. Atonement, regeneration, election, and similar doctrinal words have become technical terms, the associations of men with them are fixed; and hyphens written in them, must be made audible, to destroy their present meaning. They who deny the things which these words confessedly denote in general usage, and who are seeking to subvert them, should, in common honesty, refrain from expressions which the multitude of the unreflecting and indiscriminating may interpret differently from the intended sense.

But waiving this, There are two things in your tract which it is my wish now to consider.

The first is, *Your misunderstanding and consequent misrepresentation of the Orthodox views of the atonement.*

The second is, *Your assertion that the doctrine of forgiveness through the vicarious sacrifice of Christ, is "irrational, unscriptural and pernicious."*

It would have been gratifying if the only cause of difference between us had appeared from your tract to be, a misunderstanding of our views. But though you greatly misunderstand and misrepresent us, your objection to the atonement is grounded, for the most part, upon a principle in it which we do admit, and hold to be essential to salvation, viz. the vicarious nature of the sufferings and death of Christ.

I. I shall endeavour to show that you misunderstand and consequently misrepresent the Orthodox views of the atonement.

After stating your views of the scriptural doctrine of atonement, as teaching that "God is reconciling the world unto Himself through Jesus Christ, — by faith in Him as the way — the way of doctrine promulgated, and obedience exemplified, and that upon the sinner's return to God in this way, God ceases to impute his sins unto him," — you proceed to say, this "is not the doctrine of the Christian church. Another doctrine of atonement prevails in which God is the party reconciled." p. 6. "It teaches that the Father was persuaded or enabled, (it is of little importance which word we take,) to exercise His mercy by the interposition of His Son." p. 27. Similar representations occur throughout the tract, all tending to make the impression that, in our view, God was originally unmerciful, but was influenced by Christ to show us mercy. These representations are interwoven with a correct statement of our faith, viz. that we regard the death of Christ as available to procure the forgiveness of sin; but the effect of these misrepresentations is not destroyed by that which is correct in your exposition of our belief. They rather serve to make the latter obnoxious; for you proceed to show from Scrip-

ture that God needed not to be reconciled, and then the natural inference is, that the popular doctrine of atonement is false!

Though you say, p. 10, that you shall chiefly confine yourself to the consideration of "the idea" that the death of Christ is represented by the Orthodox writers as "efficacious to procure pardon for the penitent," you do not omit to dwell, with much emphasis, on the alleged fact, that we represent God as having been prevailed upon by Christ to show us mercy. That you truly believe this to be a part of our faith appears not only from the sentences above quoted, but from the 20th page of your tract, where you endeavor to show, that the atonement as we teach it, is unscriptural, and then you say, "the Bible abounds with assurances of the placability of God. Almost every page contains, and some pages are written over with, the evidences of his willingness to forgive the penitent;"—just as though we did not believe and teach this,—and leaving the reader to infer that our views of the original feelings of God towards men, before Christ changed them, were those of unmingled anger. Others have chosen to express our supposed views of the matter by saying, that in our opinion, Christ bared his innocent head, and ran in between the Father and rebel men, beseeching Him to spare them, and offering to take the Father's wrath upon himself.

It would be an endless task to consider the various expressions and representations which particular believers in the atonement have used in speaking of the feelings of God towards man, and the influence of Christ in procuring pardon for us. But there are two writers who

have probably used expressions upon the subject as obnoxious to the unbelievers in the doctrine as any that have ever written. I refer to CALVIN and WATTS.

Calvin speaks of Christ as having "appeased the Father's wrath," "assuaged His anger," "reconciled God," "satisfied and atoned Him." Probably no expressions have ever been used by a believer in the atonement that could be more obnoxious than these to one who disbelieves the doctrine. I say this, because I wish to quote the strongest expressions of the kind, and to represent the terms in question, for the sake of argument, in the most unfavorable light. But Dr. Watts "is very bold and saith,"

> "Rich were the drops of Jesus' blood
> That calmed his frowning face;
> That sprinkled o'er the burning throne,
> And turned the wrath to grace. Hymn 108. II.
>
> "'Father, he cries, forgive their sins,
> For I myself have died;'—
> And then he shows his open'd veins,
> And pleads his wounded side." Hymn 12. II.
>
> "'Tis by the merit of thy death
> The Father smiles again;
> 'Tis by thine interceding breath
> The Spirit dwells with men." Hymn 148. II.

I propose now to inquire if Calvin and Dr. Watts believed that God was indisposed to mercy till Christ changed his disposition; whether He was angry, sullen, revengeful, implacable, till Christ represented to Him that he himself would bear the punishment of sinners, provided God would accept his sufferings and be satisfied. In other words, What were Calvin's and Watts's views of the original feelings of God towards our race?

I quote first from CALVIN. (Institutes, Book II. xviii. 2.)

"'God so loved the world that he gave his only begotten Son.' We see that the love of God holds the first place as the supreme and original cause," (of divine grace.) 'Not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins.' These words clearly demonstrate that to remove every obstacle in the way of exercising his love toward us, God appointed a method of reconciliation in Christ."

Again:—"We are informed that Christ is particularly appointed of God for the relief of miserable sinners."—B. II. xii. 4.

Again:—"Therefore the most merciful God when he determined on our redemption became himself our Redeemer." —Id.

Once more:—"The love of God the Father precedes our reconciliation in Christ; or rather, it is because he first loves us, that he afterward reconciles us to himself."—Book II. xvi. 3.

The quotations might be multiplied indefinitely, but further passages could not strengthen the impression which the preceding expressions give us that Calvin considered redemption as beginning with the Father, and that Christ did not change the disposition and feelings of God toward us.

Let us examine Dr. Watts on this point. It is, indeed, almost unnecessary; for you have more hymns by Dr. Watts, in your Psalmody, on the attributes and providence of God than from any other writer. In the twenty-ninth edition of a Unitarian hymn-book published in this city, I find that of ninety-four hymns on the above topics, thirty-four are from Watts.* The man that supplies us with so many devotional feelings and expressions in celebrating the *goodness* of God, cannot surely

* And the rest of them, with the exception of a very few, are from known Orthodox Christians.

be inconsistent with himself in his other hymns. But here are some which have no place in the collection to which I refer.

"I give immortal praise,
To God the Father's love,
For all my comforts here,
And better hopes above.
He sent his own eternal Son
To die for sins which man had done."

Hymn 38. III.

"Such was the pity of our God,
He loved the race of men so well,
He sent his Son to bear our load
Of sins, and save our souls from hell."

100. B. I.

"But when we view thy strange design,
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms;—

Here the whole Deity is known,
Nor dares a creature guess,
Which of the glories brightest shone,
The justice or the grace."

Worcester's Watts, 29th Sel.

"Let God the *Father* live
Forever on our tongues;
Sinners from *his first* love derive
The ground of all their songs." Hymn 28. III.

In view of these stanzas, can any candid man believe that Dr. Watts intended, in any of his hymns, to teach that Christ changed the Father's disposition toward us? But if he did not intend this, we naturally ask how it was that "Christ calmed his frowing face," "and turned his wrath to grace?" Moreover, if *Calvin* did not believe this, what does he mean by the words, "assuaged the Father's anger," "turned away his wrath," "pacified," "reconciled him?"

Calvin was sensible of the apparent inconsistency between these two classes of expressions, and accordingly we have his exposition and reconciliation of them in the most full and explicit manner. As no writer has ever expressed the same thing more clearly, and as the point is one of great practical importance, I shall give a large quotation.

In his Institutes, Book II. cxvi. 1, 2, he says,

"No man can descend into himself and seriously consider his own character, without perceiving that God is angry with him and hostile to him, and consequently he must find himself under a necessity of anxiously seeking some way to appease him, which can never be done without a satisfaction. For sinners, till they be delivered from guilt, are always subject to the wrath and malediction of God, who, being a righteous Judge, never suffers his law to be violated with impunity, but stands prepared to avenge it.

"Before we proceed any farther," Calvin continues, "let us examine by the way how it could be consistent, that God, who prevents us with his mercy, should be our enemy, till he was reconciled to us by Christ. For how could he have given us a special pledge in his only-begotten Son, if he had not previously embraced us in his gratuitous favor? As there is some appearance of contradiction, therefore, in this representation, I shall solve the difficulty.

"We are instructed," he says, "by the sacred doctrine, that irrespective of Christ, we may contemplate God as incensed against us, and his hand armed for our destruction, and that we may embrace his benevolence and paternal love only in Christ.

"Now though this is expressed according to the weakness of our capacity, yet it is strictly true. For God, who is the perfection of righteousness, cannot love iniquity, which he beholds in us all. We all, therefore, have in us that which deserves God's hatred. Wherefore, in respect of our corrupt nature and the succeeding depravity of our lives, we are all really offensive to God, guilty in his sight, and born to the damnation of hell. But because the Lord will not lose in us that which is his own, he yet discovers something that his goodness may love. For notwithstanding we are sinners through our own fault, yet we are still his creatures; not-

withstanding we have brought death upon ourselves, yet he had created us for life. Thus, by a pure and gratuitous love toward us, he is excited to receive us into favor. But to remove all occasion of enmity, and to reconcile us completely to himself, he abolishes all our guilt, by the expiation exhibited in the death of Christ, that we, who before were polluted and impure, may appear righteous and holy in his sight.

"The love of God the Father, therefore, precedes our reconciliation in Christ; or, rather, it is because he first loves, that he afterwards reconciles us to himself.

"This doctrine is clear and consistent with the Scripture, and admirably reconciles the different passages, where it is said, that God manifested his love to us by the gift of his only begotten Son, and yet that he was our enemy till he was reconciled by the death of Christ."

A passage from the writings of Augustine, quoted by Calvin, expressly maintains the same.

"The love of God," Augustine says, "is incomprehensible and immutable. For he did not begin to love us when we were reconciled to him by the blood of his Son, but he loved us before the creation of the world, that we might be his children, together with his only begotten Son, even before we had any existence. Therefore our reconciliation by the death of Christ must not be understood as if he reconciled us to God, that God might begin to love those whom he had before hated; but we are reconciled to him who already loved us, but with whom we are at enmity on account of sins. And whether my assertion be true, let the Apostle attest. 'God,' says he, 'commendeth his love towards us, in that, while we were yet sinners, Christ died for us.' He loved us, therefore, even when we were in the exercise of enmity against him, and engaged in the practice of iniquity. Wherefore in a wonderful and divine manner, he both hated and loved us at the same time. He hated us as being different from what he had made us; but as our iniquity had not entirely destroyed his work in us, he could at the same time in every one of us hate what we had done, and love what proceeded from himself."

Whether these representations are according to Scripture, is another question, which will presently be considered; but the foregoing words of Calvin and Augustine

clearly show two things : First, that in their opinion, God was moved by his own original compassion to provide a Saviour ; and Secondly, That, at the same time, in the opinion of these men, it accords with Scripture to represent Christ as, in some sense, the procuring cause of our salvation.

Now if any one makes objection to the expressions of Calvin and Watts respecting the influence of Christ in obtaining forgiveness for us, as inconsistent with Scripture, let him consider such passages as these :

" He that believeth on the Son hath everlasting life ; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."

If " believing on the Son " of God is the means of avoiding " the wrath of God," of what importance is it whether we say that the wrath of God is *removed*, or *pacified*, or *calmed*, or *assuaged* ?

Again. There are passages of Scripture which represent Christ as *offering* for us, *interceding* for us, before God. Heb. ix. 14. " How much more shall the blood of Christ, who, through the eternal spirit *offered* himself without spot to God, purge," &c. Heb. vii. 25. " He ever liveth to make *intercession* for them."

No expressions of Calvin or Watts, or of any other Orthodox writer, represent in bolder terms than these, the influence of Christ in procuring pardon for us.

Again. " It pleased the Father — *having made peace* by the blood of the cross, by him to reconcile all things unto himself." The Father is here represented as first *making peace* between himself and sinners, and then as applying the reconciliation. If so, is it altogether unwarranted for a poet to dramatize the subject and repre-

sent Christ, like the ancient High Priest, as "sprinkling the burning throne," and "calming the face of Deity," especially when the general tenor of his hymns upon the atonement is that of praise to the Father's love?

I do not plead for the use of these expressions, but assume the ground that they are defensible. One more class of passages will illustrate this: Christ is spoken of in the New Testament as a *propitiation*. "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." "Whom God hath set forth to be a propitiation through faith in his blood." But who needed to be made *propitious*? Where is the propriety of this Scriptural expression, when the Bible itself tells us that "God commendeth his love toward us in that while we were yet sinners Christ died for us?" How, then, could Christ be in any sense a *propitiation*? Calvin has noticed this difficulty, and has given us his explanation of it, viz.: "Till Christ relieves us by his death, we are not freed from that iniquity which deserves the indignation of God, and is accursed and condemned in his sight; we have not a complete and solid union with God till we are united to Him by Christ." "If we would assure ourselves that God is pacified or propitious to us, we must fix our eyes and hearts on Christ alone, since it is by him only that we really obtain the non-imputation of sins, the imputation of which is connected with the divine wrath."

From what has been said, (and much to the same effect might be added) it appears

1. That Calvin and Watts believe and teach that Redemption began with the Father, and is an illustration of his original, unconstrained compassion towards man.

2. That since God is said to have given his Son to be the propitiation for sins, and to have made peace through the blood of his cross, it is not inconsistent, in the view of these writers, to represent Christ as "reconciling," "assuaging," "pacifying," the Deity, these expressions having reference only to the effect of the Saviour's sufferings and death, appointed by the Father, in justifying the forgiveness of our sins.

It is needless to quote other Orthodox writers in confirmation of these views. I will only add, that if you can find one Orthodox writer of good repute, who maintains that Christ originally changed the disposition of God towards men, or whose representations of Christ as having "reconciled" the Father, can be fairly understood in any other sense than that of result and effect, rather than of original cause, you will find one whom Orthodox Christians will unite to condemn, as, in that respect, heretical.

In view of the foregoing, we have an explanation of certain quotations in your tract from the Roman Catholic Formulary, the Westminster Larger Catechism, and the Thirty Nine Articles. The first represents that "our ransom was paid, and all mercy and grace, and salvation were purchased for us, and the disciple of this Church is instructed to pray in these words: 'O blessed Father of heaven, behold, I offer thee the most holy incarnation, life, and passion of thy dearly beloved Son, Jesus Christ, in full satisfaction for all our sins, and perfect amendment of our lives.'" The Westminster Catechism says, that "the Mediator satisfied God's justice, and procured his favor." The Thirty Nine Articles say, that "the Son was crucified, dead and buried

to reconcile his Father to us." It is to my present purpose only to say that these expressions coexist in each particular case with the belief and declaration that Redemption began with the Father, and that some of the best Divines use these expressions and yet explicitly teach, with Calvin, that salvation proceeded from the original love of God to man.

To give a full view of the Orthodox belief on this subject as we find it in standard theological writers it would be necessary to say something of the Covenant of Redemption, so called, which they represent to have been made from eternity between the Father and the Son. I allude to this only to say that Orthodox Divines regard the love of the Son towards man as being coeval with that of the Father, so that when it is said that Redemption began with the Father, it is not meant that his love to man preceded the love of the Son towards us, but that it had no cause or motive out of his own infinite compassion.

It is not true, therefore, my dear sir, that Orthodox divines believe that God was reconciled to us by Christ in the sense in which you have represented it. They expressly teach that "God loved us and gave his Son to be the propitiation for our sins," and that in order to remove every obstacle from the way of his love to us, He instituted the propitiation of Christ. By reconciling God to us, any one who reads their writings may see, they mean, that Christ by God's appointment, did that, which, in the view of God, made it consistent for God to remit the everlasting wrath which is due to sin. So far from representing this as a change of God's original disposition towards man, by Christ, they unite to show

that it affords the highest possible proof of the love of God, that He was willing to do so much in order to save men from the natural consequences of their transgressions.

Though it was desirable to correct your representations of the Orthodox views of the atonement, so far as they concern the original feelings of God towards man, and to show that while God could have no complacency in us as sinners, He still had infinite compassion and good will towards us, this is by no means the chief object of this letter.

II. *I shall consider your assertion that the doctrine of atonement through the vicarious sacrifice of Christ is "irrational, unscriptural and pernicious."*

That there may be no doubt as to the views of the atonement which you regard in this light, I quote several sentences from your tract.

"The notion that God could not, or would not, have forgiven the sinner upon the most complete repentance, if Christ had not died, so as to render it possible or proper for the heavenly Father to forgive — may be found in almost every system of Christian theology — and infuses into them all the leaven of corruption." p. 7.

"In all these exhibitions of the doctrine, we observe the same idea constituting the corner stone — the idea that the death of Christ was efficacious to procure pardon for the penitent." p. 9.

"Believing that it is a grievous error, — I cannot but desire to produce in other minds my own persuasion, that the notion of the availableness of the death of Christ to procure pardon in some other way than by leading the sinner to repentance, is irrational, unscriptural and pernicious." p. 10.

"I consider the popular doctrine of the atonement, under whatever modification it may be held, so false and injurious, that I must utter the straight-forward language of my soul on the subject. I therefore repeat the positions that the

common views of this subject are irrational, unscriptural, and pernicious." p. 10.

You will not desire that any should apologize for, and explain, this language, by saying that you misunderstood Orthodox sentiments, and that it is only such extravagant views of the atonement as many Orthodox Christians themselves consider erroneous, that you reject. You do indeed enumerate the various theories of atonement which various writers have proposed and portions of the Christian church have adopted, and express your abhorrence of them. You say, p. 8,

"In the extravagance of dogma to which Calvinism has been pushed, the death of Christ has been represented as an equivalent for the punishment of the elect; or still worse, as the infliction upon the Redeemer of an amount of suffering equal to that which they must have endured, or worse still, (if worse can be,) as the actual experience by our Lord of the punishment, as well as a transfer to him of the guilt of those to whom mercy should be extended."

You are aware that one may reject each and all of these views or theories of atonement, and still believe in the vicarious sacrifice of Christ for the sins of men. So that you say,

"I consider the popular doctrine of atonement, under whatever modification it may be held, so long as its fundamental principle remains — false and injurious." p. 11.

That we may be in no possible doubt that the plain and simple idea of trusting in the sacrifice of Christ for pardon is the object of your assault, we have, pp. 28, 9, of your tract, the following passage:

"The conscience-stricken sinner makes Christ his refuge, as if the mercy of God were not large enough to overshadow him. The humble disciple casts himself upon the sacrifice of Christ, as if its whole value did not consist in the persuasion which it utters to submit the soul to God. The dying

believer leans on the 'merits of Christ' as he has been taught to style services which are sadly misrepresented by such a term, and when pointed to the mercy of God, feebly reiterates that he trusts in his Saviour. To me language of this kind is indescribably painful. The merits of Christ! where could such language have been learned?"

The faith which leads to such views and exercises, it is the object of your tract to show, is "irrational, unscriptural and pernicious."

Your first argument is thus proposed:

1. The imputation of such efficacy (to the sufferings and death of Christ in procuring the pardon of sins) is "*irrational* because it is needless." p. 12.

It is difficult to suppress a degree of surprise which arises in reading this proposition. That your argument against redemption by the vicarious sacrifice of Christ should begin with assuming the whole question in debate, is certainly remarkable. How can we know what is needful or needless for man in being reconciled to God, before we examine the Bible? To this it would seem your first appeal should have been made. But waiving this, let us see in what way you show that vicarious sacrifice is needless.

"If forgiveness could be obtained on repentance,— then to consider the death of Christ indispensable to this end is to require what is not wanted. Now that repentance is by itself available to this result, may be argued," &c. p. 12.

Here the question, whether repentance is sufficient to procure forgiveness, is maintained in the affirmative, and then you ask, if this be so, what need is there of any thing more in bringing man to God?

I will take the argument precisely in the shape in which it is presented, which is this: The doctrine of pardon through the sacrifice of Christ is irrational, First

Because repentance of itself is sufficient to procure forgiveness.

In reply to this I would endeavor to show that repentance, of itself, is not sufficient to obtain forgiveness.

1. Repentance does not fulfil the requirements of the law by the subsequent perfect obedience of the sinner.

There are instances of transgression amongst men where repentance secures full obedience. A penitent and forgiven child may never repeat his offence. He who is penitent for his injury of his fellow man, may ever after fulfil all his duty towards him. Repentance, in such cases, may be sufficient to prevent transgression. "But how shall man be just with God? How can he be clean that is born of a woman?" One must have limited views of the nature of sin, of the spirituality and extent of the law of God, who thinks that repentance can fulfil the requirements of God. "Thy commandment is exceeding broad." "The word of God — pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is impossible for repentance to produce such an effect upon our hearts as to make them in perfect accordance with the requirements of God. "Who can bring a clean thing out of an unclean? Not one." The effects of repentance as you, my dear sir, represent them, are imaginary. You say, "The sinner, by becoming obedient, fulfils the design of the government under which he lives." "By accepting the obedience of the contrite offender, it accomplishes its end." I ask, what kind of obedience to a State or King would that be which should be violated as many times every day as we break the law of God? "Who

can tell how oft he offendeth ? " If repentance restored us to perfect obedience, there would still be a question respecting the remission of the sins that are past, but granting that repentance changes the ruling purpose of the mind, and makes us " consent unto the law that it is good," it leaves us with " another law in our members warring against the law of our mind, and bringing us into captivity." What kind of law and justice must that be which requires perfection, and then is satisfied with such obedience as we render ? A father may obtain perfect obedience from his child, and a king from his subject, but the law of God cannot secure perfect obedience from us through repentance. While God requires repentance as a condition of pardon, the law of God must "accomplish its end," as you justly express it, in some other way. See Rom. x. 4. viii. 3, 4.

2. Repentance of itself is not sufficient to obtain forgiveness, because it is not accompanied with a sense of reconciliation with God.

I refer for proof of this to the history of our race. The desire for something more than repentance to satisfy conscience and to be at peace with God, is universal. The feeling of man in all ages of the world has been, that " without the shedding of blood there is no remission." The guilty conscience every where cries for blood. 'There is no speech nor language where its voice is not heard.' *

* Bishop Butler says, (Analogy, Part ii. chap v. 4.) " Though the efficacy of repentance alone to prevent what mankind had rendered themselves obnoxious to, and recover what they had forfeited, is now insisted upon, *in opposition to Christianity ;* yet, by the general prevalence of propitiatory sacrifices over the heathen world, this notion of repentance alone being sufficient to expiate guilt, appears to be contrary to the general sense of mankind."

It may be said, This is superstition. Enlightened views of God will correct the feeling. Did God correct it, when he called Israel to be his peculiar people? For what purpose were the High Priest and the blood of atonement, and the sin offering, if repentance could satisfy the guilty conscience!

Look at the Christian church in all periods of its existence. Christians have not been satisfied with mere repentance, but have added "the precious blood of Christ as of a Lamb without blemish and without spot," as their hope of pardon. And yet they had the parable of the prodigal son, detailing to them the way of a sinner's return to God, and the willingness of God to pardon a penitent sinner; and no mention of atonement occurs in that parable! Yet the sufferings and death of Christ, have been, with Christians, the ground of reliance on the mercy of God in all generations of the Church. When they read, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, *now to appear in the presence of God for us.* Nor yet that he should *offer himself* often, as the high priest entereth into the holy place every year with the blood of *others.* For then must he often have *suffered* since the foundation of the world, but now in the end of the world hath he appeared *to put away sin by the sacrifice of himself*,"— when they read this, I say, (Heb. ix. 24—26), they still believe, also, in the indispensable necessity of *repentance*, though not a word is said about it in this passage.

At the present day, as heretofore, ministers cannot satisfy those who cry, Sirs, what must I do to be saved, unless they tell them, with the Apostles, Believe on the

Lord Jesus Christ, and thou shalt be saved. If we direct them merely to repent and live a better life, they will go to those who preach atonement, not merely at-one-ment, and learn the mysterious influence of faith in redeeming blood. It is found necessary by some to persuade the awakened, that they believe, substantially, in atonement, though all that they mean by it may be, that "Christ was the symbol and pledge of the Father's love." The necessity is felt of inventing something that will make the anxious and indiscriminating sinner feel that they hold to something more than his own merits as the ground of acceptance with God. Many who hate and reject the doctrine of atonement for sin, clothe themselves with something as much like it as possible, when they approach the blind and trembling sinner; and remind one of Jacob, who put on the skins of beasts to meet the inquiring touch of his father's hand, and make him think he was the rougher son.

The desire for something more than repentance to reconcile us to God is not peculiar to those who have always sat under evangelical ministrations. Individuals of all religious persuasions, and infidels who have been awakened either by a deficiency in the preaching to which they have been accustomed, or in private, and without external means, have indicated the same instinctive desire for something more than repentance to be at peace with God. The appeal may with confidence be made to the history of the human race, whether repentance or reformation has been found sufficient to reconcile the sinner to God. What success awaits your system in future, my dear sir, we will not say: but if it be, as you think, "the glorious Gospel of the blessed

God," it is singular that it has given no more evidence of its power to satisfy the human conscience, when convinced of sin.

III. *Your doctrine of salvation by repentance alone, gives us melancholy views of heaven.*

After speaking of the power of repentance to bring the sinner to God, you find it necessary to caution your readers against erroneous views of forgiveness, and intimate that such views are the support of false views of the atonement. Then you compare the redeemed in the future world, to the reformed sensualist and dishonest man here, and say,

"In the future world, disadvantage will long hang about him who walked in the paths of sin, however deep may have been his repentance, and the fruit of his error be perhaps the everlasting security of his virtue." p. 13

Alas! for the weary and heavy-laden sinner, if the fruits of his sin are thus to follow him, and remnants of his chain to hang about him forever. We have supposed, that in heaven the wicked cease from troubling and the weary are at rest. We have dwelt with joy and hope on the promise, that there shall be no more *curse* in heaven, neither sorrow nor crying, and God shall wipe away all tears from our eyes. We have supposed that freedom from the consequences of sin, as well as from sin itself, was intended in what is said of the redeemed: "They washed their robes and made them white in the blood of the Lamb." That memory will remain in heaven and bring the scenes of past transgression to mind, we cannot doubt. But as salvation, in our view, will, in every instance, be undeserved, and will result entirely from the infinite grace of God through

the redemption of Christ, we do not believe that the recollection of sin will have the effect which you impute to it, but will strangely lead to songs of praise for the love that triumphed over so great unworthiness. It may be said, that this affords encouragement to sin, seeing that the grace of God and its consequent praise will be in proportion to our guilt. He that continues thus in sin, that grace may abound, plainly shows that he has no grace in him. But still, where sin hath abounded, grace will much more abound. We believe that one object of emulation in heaven will be to exalt the Saviour's grace, and, therefore, the full confession of sin, in all its aggravated forms, so far from being a source of shame and pain, will place the chief of sinners amongst the happiest of the redeemed. "To whom much is forgiven, the same loveth much." How can recollections of neglected duties cease to trouble the spirit, and "God wipe away all tears from our eyes," except by some powerful affection of the soul, that shall absorb these recollections? We believe that the 'blood of the Lamb' will make the 'robes' of sinners 'white;' that the feelings excited by being saved through infinite grace, will overcome every painful emotion in the remembrance of sin.

Upon your system, my dear sir, you can take no such view of heaven. A retributive penalty for past transgression must haunt the penitent forever. He will never be "redeemed from the curse of the law!" Heaven will be a pool of Bethesda with "a great number of impotent folk." Recollections of evil, consequences of sin, will frequently cloud the brow and check the song, of the redeemed. This view of Heaven comes from rejecting the doctrine of the Holy Ghost, and of atoning

blood. The sinner is his own Redeemer. All the sins which he can wipe out of his conscience, he is welcome to remove. All the good which he can form in himself he may acquire; and when all is done, he must, in a measure, eat the fruit of his own way and be filled with his own devices. Such, my dear sir, is not the heaven which Calvinism, "gloomy" as it seems to you, opens to its followers. True or false, our views of heaven are far more cheerful than these. To us, "the LAMB is the light thereof."

Your second proof, that the doctrine of forgiveness through the death of Christ, is *irrational*, is, *Because it can be maintained only on an unsound conception of the divine government.* p. 14.

"The law of man does not contemplate pardon as one of the expressions of its authority; the law of heaven does. Again, human government does not consider repentance a reason for receiving the offender into its favor, because it cannot judge of the sincerity or depth of the repentance; the eye of God penetrates the heart and scans the future, and he knows whether the contrition that supplicates pardon, be genuine. It may, therefore, be both just and safe, humanly speaking, for the Omniscient One to forgive his creatures, though it might be neither prudent nor right for a human government, to extend pardon to its subjects." p. 15.

This reasoning would be entirely conclusive, if one thing, which is wanting in it, could be shewn, viz.: that repentance secures full and perfect obedience. We know that this is not the case. If a man repents of covetous desires, envy, irritability, discontent, revengeful feelings, inordinate affections, and "the eye of God," which penetrates the heart," sees him to be sincere, will the man thenceforth be wholly free from the same transgressions? Your answer will probably be, no, but still God will make sincere repentance, watchful endeavors

against sin, even though they may fail to prevent it, the ground of pardon. *

It seems to me, my dear sir, that the method of forgiveness you propose, is "irrational." It is inconsistent with human ideas of justice. What analogy is there in creation, that illustrates, what innate ideas in the human mind which justify, such a method of forgiveness? Take that remarkable reply of Christ to Peter's question, "Lord how many times shall my brother repent, and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, till seven times, but, till seventy times seven." Each of these seventy times seven pardons would be granted on the conviction that the offender would do so no more. But suppose that Peter knew that his brother would continue to offend him as often as we offend God in thought, word, and deed; — would he consider his repentance, though sincere, a sufficient ground of pardon? To make the case palpable, suppose that the offender should manifest an inability or imbecility which would certainly lead to a repetition of the offence; — would not the other, in forgiving him upon his repentance, think it right to require bonds and a surety, for his own personal defence? In this case, the law of self-defence, the natural law of immunity from violence or wrong, requires a bondsman who shall stand

* "Be not deceived in this; it is not a transient sigh, or a light word, or a wish of *God forgive me;* no, nor the highest current of repentance, nor that which is the truest evidence of repentance, amendment; it is none of these that purify in the sight of God, and expiate wrath; they are all imperfect and stained in themselves, cannot stand and answer for themselves, much less be of value to counterpoise the former guilt of sin." Abp. Leighton, On the words, "Elect unto *obedience* and *sprinkling of the blood of Jesus.*"

between it and the offender. The law of God, in like manner, requires perfect obedience in us, or immunity from dishonor, if we are released from the strict punishment of every sin. Christ has effected that immunity by being made a curse for us, so that it is just for God to forgive a penitent, though still imperfect, in view of the propitiation which Christ has made for sin.

Instead, therefore, of giving us unsound conceptions of the divine government, the doctrine of forgiveness through a mediator, seems to me in accordance with the just feelings and practice of men. But you say, that the divine government and human justice are not analogous. I do not say that they are, but only that the necessity of a mediator between God and man, is compatible with the instinctive feelings and conduct of man.

Perhaps you would say, "God can guard his government against the ill effect of repeated or continued sin of omission or commission in a penitent sinner; which man cannot do in the case of his own personal rights nor of human government." Would not this be the same as saying that our repentance can make satisfaction to God, notwithstanding our continued unworthiness and delinquencies? Whatever may be said of the way of forgiveness through Christ, as irrational, such views of the law of God seem to us as irrational, as we think they are unscriptural. The love of God, if it were so accommodating and blind, would seem to us weak; we should see nothing of the judicial or regal character in God, — nothing but an overweening fondness, and a degree of lenity, which in a human father would only move contempt. But believing that the divine Saviour has made a sacrifice which God sets forth as a propitiation, we can

understand how God can be just and justify the penitent believer, even though the believer will remain imperfect in this world, and every day of his life come so far short of his duty as to deserve eternal punishment.

Your third argument to prove the popular notion of forgiveness, through the sacrifice of Christ, *irrational*, is,

"*It introduces into the Divine administration a principle which is at variance with other principles acknowledged by all Christians to belong to it.* This principle is, that *some other consideration than the character of the individual may determine his experience of the divine favor. But the regard in which he shall be held by his Maker must rest wholly on his moral deserts.*" p. 18.

This part of your tract, my dear sir, I think will be sufficiently answered by saying that, in our opinion, the Gospel brings clearly to view the principle, in God's treatment of sinners, of justification by faith. You say that nothing should determine the sinner's experience of the divine favor but his own conduct, that is, his obedience rendered, in and after repentance, to the law of God. The Bible tells us, "But now the righteousness of God *without the law* is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." We regard this passage, and others like it, as teaching that God has revealed a principle in his way of justifying men other than that of personal merit. "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness."

But is this a substitute for personal goodness? "Do we then make void the law through faith? God forbid!" The sufferings and death of Christ we hold to be a pro-

vision for a sinner's justification and not an excuse from personal goodness. It is brought in to answer the demand which the law of God makes for perfect obedience, and so far from releasing the sinner from efforts after goodness, it practically establishes the law in his heart and conscience as the rule of his duty.

But you add, p. 18. "The imputation of the sinner's guilt to Christ contradicts our natural notions of justice." Isaiah was of a different opinion. "The Lord hath laid on Him the iniquities of us all." Peter said of Christ, "Who his own self bare our sins in his own body on the tree, that we being dead to sins might live unto righteousness, by whose stripes we are healed." If divine justice had seized Christ, and had made him suffer for the guilty against his will, even this would not contradict our natural notions of justice more than some events of divine providence in which innocent persons are made the prey of wickedness, or are made to suffer through another's fault, but which we know are perfectly consistent with the goodness and wisdom of God. How, then, is the voluntary sacrifice of Christ repugnant to our natural notions of justice, when he said, "Sacrifices and burnt offerings and offerings for sin, thou wouldest not — but a body hast thou prepared me; — Lo, I come to do thy will, O God. By the which will we are sanctified by the offering of the body of Jesus Christ once for all"?

But you say,

> "The idea of satisfying the divine justice by any measure or kind of suffering borne by any one but the transgressor, is irreconcilable with the elements of justice so far as we know any thing of its nature." p. 19.

If this be so, we should bear in mind a remark in another part of your tract: "As God is the moral governor of this world we correct our ideas of justice and goodness and compassion by the examples furnished in his administration of the world's affairs." p. 26. Now we are expressly taught that God's justice is intimately concerned in the way of salvation by the obedience and sufferings of Christ. "Whom God hath set forth to be a *propitiation* through faith in his blood, — that He might be *just* and the justifier of him that believeth in Jesus."

With regard to the common objection to the sufferings of an innocent being for the guilty, as violating our natural notions of justice, it is difficult, my dear sir, to see in what manner your own scheme reconciles the acknowledged sufferings of Christ with your ideas of justice. That Christ suffered beyond the experience of any other being, is commonly believed. That he was innocent, — "holy, harmless, undefiled," is true. Why did he suffer? Not for his own sake, surely. Did he suffer to set us an example, or to confirm his testimony to man, or in any other way, for the benefit of our race? But where is the justice of subjecting an innocent being to shame and blood for the good of sinners? Cannot "our heavenly Father" save us without inflicting monstrous ignominy and excruciating torture upon his dear Son? How do you, my dear sir, reconcile this with your ideas of justice?

We account for it by the declaration that "God laid on him the iniquities of us all." We agree with Caiaphas the high priest, in those remarkable words, John xi. 49. "And one of them named Caiaphas, being the

high priest that same year, said unto them, Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one the people of God that were scattered abroad."

Can you inform us, my dear sir, how "Jesus should die for that nation," on any principles of natural justice? If you say, The moral power of his sufferings and death justified his crucifixion, you at once admit the principle of vicarious suffering which you say is "irrational, unscriptural and pernicious." *

Your fourth objection to the doctrine of atonement as efficacious to procure pardon, is,

"*It allows to this event (the death of Christ) a retrospective action.*" p. 20.

"If sin could not have been forgiven after the sacrifice on Calvary unless that sacrifice had been made, it could not have been forgiven previously except in virtue of that sacrifice. If there was an obstacle in the way of pardon, which only the blood of Jesus could remove, this obstacle must have existed

* Bishop Butler says, that many who object to the vicarious sufferings of Christ "forget that vicarious punishment is a providential appointment of every day's experience; and not seeing how the sufferings of Christ could contribute to the redemption of the world, unless by arbitrary and tyrannical will, they conclude his sufferings could not contribute to it in any other way." But he adds, "Let reason be kept to; and if any part of the Scripture account of the redemption of the world by Christ can be shown to be really contrary to it, let the Scripture, in the name of God, be given up; but let not such poor creatures as we go on objecting against an infinite scheme that we do not see the necessity or usefulness of all its parts, and call this reasoning." *Analogy*, Part ii. chap v.

from the beginning of the world. If the principles of the Divine government, or the nature of the Divine perfections, or the welfare of the universe forbade the pardon of the contrite, unless the Son of God was nailed to the cross, pardon must either have been withheld from the generations who preceded the birth of Jesus, or those among them who found forgiveness must have obtained it through an anticipation by the Divine Mind of the Savior's death. One or the other of these suppositions is inevitable. The advocates of the doctrine under our notice choose the latter, and maintain that Abraham, Moses, David, and all who before the coming of Christ were forgiven for the sins of which they repented, owed their pardon to the reflex efficacy of his sufferings. Is this a rational faith? Does not reason remonstrate against it?" p. 20.

The principle of faith, which, certainly, is not "*irrational*," gives us abundant illustrations of the reflex influence of events. The flood had a reflex influence on Noah's condition a hundred and twenty years before it came. The expected coming of the Messiah had such an influence upon the Jewish people. The hope of the resurrection, and of acquittal at the last day, has a reflex influence upon the living. Now, if Christ made an atonement for sin, what is there "irrational" in the idea that the early inhabitants of the world were "saved by hope" of it, and by faith in it?

In this connexion, as this is the close of that part of your tract which refers to the atonement as "irrational," and your next position is that it is "unscriptural," I will first introduce under this latter head, the testimony of Scripture to the reflex influence of the death of Christ. Your second position then, is, that

II. The doctrine of forgiveness through the death of Christ is "*unscriptural.*"

The question which I am to consider is, Does the Scripture teach that the propitiatory sacrifice of Christ had a retrospective action?

The following passage seems to me clearly to teach this: Heb. ix. 15. "And for this cause he is the mediator of the new Testament, that *by means of death*, for the redemption *of the transgressions that were under the first testament*, they who are called might receive the promise of eternal inheritance."

Again. We read, Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham."

Again. Christ is called, "the last Adam," intimating a relation to the race of man as universal as that of our first parent.

The efficacy of ancient sacrifices is declared in scripture to be derived from their reference to the sacrifice of Christ.

We are told, that "it is not possible that the blood of bulls and goats should take away sin." Heb. x. 4. But we know that this blood *was* appointed and had efficacy to this end. What, then, is the meaning of the above declaration? The blood of bulls and of goats *did* take away sin four thousand years! The meaning must be, this blood had no efficacy by itself, but only by its reference to other blood to be shed in the fulness of time. The ceremonial law is spoken of as a *shadow*. The atonement was coming, and threw its mighty shadow forward upon men. This shadow itself was an atoning ritual; thank offerings, and peace offerings were also in it, but its predominant characteristic was, that of propitiation; not gifts and offerings merely, as you say, p. 23. "But, in these sacrifices, there is a remembrance again made of *sins* every year." Heb. x. 3.*

* The testimony of Christian and Heathen writers fully estab-

The ancient patriarchs, prophets and kings, knew Christ, and believed on him as Redeemer. Christ himself on his way to Emmaus with the two disciples, "beginning at Moses, and all the prophets, expounded unto them in all the scriptures the things concerning himself." The text, of which this discourse was an illustration, was, "Ought not Christ to have suffered these things, and to enter into his glory?" Luke, xxiv. 26, 27. After his resurrection, having referred his disciples to the words which he spake to them while he was yet with them, concerning the things written in the law of Moses, and of the Prophets, and of the Psalms, concerning him, He said, Thus it is written, and thus it behoved Christ to suffer. Luke xxiv. 44, 46. So that the idea of a suffering Messiah was known to ancient saints.

Once more. In Rev. xiii. 8, the book of life, is called

lishes the expiatory and atoning influence of victims, before Christ. It is of no use to show that many, or even, as you say, most, of the Jewish offerings were acts of praise. The ancient world, Jew and Gentile, used, also, atoning vicarious sacrifices. ORIGEN on Lev. i. says that "the placing the hand on the head of the bullock indicated the transfer of the sins of men to Christ. 'For he is the head of the body, the Church.'" THEODORET (Quæst i. ad Levit.) says, "The *hands* signify *actions;* for these, he offered the victim." HERODOTUS (in Euterpe) says, "The Egyptians use imprecations over the heads of victims, so that if any evil be impending over the worshippers, or Egypt, it may be diverted to the head of the sacrifice. Hence, no Egyptian tastes the head of any animal." PLUTARCH (De Iside and Osirid) says, also, that with the Egyptians, "the head of the execrated victim was formerly thrown into the river, but now they give it to strangers." EUSEBIUS says, (Demonstr. Evang. l. 1. c. 10.) "Forasmuch as pious men, *before Moses*, who lived with God, and were divinely enlightened, saw their need of some great remedy to expiate their deadly sins, they concluded that some expiation should be made to the Giver of existence and of the animal life, and since they had nothing of more worth and excellence than their own lives to offer before God, they sacrificed beasts instead of them, thus offering the lives of others, viz. of animals, instead of their own." See Outram, (De Sacrificiis.)

"the Book of the Lamb slain from the foundation of the world." We believe that this and similar passages, which will be mentioned presently, teach, that the moral government of the world opened with the use of the atonement, that is, the vicarious sufferings of Christ. Though Christ was not born till 4000 years after, God dealt with the race as though his blood had already been shed. We think that this appears from several passages of scripture.

"Who hath saved us and called us, not according to our works, but to his own purpose and grace which was given us in Christ before the world was." 2 Tim. i. 9.

"Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was foreordained before the foundation of the world." 1 Pet. i. 18.

"In hope of eternal life, which God, that cannot lie, promised us in Christ, before the world began. Titus, i. 2.

I quote these passages, for the purpose, my dear sir, of asking you a question upon them, viz.: Is it the object of these passages to teach that God originally promised, that, in four thousand years from the creation, he would forgive sin upon repentance? This is the only way of salvation which you recognize, and it was the whole object of Christ, you think, to explain and enforce this truth, that God would forgive and save a penitent sinner. If so, all these passages must refer to it. But will not every mind feel, that the solemn and august deliberation expressed in these passages, requires something more to warrant them than the mere fact, that

a messenger was one day to come from God to republish his willingness to forgive sin upon repentance? Was this a new thing? How had God always forgiven sin, according to your scheme? Can any one believe that these impressive passages refer to the coming of one who was merely to republish that, which, as you think, the world knew and practised upon, in every case of penitence? And if his object was, also, a mere exemplary obedience, with what appropriateness could he be said to have been "*slain* from the foundation of the world"?

We believe that these passages refer to the incarnation of the Word "who was in the beginning with God and who was God," and to the "one sacrifice for sins," which he would offer. If this event was worthy, as we believe it was, of such deliberate and solemn annunciation, why may it not have reached as far back, when it occurred, as the appointment of God respecting it, reached forward? If it was great enough to throw a shadow out of eternity 4000 years into coming time, why could it not have thrown back its influence also to the beginning of time? Isaiah, at least, seems to have felt its influence. "He was wounded for *our* transgressions, bruised for *our* iniquities; the chastisement of *our* peace was upon him, and by his stripes *we* are healed." Is. liii. 5.

The arguments which you offer in support of the position, that the doctrine of forgiveness through the death of Christ is "unscriptural," are

1. "*Its opposition to the general strain of scripture.* The Bible abounds with assurances of the placability of God. Almost every page contains, and many pages are written all over with, the evidences of his willingness to forgive the penitent." p. 20.

So far from being an argument against the doctrine in question, this general strain of scripture derives its greatest power from the fact, that "God loved us, and gave his Son to be a propitiation for our sins." Are these passages precious to you? We, my dear sir, have a confirmation of their truth, which, upon your scheme, you cannot feel, in the assurance that 'he that spared not his own Son, but freely gave him up for us all, will, with him also freely give us all things.' If by giving up his own Son for us, be meant the humiliation, incarnation, and final offering of the Divine Word, what an argument have we for the placability of God, beyond the mere testimony of a martyr! Were it not, my dear sir, for your misconception, that the atonement occurred to *make* the Most High placable, and you could believe with us, that it is the suggestion of infinite benevolence, you would see what force there is in the assurances referred to, beyond even your present impressions of them.

Your second argument, in showing the atonement to be unscriptural, is,

2. "*It is condemned by the language of particular passages.*"

The passages adduced are these:

"To Moses Jehovah proclaimed himself as the Lord God, gracious, and merciful, long suffering," &c.

"David celebrated the Lord as ready to forgive, and plenteous in mercy to all that call upon him."

"Isaiah cried, Let the wicked forsake his way. &c. and let him turn to the Lord, who will have mercy upon him" &c.

"Ezekiel said, If the wicked will turn from his sins &c. he shall not die."

Our Lord said, "If ye forgive, &c. your heavenly Father will forgive you." And finally, the parable of the prodigal son is mentioned as a proof that full and free forgiveness will be granted upon repentance.

To make these passages serve the purpose of your argument, it would be necessary that you should first show that the forgiveness promised in them is irrespective of faith in a propitiation for sin. But not to dwell upon this — the passages here quoted are confirmed, instead of weakened, by the fact of an atonement.

In view of the gift of Christ to be a propitiation for our sins, we are able to make the most affecting appeals to men concerning the truth of these passages. We tell them that God so loved the world that, in order to remove every obstacle out of the way of his love, and that he might be just, he gave his only begotten Son, that whoever believeth in him might not perish but have eternal life. Hence they may be assured, whenever they think of Christ, that God is not willing that any should perish, but that all should come to repentance.

The question is frequently asked, why Christ did not bring to view the idea of atonement in the parable of the prodigal son? We might with equal propriety ask, why did not the woman who found a piece of silver, provide a sacrifice, so that she might consistently receive it again? Why did not the shepherd sacrifice one of the ninety and nine sheep, that he might consistently put the wanderer, whom he had brought back, into his fold? The thought is absurd. They were not cases in which propitiation would have been suitable. Neither would it be suitable in receiving a penitent member of a family upon his return. The reason is, the influence of paren-

tal authority is fully restored, when a wicked child returns and wanders no more. Repentance and subsequent obedience, is "the end of the law for righteousness," in such a case; "the righteousness of the" parental "law," — in other words, all which that law requires, "is fulfilled," by the perfect return of the offender. Not so with sinners in their return to God. Their subsequent obedience does not fulfil the requisitions of the law of God, and the only way in which the righteousness which the law of God requires, "is fulfilled in us," is, by God's "sending his own Son in the likeness of sinful flesh, and *for sin*." Rom. viii. 3, 4. Hence the case of the prodigal son and of a penitent sinner are not entirely analogous. One point only was intended in that parable, viz.: The willingness of God to receive a penitent sinner. Atonement could not have been introduced into the similitude, and the parable be true to nature. It does not follow, however, that atonement is not necessary in order to be at peace with God, merely because in illustrating God's willingness to receive a penitent, Christ did not introduce the plan of human salvation into the story of a father's reception of a penitent child!

At the same time, it is interesting to observe, that the prodigal son exhibited the same conscious need of an atonement which the race of man at large confesses. For, if he had felt and acted on the principle of your tract, he would have returned with a sincere profession of being reformed, and would have sought admission straightway into his father's house, feeling that it would "violate our natural principles of justice," for his father to require any humiliation or suffering additional to repentance. But he craved atonement, and said, "make me as one of thy hired servants."

You would prove the atonement to be unscriptural,

3*dly*. "*Because it applies false principles of interpretation to numerous texts and even to large portions of Scripture, and so wrests them from their true intent.* In the Old Testament it misconstrues the design of the Jewish sacrifices, and beholds in them types of the great sacrifice which was offered, centuries after, in the person of Christ. It is remarkable, how this notion of a typical value in the Jewish law, has infected the minds of Christians." p. 23.

It is not difficult to see how they caught this "*infection*." Many parts of the New Testament are full of it. The writings of Christians, in every age of the church, abound with the same thing, and it prevails now, without the least sign of abatement. Men are strangely possessed with the idea, that "Christ, our *passover*, was sacrificed for us;" that, "as Moses *lifted up the serpent* in the wilderness, even so was the Son of Man *lifted up*." They do not refrain from speaking of Christ as the *Lamb* of God: they are addicted "to the blood of sprinkling;" they think that we also have a great "*High Priest*," who hath entered for us within the vail.

"They have gone so far, even as to suppose, that sacrifices were originally instituted by God to prefigure the death of Christ, and that they were accepted by him on the ground of the relation which they bore to that remote event." p. 23.

And to prove this, they quote that passage in Hebrews, where, speaking of "sacrifices and offerings for sin," and of the "offering of the body of Jesus Christ once for all," it is said, "He taketh away the first, that He may establish the second." Heb. x. 9. The things which Christ pointed out to his disciples "in Moses," "concerning Him," it has been generally supposed, by the Christian church, were foretokens, "that the Christ

should suffer!" Luke xxiv. With the present version and canon of Scripture, it seems probable that Christians will continue to interpret the Old Testament in the same manner.

Your last objection to the atonement is thus expressed:

"III. *It remains for me to show, that the prevalent view of the atonement is pernicious;* by which I mean, that it is suited to injure the moral and religious characters of those, by whom it is embraced. I do not intend to point a sneer or a censure at its advocates, as if I thought them less moral or religious than others. But I must maintain, that their doctrine is suited to make them so, and that they neutralize its effect by virtually disbelieving it when it comes in contact with social duty. I wish to speak only of its legitimate influence, of its effect upon a mind which should give itself up to its power. This effect must be bad, prejudicial alike to devotion and virtue." p. 25.

Some will think that this passage, though couched in mild expressions, is not as modest as might have been expected; — and yet no one can feel offended by it, because the whole Christian church, in all ages, falls under its reprehension. The only concern which we have with the quotation, is, to ascertain whether the tendency of the popular views of the atonement, *is* really pernicious.

You endeavor to prove this, by saying,

"In the first place, *by unsettling and confusing our notions of the Divine government, it weakens the authority of that government over our minds and hearts and lives.*" p. 25.

If you intend, my dear sir, by this, that the government of God has less power over the hearts and lives of those who believe in the atonement, than of those who reject it; that the former, as a matter of fact, love and serve God less than the latter; that, in their reverence

of God, their devotional feeling, and their general spirit of obedience, they are inferior to them, I would say, that a public discussion of the comparative piety of our respective denominations might not seem decorous, especially as men can observe for themselves, and draw their own inferences.

But if your argument be, that such views of the Divine government as are connected with a belief in the atonement are less suited to promote reverence for God, than your own views, — though we might still require the proof in the fruits of the two systems, we will, nevertheless, consider your reasoning.

The unworthy views of God and his government which you ascribe to a belief in the atonement are, in part, those which I have endeavored to show do not belong to our faith. We do not hold any views of God which represent him as indisposed to mercy, but rather that the plan of redemption is the fruit of his infinite benevolence, and that Christ and his sacrifice were appointed by the Father that he might save sinners, and yet "be just." Rom. iii. 26.

If you should admit that we believe this, you would still, probably, say, that the principles of government upon which we represent mercy to be shown to man, dishonor God, and weaken our reverence for him. It seems to us that they glorify God and produce the highest reverence for him. If it would not be deemed invidious, I would say, with proper respect, that your own system appears to us injurious to the divine character in giving us disproportionate views of the paternal character of God. He has other attributes than those of a Father, and other feelings than those of paternal love. In the

destruction of the old world, of Sodom and Gomorrah, and at the Red Sea, and in all his great judgments, other feelings than those of children to a father are naturally excited in us. We think that you exaggerate the paternal character of God, by omitting the kingly and judicial manifestations of the Godhead.

While the paternal character of God is as much an object of faith with us as with you, and we believe nothing whatever inconsistent with the doctrine that God so loved the world that he gave his only begotten Son, we ascribe feelings to Him which his own word sets forth, but which we think your system suppresses, because it has no articles of faith to account for them. The Bible gives us views of the character of God as a moral governor, and judge, which are seldom dwelt upon, if my impressions are correct, in Unitarian writings. We read much of "our heavenly Father," in them, but of those tremendous attributes which are required in the government of a wicked world, and of wicked and lost angels and men, we find comparatively nothing. God is chiefly represented to us, in those writings, as a mild and smiling Father, anxiously watching for the happiness of his children, and sometimes the feelings ascribed to him seem to us almost of a doting kind. Now the paternal character of God is infinitely lovely; and when we pray, it is an infinite privilege that we may say, Our Father who art in heaven.

But in the experience of such men as Job and David and Isaiah and Paul, and even of the beloved John, there are other feelings towards God, which it seems to me, my dear sir, you would feel it difficult to approve, judging from your tract, if you should find them else-

where than in the Bible. His jealousy, his avenging justice, the fear of holy men in looking upon God, their self abhorrence and sense of immeasurable vileness, before Him, their calm acquiescence in his anger against the wicked; together with the representations of his future and everlasting wrath, do not appear in Unitarian writings as we think they do in the Bible. You dwell somewhat exclusively upon the goodness of our heavenly Father; but when, to us, the temple of God is opened in heaven, there is seen, indeed, "the ark of his testament;" but there are also "lightnings, and voices, and thunderings, and earthquake and great hail." We know that God is our Father, but we also feel that to us, as guilty creatures, he can be no other than a consuming fire, and that unless he had himself made a propitiation for our sins, to meet that instinct of awakened conscience which seeks for satisfaction to public justice in something foreign to the sinner, we never could approach him with peace. The incarnation of "the Word who was in the beginning with God and was God," and who "being found in fashion as a man humbled himself, and became obedient unto death, even the death of the cross," assures us not only that God will forgive sin; for miracles might convince us of this; but that it is consistent with the interests of the universe that our sins should be forgiven, since "God hath laid on him the iniquities of us all."

In what way this confuses our notions of the Divine government or is derogatory to the Divine character we are at a loss to conceive.

Again, You think that

"*The common language respecting the atonement tends to*

confound our notions of morality. Any doctrine that supposes the justice of God to have been bribed by equivalents or substitutes, must affect our estimate of the justice which should be observed between man and man." p. 26.

It would seem that you could not seriously think that this is a just exhibition of our belief; — and yet you would not designedly misrepresent it.

The point of your argument is,

"If God has forgiven me only from regard to another's interference, why shall I freely forgive my brother? If I regard the conduct of Heaven as a rule for human actions, I must wait till some third person shall offer an inducement sufficient to draw forth my forgiveness towards my fellow creature." p. 27.

You make the impression by these words that we consider God as unwilling to receive a prayer or proposal from man till Christ persuaded him by the offer of his blood; and then that the incensed Deity yielded to the importunity of Christ, and consented that man should live, on condition that Christ should make entire satisfaction to his wrathful anger. This is the picture of a Heathen deity. Your question, Why should I freely forgive my brother, if God has forgiven me only from regard to another's interference, represents the Supreme Being in a most obnoxious manner.

To place the subject in its *proper* light, you should imagine a case in which you had made provision to bring back an offending individual by employing a third person to adjust the difficulty. Are not cases constantly occurring in which love prompts to mediatorial measures in order to remove obstacles from the way of an offender's return? Our doctrine, my dear sir, is, that God so loved the world that he appointed the incarnate Word,

to remove by his sufferings and death every difficulty from the way of the just exercise of mercy towards man. "Herein is love; not that we loved God, but that he loved us and sent his Son to be the Saviour of the World."

You represent it, however, as parallel to your waiting for some third person to offer an inducement sufficient to draw forth your forgiveness towards your fellow sinner, and then you say,

"These I think are not unfair examples of the manner in which the common doctrine of the atonement would affect the interests of morality." p. 27.

My dear sir, they are exceedingly unfair. We do not believe, none of us have ever taught, that God waited to be favorably disposed towards man by Christ. God himself provided the way of salvation by a Redeemer from his great love wherewith he loved us. He who should treat an offending brother as we believe God has treated us in the matter of the atonement, would give the highest possible proof of his love towards the offender, and of his desire to be at peace with him.

But now, perhaps, the phraseology of Calvin and Watts will occur to your mind, and you will say, If I loved my brother as you represent God to have loved us, would it be just to say that the mediator whom I employed, "pacified me," "assuaged my wrath," "reconciled me," "calmed my frowning face?" No; and for this reason: — they would be disproportionate to any feelings of disapprobation which any mortal should have towards a sinner. But the great God is represented to us, at the same time that he loves man, as "angry with the wicked every day." "For our God is a consuming

fire." "Thou hatest all the workers of iniquity." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Grant, now, that by the sufferings and death of Christ, God provided a way for the forgiveness and restoration of man, — is it more than the subject will warrant to speak of Christ as having assuaged, pacified, calmed the Divine wrath? or as having sprinkled the burning throne with his blood? All these expressions are consistent in the minds of those who use them with the feeling that God sent his Son to be, in the way of a sacrifice, the Saviour of the world.

How, then, does the doctrine of the atonement, as we teach it, lead to injurious principles of intercourse between man and man? So far from teaching them to refrain from acts of reconciliation, till a third person interposes, if they followed its example, they would do any thing and every thing which was proper in removing obstacles from the way of reconciliation, and this, too, even when the alienated party was an enemy. This we understand to have been the conduct of God towards us, and the nature of the exhortation drawn from it in the following passage, is certainly very much in point: "Herein is love; not that we loved God, *but that he loved us*, and sent his Son to be the propitiation for our sins. *Beloved, if God so loved us, we ought also to love one another.*" If then, my dear sir, you should believe in the atonement, and yet in a case of offence between yourself and another individual you should wait for a third person to interpose, you would act contrary to the example of your faith. But if you should employ a third person to remove legal, or social, or personal difficulties, so that you could lawfully and properly manifest

your love to the individual and send him messages of reconciliation, you would, in some measure, exemplify what we understand as the motive of the atonement.

But there is one other way in which you seem to think the doctrine of atonement is suited to injure morals.

"So long as the opinion is entertained, that something else than righteousness, or fidelity to every duty of life, is a means of obtaining the Divine favor, the authority of righteousness will be impaired." p. 27.

This objection to the doctrine of justification by grace, has, at least, one merit, that of antiquity. For it seems like the objection which Paul met and answered, when he said, "Do we then make void the law through faith? God forbid! yea, we establish the law." You are pleased to intimate, that

"The Antinomian heresy is the natural, though rank, growth of the tree, whose roots are planted in this soil." p. 27.

No doubt it is so, and Paul shall again answer the objection: "If while we seek to be justified by Christ, we also are found sinners, is Christ therefore the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor." Salvation by grace, justification by faith, without works, is, therefore, in the opinion of the Apostle, true, though some should abuse it to licentiousness. But the natural effect of it, instead of an impaired sense of accountability, as you think, is, to "establish the law" of God as our rule of conduct.

In confirmation of this remark, I quote a well known passage from Dr. Chalmer's Address to the inhabitants of the parish of Kilmany, on the Duty of Diligence in the Christian Life.

"And here I cannot but record the effect of an actual but undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of this time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny, — in a word, upon all those deformities of character, which awaken the indignation of the human heart. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker, his censoriousness, and the liar, his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer, have remained in full alienation from God. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever.

"But the interesting fact, is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood, the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and offices; even at this time I certainly did press the reformations of honor and truth and integrity, among my people; but I never once heard of any such reformations having been effected among them. If there was any thing at all brought about in this way, it was more than I ever got account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed with the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions, it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the *free offer of forgiveness through the blood of Christ*, was urged upon their acceptance. and the Holy Spirit, given through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependence and their prayers, — that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations."

A third pernicious effect of the doctrine of atonement in your view, is,

"It changes the relative position which Christ and God should hold in human regard, exalting the Saviour and depressing the father." p. 27.

To establish this, you again bring to view the familiar misrepresentation, that

"It teaches that the Father was persuaded or enabled, (it is no matter which word we take) to exercise his mercy by the interposition of his Son. How is it possible, that where these lessons are really believed, the Son should not be the object of a more tender remembrance and a more fervent gratitude than the Father? It is not possible Christ is regarded with a deeper love than God. Faith delights to celebrate his part in the redemption of the world, and humble penitence clings to his feet. While He, whose love sent the Redeemer into the world, is regarded as a distant, if not doubtful friend, or is approached with timid distrust. Is not this most disastrous? Are there not many hymns in popular use which we cannot read without being pained (I will not say, shocked) by the tone of sentiment respecting him, who "stood between his Father's curse and us?"

I intend no comparison between these remarks and Jewish prejudices, when I say, that they bring to mind the apparent jealousy and zeal for God which influenced the Jews in opposing the claims of Christ. The words of the Saviour will not, in our opinion, be inappropriate as a reply to your objections: "If God were your Father, ye would love me, for I proceeded forth and came from the Father: neither came I of myself, but he sent me."

No words could better express the reason why the ardent and impassioned feelings towards Christ, in evangelical hymns and prayers, and in the written meditations of Christians in all ages of the world, are perfectly consistent with supreme love to God. Christ seems to us, in his love, "the brightness of the Father's glory, and the express image," of his person, and in Him as our Saviour, dwelleth all the fulness of the Godhead bodily."

You say, "it is not possible, that the Son should not be the subject of more tender remembrance and more fervent gratitude than the Father." The feelings which the sufferings of Christ in our behalf, excite, are, in the nature of things, different in kind from those which we have towards the Father, but there is nothing in them which derogates from equal love to God. Our feelings towards the Son, we are persuaded, do not exceed that which is revealed to us as "the Father's will," viz.: "That all men should honor the Son even as they honor the Father."

As an illustration of the feelings which the most high-toned and severely Calvinistic divines have had towards God, I quote a passage from Jonathan Edwards's account of his conversion. Though his theological views were such, that he could write the well known sermon, "Sinners in the hands of an angry God," he says,

"The first instance, that I remember of that sort of inward sweet delight in God and divine things, that I have lived much in since, was, on reading those words, 1 Tim. i. 17. 'Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen.' As I read the words, there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any thing I ever experienced before. Never any words of Scripture seemed to me as these did. I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to him in heaven, and be, as it were, swallowed up in him forever!"

"After this," he continues, "my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered: there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory in almost every thing. God's excellency, his wisdom, his purity and love seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, and trees; in the water, and all nature. And scarce any thing, among all the works of nature, was so sweet to me, as thunder and

lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror, when I saw a thunder storm rising: but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunder storm; and used to take the opportunity, at such times, to fix myself, in order to view the clouds and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God."

But he was by no means deficient in love to Christ, notwithstanding these feelings towards the Father. He says,

"Once as I rode out into the woods for my health, in 1737, having alighted from my horse, in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as mediator between God and man. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greater part of the time, in a flood of tears, and weeping aloud. I felt an ardency of soul to be — full of Christ alone; to love him with a pure and holy love; to trust in him, to live upon him. I have several other times had views very much of the same nature, and which have had the same effects."

I may as well add one more sentence, to complete the view of his feelings towards God.

"I have many times had a sense of the glory of the third person in the Trinity, in his office as sanctifier, in his holy operations, communicating divine light and life to the soul." Edward's Works, I.

We seldom meet, even in the writings of those who entertain the most exalted views of "the goodness of our Heavenly Father," an experience which seems more in accordance with the apostolic benediction: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."

I have been induced to quote as fully as I have done, from Calvin, Watts, and Edwards, in this Letter, because it seems desirable, that those who think it their duty to warn others against the pernicious tendency of Orthodoxy, should be acquainted with the real views and feelings of its standard writers.

You speak of "hymns in popular use" which you cannot read without being "pained, not to say, shocked, by the tone of sentiment concerning Him who 'stood between his Father's curse and us.'" I would respectfully inquire if the following song be one of them? — for most of our hymns to Christ are based upon it:

"And they sung a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests."

"Faith," here, "delights to celebrate his part in the redemption of the world, and humble penitence clings to his feet."

Your representations, my dear sir, of our "insensibility to the claims which the infinite Father has on our gratitude, as He who has rescued us from guilt and received us into the arms of his mercy," are not warranted by fact. These representations proceed from your apparent inability to reconcile what is said of God's wrath, and of his curse abiding on us, and of the removal of it by Christ, with the original unpurchased love of God to man. Are not these two things equally set forth in Scripture? Are we not, by nature, children of wrath? Eph. ii. 2. And has not "God, who is rich in mercy, of his great love wherewith he loved us, quickened us together with Christ"? "Christ hath redeemed us from the curse of the law, being made a curse for us." Is not the curse of the law, the Father's curse? If Christ "re-

deemed us from it," did he not, in some sense, "stand between his Father's curse and us?"

But perhaps I cannot better illustrate the feelings of Orthodox Christians towards God and Christ, as associated in redemption, than by selecting a passage from the writings of some one of them. There are special reasons which guide my choice of the following passage, which is an extract from the WILL of JOHN CALVIN.

"First, I give thanks to God, that taking pity on me, whom he hath created and placed in this world, he hath delivered me out of the thick darkness of idolatry into which I was plunged; and hath brought me into the light of His gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him, and cast out, but hath vouchsafed to use my labors in preaching and publishing the truth of his gospel. And I declare it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in his gratuitous adoption of me, upon which is founded all my salvation: embracing the grace which he has given me in Jesus Christ, and accepting the merit of his death and passion, that so all my sins may be buried; and beseeching him so to wash and cleanse me with the blood of that great Redeemer which was shed for all poor sinners, that in his image I may appear before his face. So that my only refuge is, that He being the Father of mercy I trust he will be and appear the Father of so miserable a sinner." Mackenzie's Memoir of Calvin.

In connection with this, let us consider your last objection to the atonement.

"And now, finally, the injurious effect of the current doctrine of the atonement is seen in removing the reliance of the Christian from the mercy of God, its only safe resting place, to the merits or mediation of Christ."

The above extract from Calvin is a sufficient reply to this objection. "The merits of Christ" *are* "the mercy of God." But you say,

"The conscience-stricken sinner makes Christ his refuge

as if the merey of God were not large enough to overshadow him. The humble disciple casts himself upon the sacrifice of Christ, as if its whole value did not consist in the persuasion which it utters to submit the soul to God. The dying believer leans on the "merits of Christ," as he has been taught to style services which are sadly misrepresented by such a term; — and when pointed to the mercy of God, feebly reiterates that he trusts in his Saviour. To me language of this kind is indescribably painful. The merits of Christ! where could such language have been learned? Not from the Bible, where it never appears. Not from the teaching of Christ, who never sanctioned its use. Trust in the Saviour! Why not trust in God?" p. 29.

The only answer which we can make to this passage is in a flood of tears, — tears of affectionate concern for one, to whom "our Gospel" seems to be "hid;" — and unaffected grief, that the only foundation of our hope, and, as we consider it, "the hope of every creature under heaven," should thus be a stumbling-block and foolishness. One ray of light could show you, dear sir, that "the mercy of God" and "the merits of Christ" are identical. It would afford us extreme pleasure to convince you that our love to God, confidence in Him, nearness of access to Him, our sense of peace with Him and our communion and fellowship with Him, are all in consequence of trusting in the Saviour's righteousness and death. Every evangelical believer will tell you that he never had one emotion of true love to God till he had put his trust in the Lord Jesus as appointed by the Father to be the propitiation for our sins. I have nothing to do with theological schemes or sectarian views in what I now say; but as a matter of fact, all who truly believe in the atonement of Christ in the sense in which I have endeavored to explain it, and amongst them many, very many, who once believed otherwise, will testify that they had no spiritual knowledge of God till

they complied with the way of salvation through the atonement of Jesus Christ.

Now this method of salvation seems to you inconsistent with the character of God. To us, it is the "brightness of the Father's glory," and the knowledge of it, is "the light of the knowledge of the glory of God." To you, it seems an expedient employed by a foreign influence to move, "persuade, or enable" the Father, contrary to his original disposition, to save men. To us, it is "his own purpose and grace," proceeding from infinite compassion, and constituting the highest proof of the love of God to man. To you, it seems to derogate from the love which is due to the Father; but it is the only method by which we were brought, when we were enemies, to be reconciled to God. We would that you and we "may comprehend with all saints what is the height and depth and length and breadth, and know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God."

Permit me to refer again to your remarks upon the feelings and expressions of dying Christians with regard to Christ. You are aware that from the time of the martyr Stephen no single expression has constituted the last words of so many Christian believers as this: "Lord Jesus receive my spirit." Acts vii. 59. But "why not trust in God?" This expression is not inconsistent with the highest trust in God. For Jesus Christ is, to us, "God manifest in the flesh," God approaching us with human sympathies, God our Redeemer. God is thus brought to a level with our wants and weakness, and while the human nature of Christ is prominent in the impression made upon our minds, we still feel that "he that hath seen" him hath "seen the Father." In

the hour of death the assurance that the Infinite God is our Father cannot *always* hide from the soul its numberless, aggravated sins, nor of itself give assurance of pardon. With a full belief, however, of the Divine mercy, the soul of the Christian, as a general fact, turns instinctively to the Saviour who is the appointed instrument and mediator of that mercy, and so far from derogating from the honor due to the Father, this provision to meet the wants of our natures seems to us the highest possible proof of the love of God to man.

It has been observed by some who were eminently practical men, conversant with all classes of society, that persons in extreme peril are apt to call on the name of Christ. This brings to mind the fact, which is credibly related, that Voltaire, in his last moments, implored the help of Christ; and also the well known circumstance, that Thomas Paine, when dying said, "Lord help me, Jesus Christ help me." The history of the Christian church affords abundant illustrations of application to Christ in the dying hour. It is certainly a striking fact that the dying Stephen should have commended his departing soul to Jesus Christ: "Lord Jesus receive my spirit." Your question upon this point is pertinent to his case: "Why not trust in God?" Surely, dear sir, you would not say, "To me, language of *this* kind is indescribably painful." Yet such is your expression; and to account for it, knowing that you are not ignorant how the first Christian martyr died, is difficult. The case of Stephen is followed by a multitude which no man can number. Memoirs and obituaries are constantly bringing the same thing to view. Remarkable cases of it occurred in the early history of the church. Ignatius, of Antioch, was thrown to lions in the Roman amphithe-

atre, and on his way addressed his prayer to the Son of God. AUGUSTINE said, Come Lord Jesus. JOHN HUSS, the Bohemian martyr, sung a hymn amidst the flames, and at the end of it, cried out, "Lord Jesus, thou Son of the living God, have mercy on me," and immediately fell and expired. JOHN KNOX when dying said, Come Lord Jesus, into thy hands I commend my spirit. LAMBERT, the martyr, said, None but Christ! None but Christ! BRADFORD and CRANMER cried, Lord Jesus receive my spirit. CLAUDE said, Our Lord Jesus Christ is my only righteousness.

It is impossible to conceive how it is that so many, in the dying hour, that honest hour, when party, and creeds, and theories give place to the utterance of the inmost soul, commit themselves thus in prayer to Christ, unless they feel that "the man Christ Jesus" is, also, divine. There is something in Christ which seems to invite familiar confidence, and at the same time, makes the dying believer feel that he is trusting in his God, while he reposes this confidence in the Saviour.

We have heard of cases in which other systems have been renounced in the dying hour; — but *where is the instance in which an individual, who intelligently and practically trusted in a Divine and atoning Saviour, renounced his reliance upon him in the closing scene of life?*

It is also an interesting fact that those who change the ground of their hope in their last hours, most frequently change it for this "tried stone," the vicarious sacrifice of the Lord Jesus Christ. There is something in the expressions "Lamb of God," "propitiation," "sufferings and death," "blood of Christ," "wounded for our transgressions," "that God might be just and justify

him that believeth in Jesus," which seems to accord with the wants of the dying. Many who in health are careless and self-ignorant, and self-sufficient, and who say spiritually, "I am rich and increased in goods and have need of nothing," feel, as they contemplate their expected meeting with God, that they are poor, and miserable, and blind, and naked; and resort to the "righteousness which is of God, by faith of Jesus Christ."

The plan of justifying a penitent sinner for simply trusting in the atoning sacrifice of Christ, seems to be expressed in these words: "But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted to him for righteousness." Rom. iv. 5. You say, however,

"I build my hope on the free mercy of God, and if that foundation fail, I perish, but the universe perishes with me." p. 29.

If you mean by "the free mercy of God," that he is infinitely willing to forgive sin, we are agreed; but if you mean by it, mercy, without the condition of believing on the sacrifice of Christ, you and I may indeed perish in rejecting it, but, my dear sir, the universe will not perish with us. The throne of the universe is "the throne of God *and of the Lamb;*" (Rev. xxii. 1, 3.) a multitude which no man can number have already "washed their robes and made them white in his blood," and he is still "the propitiation for our sins, and not for ours only, but for the sins of the whole world."

I come now to the closing paragraph of your tract.

"I have thus presented several grounds of dissent from the popular doctrine of the atonement, and have endeavored to show that while it is condemned by reason, and contradict-

ed by Scripture, it is fruitful of evils that every one must lament. I hold it, therefore to be a duty both to renounce and to expose it." p. 30.

This being so, and in view of all which we have considered, I regret, my dear sir, to say, there is of course a radical difference between your views of the atonement, and what you call "the doctrine of the Christian church" respecting it. I was in hopes, in reading your tract, to find, that the only ground of difference between you and us was erroneous views, on your part, of our sentiments respecting the atonement. But though your tract abounds with misconceptions of Orthodox views, still, you clearly apprehend the idea of the substitution of Christ for sinners, and redemption through his sufferings and death, as the essential idea in the "popular doctrine" of atonement. This, it is the object of your tract to renounce and expose, and instead of it to inculcate the sentiment that repentance is sufficient to secure the forgiveness of sin, without faith in the vicarious sufferings, and death of Christ. It cannot be said, therefore, as it would be gratifying if we could say, that your objections to the atonement are merely objections to extravagant theories, and unguarded expressions with respect to it: — *you evidently understand and intelligently reject Christ crucified as a sacrifice for the forgiveness of sin.*

In taking this bold, this responsible position, you show yourself to be, at least, without disguise. No one can charge you with "*privily* bringing in a damnable heresy, even if you *do* deny the Lord that bought us." There is only one additional step necessary to make your position complete; and that is, that you give up the word *atonement*. You evidently mean by it, as you tell us,

nothing but at-one-ment, or reconciliation. If you should adopt the syllabic form of the word, in writing and speaking, or, instead of it, use the word *reconciliation*, no one would be deceived with regard to your sentiments. But so many hear without discrimination, that the word will convey to their minds the usual popular sense, and they will insist that there is no difference between you and us, "because we both believe in and preach the atonement." This remark is not without foundation. Individuals of reputed intelligence labor under this mistake. Now, as you reject the *thing*, might it not be well to reject the *name*? The motive in this suggestion is a desire that, in opposing our sentiments, the trumpet should not give an uncertain sound, and thereby seduce, when it should deter, the people.

But it would be far more gratifying if you would receive the doctrine with the name. For this, many who read these pages will earnestly and affectionately pray. For we hold that a practical belief in the atoning sacrifice of Christ is, for one who has the Bible, essential to salvation. Whatever may be the way to be saved, we believe there is only one way; "Neither is there salvation in any other; for there is none other name under heaven given amongst men whereby we must be saved." We believe moreover, that incorrect views of Christ are fatal to correct views of God; for, "he that hath not the Son, the same hath not the Father," but worships an imaginary God. It seems to us, also, that unbelief of Christ, as to the great object for which he came into the world, is a fundamental rejection of him, and that he who in this respect, despises Christ, despises Him that sent him.

Suppose that you are wrong and we are right, or

rather, that there is an atonement for sin through the sacrifice of Christ, and that this is the only way to escape the wrath to come. You then, my dear sir, and those who think with you, reject the only name whereby we must be saved. "Thou destroyest the hope of man." All the declarations of the Bible respecting the consequences of not believing on the Son, apply to you. If Christ crucified is "to them that perish, foolishness," they to whom it continues to be "foolishness," must of course "perish." If in renouncing and exposing the popular doctrine of atonement, you "renounce and expose" the way of salvation, it must be fatal to the soul.

That a professed minister of Jesus Christ should *feel it his duty* "to renounce and expose" "the doctrine of the Christian church" respecting Christ crucified is, certainly, a solemn and responsible decision. We, to whom souls commit themselves that we may show them the way of salvation, will be surrounded in eternity by a multitude who have met the retributions of a future state with characters formed under our ministry. If we have led them to heaven, our mutual joy will be great. But to be surrounded by those who were misled by us to their ruin, must be a consummation of woe unequalled in the experience of other souls. If your sentiments are correct and we are wrong, even then, we, upon your system are safe; but if "the doctrine of the Christian church," as you call the atonement, is right, my dear sir, what will become of you?

If any thing which has now been said shall tend to repel you from "the doctrine of the Christian church," or from embracing what we hold to be essential to sal-

vation, I shall exceedingly regret it. For the object of this letter is to correct the misunderstanding of Orthodox views which pervades your tract, and also to show that they are rational, scriptural, and profitable for men; with the hope that you and others may be led to reconsider your opinions respecting them. If you should henceforth build the faith which you have labored to destroy, and join the multitudes in the Christian church who have lived and died in support and defence of the atoning sacrifice of Christ, you will occasion wide-spread joy on earth, and, I doubt not, amongst the redeemed.

Until this shall be the case, (and may it soon be!) one thing is certain: It cannot be said by any who agree with you that there is not much difference between their views, and those of the Orthodox persuasion. Our views of atonement are to you, "irrational, unscriptural and pernicious;" to us, they are the very life blood of religion, and the atonement of Christ is, with us, essential to salvation. You have felt it to be your duty to "renounce and expose it." Let this, then, be fully understood. The consequence shall not be, on our part, debate, strife, hatred, and repulsive conduct towards you, but a solemn and steadfast exhibition of the essential and vital difference there is between us, and efforts, in a Christian spirit, to induce, on your part, an accordance with what we hold to be necessary to peace with God, and to admission amongst the redeemed. So that notwithstanding the total difference there is between us on the most important of all subjects, I shall ever be happy to regard myself, as,

Dear Sir, your friend, and servant for Jesus' sake,

NEHEMIAH ADAMS.

Boston, May 21st, 1840.

INJURIES DONE TO CHRIST.

A

SERMON,

PREACHED TO THE

ESSEX STREET CONGREGATION, BOSTON,

MARCH 21, 1841.

BY NEHEMIAH ADAMS,

Pastor of Essex Street Church.

BOSTON:
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This Sermon was suggested by local circumstances in this city. A general interest in the subject of religion has been felt here for some time, and has not been confined to any particular denomination. In connection with this state of religious feeling, special opposition to the doctrines of Christ's Godhead and atoning sacrifice has been made, and some things which have been said and written against these doctrines, have been of such a character as to excite pain in the minds of Evangelical Christians. This led to the preparation of the following Sermon, and the Church connected with the Congregation where it was preached, having, by vote, requested a copy for publication, it now appears in print.

The plan and intention of the Sermon precluded an argumentative treatment of the doctrines in question. It is not intended as a discussion of disputed points, but as an expression of feelings awakened by the denial of fundamental truths.

SERMON.

Acts xxvi. 8.

I VERILY THOUGHT THAT I OUGHT TO DO MANY THINGS CONTRARY TO THE NAME OF JESUS OF NAZARETH.

It was mid-day, and that most interesting man but bloody persecutor, Saul of Tarsus, with his official servants, on the way to Damascus, was breathing out threatenings and slaughter against Christians, when the sun was eclipsed by a flood of light brighter than his own, and Saul and they that journeyed with him fell to the earth.

"Saul! Saul! why persecutest thou me!"—The question had greater power than the miraculous light. It partly recovered the distracted senses of the persecutor by filling him with a second astonishment. "Me!"—the word was like an apparition. "Who charges me with persecuting him?" Damascus, the victims there, the martyrs behind, Stephen's late death, and scenes of household agony, rose before his bewildered mind. "Who art thou, Lord?" The question showed a suspicion of his error, and the answer, "I am Jesus whom thou persecutest," completed his conviction. No arguments to prove the true character of Christ ensued; the expostulation of the Saviour was accompanied with a change of heart in Saul, and a gracious commission to be an Apostle of his injured Lord. The persecutor "showed first to them of Damascus that they should

repent and turn to God, saying none other things than Moses and the prophets did say, *That Christ should suffer*, and that he should be the first that should rise from the dead."

The Lord Jesus said nothing to Saul of martyrs, nor of victims. He made him feel the heinousness of his sin by the expostulation, "Why persecutest thou me!" Our feelings and conduct towards Christians will be construed, at the last day, as indicating our feelings towards Christ. He regarded what Saul had done to Christians as done to himself. Because the disciples of Christ believed and professed that Jesus was all which he claimed to be, Saul hated and persecuted them, and nothing but his hatred and contempt of Christ, whom he believed to be an impostor, made him think that he "ought," by persecuting, "to do many things contrary to the name of Jesus of Nazareth."

It appears, then, that our Lord and Saviour, since his ascension to heaven, is not insensible to the feelings and conduct of man towards himself. Many and great have been the injuries which he has received from our race; but of these, I cannot resist the conviction that no one is greater than a deliberate denial of his Godhead and atoning sacrifice, and efforts to turn men away from believing them.

In this discourse, I intend to illustrate the following proposition:

The greatest injury which man can do to Christ, is, to deny his Godhead and atoning sacrifice.

I. A deliberate denial of the Godhead and atoning sacrifice of Christ *is a greater wound to the personal feelings of Christ* than any ever inflicted on him.

When Christ was on earth, one source of his 'sorrows' and of his being 'acquainted with grief,' was, "he was

despised and rejected of men." It must have been affecting to look upon the face of Christ in that conversation with his disciples in which he said, "The world cannot hate you, but me it hateth." Who of us would not have been grieved at seeing him obliged to escape through the crowd, with a fugitive's art, to avoid arrest or stoning? It would have made us weep bitterly to hear one who had been taken by him to the mount of his transfiguration, afterwards denying him with oaths and curses;—or to have seen another who "knew the place" sacred to the Saviour's retirement, ("for Jesus ofttimes resorted thither with his disciples,") breaking into it with fiendish men equipped with torches and staves as against a thief. Could we have borne to see the thorns pressed down upon his temples, or the profane amusement made by his attire in that once royal robe which, given to array him in as a convict, must have been vile? How should we have felt as some one put a reed for a sceptre in his right hand, by which those about Christ were moved to bow the knee, saying, Hail! King of the Jews! That was horrid game, when they blindfolded him, and struck him with the palms of their hands, saying, "Who smote thee?" When "they spit upon him, and took the reed and smote him on the head," should we not have felt, that vulgar, wanton cruelty had done its utmost upon the person of the Son of God?

A greater injury, in some respects, was in reserve for Christ even than this ignominious treatment, or than his death upon the cross. Pity for his revilers and murderers assuaged, in some degree, the anguish of being rejected by them;—for he could say of them, "Father, forgive them, for they know not what they do." Laying down his life, as he did, by his own power, that he might "taste death for every man," some painful feelings of injury must, under those circumstances, have been prevented.

Saul of Tarsus appeared to himself, in after life, the chief of sinners, because he persecuted the church. His account of himself is, "Who before was a blasphemer and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." A greater injury of Christ, therefore, remained, even when Saul, being exceedingly mad against Christians, compelled some of them to blaspheme. Such greater injury I hold to be, the denial, under the dispensation of the Spirit, of Christ's Godhead and his vicarious sacrifice. This, I have said, is a greater wound to the personal feelings of Christ than any other form of injuring him, because it is done in the midst of the greatest light, and under every possible advantage for knowing the truth.

They are not bigoted Jews, nor Roman soldiers, nor Pharisaic zealots who, in this way, now reject Christ. They are men who have been educated under the light of Christianity, some of them the children of pious parents who offered them in baptism to the Father and to the Son and to the Holy Ghost, one God, and instructed them that Jesus Christ died to atone for their sins. Some of their intimate friends, who once, like them, rejected Christ's divinity and vicarious sacrifice, have been converted, and have solemnly expostulated with them no longer thus to injure Christ and remove the only scriptural hope of salvation for man. But still, some preach and write against the divine, atoning Lamb of God in a way that chills the blood of every one to whom Jesus Christ as a divine Redeemer is precious. Some abolish the Lord's Supper as too gross and Jewish for their spiritual minds; some, enumerating great and wise men, put Jesus Christ amongst them; some use opprobrious expressions concerning the atonement; and some publicly thank God that they need no Mediator with atoning blood.

Let me not even seem to arraign them as though they

had not the same liberty of speech and conscience with others. Towards them personally I am conscious of kind feelings, but against their denial of Jesus Christ as equal with God and of his atonement for sin, I would "speak with all boldness, as I ought to speak." I think it impossible to conceive of any injury which Christ has ever received from men, that can wound him more than their deliberate, professional denial and rejection, in public and private, of his Godhead and atoning sacrifice. Men in other days who had been taught by their religious guides that Christ was an impostor, knew not what they did when they crucified him. Saul of Tarsus was ignorant in his unbelief;—would that there were more reason to think that of some who now reject the deity and atonement of Christ we ought to say, They know not what they do.

But why does it wound the feelings of Christ more than any other form of rejecting him can do, that men, who have the fullest opportunities to know better, should reject his Deity and atonement?

Jesus Christ, being very God, has the feelings of God with regard to the honor which is due to himself. If we can conceive of the feelings of God when idolaters "change his glory into the image of corruptible man," we may conceive of the feelings of Jesus Christ, when, though he made all things, he is, in words and by the feelings of men, degraded to a level with his creatures. In assuming our nature, he did not part with his Deity. In taking human flesh to redeem us, it was far from his original purpose that man should use that condescension to disprove his Godhead. He willingly became a man, but not that men should thereby plead against his original nature. After making himself of no reputation, and taking the form of a servant, must it not wound him if we deny that he is any thing more than that which our fallen and

lost condition required should be most prominent to us in his person? In his twofold nature he became officially subordinate to the Father, but still worthy of worship, for it was said at his entrance into the world, "Let all the angels of God worship him." As though his official subordination might lead some to suppose that he was any the less God than before, these words were addressed to him in view of his becoming Mediator: "Thy throne, O God, is forever and ever." The Father, holding to the Son, in the Son's subordinate office, the relation of God, (so that it is said to Christ, *Thy God* hath anointed thee,) still, in the words above quoted, addresses the Son as GOD, and commands angels to worship him. It is an affecting thought that men should take advantage of his humiliation for their sakes to rob him of his intrinsic Deity. All their admiration of him as a man, the founder of a new religion, a teacher, a special messenger, is at the expense of that honor which men should give him, "even as they honor the Father." It must appear to celestial beings the greatest injury which Christ has ever received in this world, and it must affect them, that when the Creator had humbled himself for man's sake, man should use his humiliation to prove that he is only a good and great man. In contrast with their songs, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing," how must angels feel to hear him degraded to a rank in creation below themselves, and that by creatures whose nature he assumed in order to redeem them!

But when men proceed to deny the propitiatory intention of his death, when they criticise his sufferings and his agony in the garden, and either pronounce them to have been slight, or ascribe them to some comparatively trifling cause, and utterly reject the declaration, that as a vicarious sufferer he "bare our sins in his own body on

the tree," it would seem that if Christ in heaven, could, as on earth, be 'acquainted with grief,' here is abundant cause for it. If atonement by suffering were as irrational as some suppose, we cannot think that Christ would have had occasion to cry, "O my Father, if it be possible let this cup pass from me." Gladly would he have saved us from our sins by his example, his instructions, had it not been necessary that there should be 'laid on him the iniquity of us all.' Was it a good example of patience under suffering, (if that were the only object of his agony,) that it made him sweat as it were great drops of blood? Was it a good example of faith, if an example of faith in death, were his object in dying, for him to cry, 'My God, my God, why hast thou forsaken me?' We believe that his being forsaken was in connection with his being 'made an offering for sin.' 'He bare our sins in his own body on the tree.' This being so, if we, whose sins he bore, reject his propitiatory sufferings, and teach men that they have no need of them, it is not possible that the feelings of Christ have ever been or can ever be wounded more by any form of denying or rejecting him.

II. Another reason why a denial of Christ's Godhead and atoning sacrifice is the greatest injury which man can do to him, is, *It directly frustrates the object of his incarnation and sufferings.*

Other forms of rejecting Christ have indeed the effect to prevent the salvation of men, but the difference between them and that rejection of Christ which we are now considering is this, that men converted from ordinary unbelief are accessible to the influence of the cross of Christ, but this form of rejecting Christ removes his vicarious death on the cross as the sinner's hope. If you make a man a common infidel, you leave him still a refuge for his troubled spirit when he flees for refuge to the hope set

before him in the Gospel. But if you persuade a man to reject the atonement of Christ, you shut the last door upon him; 'there remaineth no more sacrifice for sins.' Awakened and restless in a desire for something to give him peace with God, he resorts to forms and outward purification, or else spiritualizes every thing to feed his craving after that knowledge into which Jesus Christ and his atoning sacrifice are the only 'way.' To him there is no LAMB in heaven; on earth, no Gospel with atoning blood. Tell us, ye redeemed, who have washed your robes and made them white in that blood, what treatment of Christ compares in injury with that which denies that (in the obvious sense of those words) "he gave his life a ransom for many," that "he is the propitiation for the sins of the world." Was this scheme of redemption arranged—this grace given us in Christ, before the world began; was it prefigured in the early ages by a ritual of atonement, completed at last by the humiliation and incarnation of the Son of God, his unknown agonies, his death with malefactors, in pain that moved creation in sympathy with it—and all, that we might not perish but have eternal life? Then the act of denying this method of divine mercy and persuading men to disbelieve it, must be the most awful form of rejecting Christ and doing injury to souls, which the mind of man or angel can conceive.

Is there 'salvation in any other' than Christ? "There is none other name under heaven given amongst men whereby we must be saved." Propitiatory suffering, then, being essential to salvation, there is no more direct method of ruining souls than to teach that there is salvation in some other way. He who teaches this assumes a solemn responsibility with regard to his fellow men. If you cut off the bread of a land, if you poison the water courses, you are cruel, but if you take away from a sinner his

Saviour, you do him an injury that will last beyond time, you rob him of that which is "the life of men." Let me not, with this error, "destroy him—for whom Christ died."

To give a full expression of my feelings on this subject, it will be necessary to speak now of some who are not here. It will be most suitable, perhaps, that my remarks should take the form of direct address. If what I say never reaches them, you, at least, will know in what light and with what spirit I would regard them.

I feel constrained, then, to make a solemn appeal from this place to those who verily think with themselves that they "ought to do many things contrary to the name of Jesus of Nazareth" as a divine and atoning Saviour. Some have said and written things of late about Jesus Christ and his cross, which I am free to confess, do fill me with unfeigned sorrow and bitterness of soul. They constrain me to cry out; "I am weary of forbearing, I cannot stay." I accede to them, as well as claim, the most entire right of freedom of thought and speech, and liberty to worship God according to the dictates of one's own conscience. I deprecate sectarian hatred and contentions, or the use of personal invective, or the violation of the law of kindness in word or deed. None of these will I knowingly be guilty of, while I solemnly appeal to those who are most forward in opposing a divine and atoning Saviour, to consider what they do. It may be said, Why not meet them with argument? This has been done. My wish now is, to give utterance to my feelings in a solemn and affectionate appeal.

To those who are preaching and writing against the deity and the vicarious sacrifice of Christ, I say,

1. In denying the supreme deity of Jesus Christ, and

his vicarious sacrifice for sins, you are destroying the confidence of men in the credibility of the Bible.

In order to disprove these truths, you are obliged to pronounce many passages of Scripture to be "interpolations," and "spurious texts." This is, first, an admission that the passages, as they now stand, are in favor of the doctrines in question; and secondly, It brings the whole Bible into suspicion, with many minds, as an insufficient guide except to one who has a knowledge of the original Scriptures, and a full history of every important passage. Discredit is also brought upon many other passages which appear to teach evangelical doctrines, by calling them "Oriental figures" and "Jewish allusions," so that the common rules of interpretation by which men read all writings, are taken away from their minds in reading the Scriptures, and the Bible is to them an antiquated, interpolated, uncertain book. Can such a book be now, if it ever was, a revelation from God, or even as you say, "the *record* of a revelation?" The commonly received, a priori argument in favor of a revelation from God is, It is reasonable to suppose that a benevolent God would make a revelation of himself to men. If God, out of benevolence to man, made a revelation, can we suppose that his providence would suffer it, in the course of a few centuries, to be so interpolated and corrupted, or antiquated, that no confidence could be placed in it by that large part of its readers who depend upon its plain and obvious sense for a knowledge of the way to be saved? I speak advisedly when I say, that the attempts to disprove the deity and atonement of Christ by disparaging our canon of Scripture, is shaking the confidence of many in the word of God. It is a solemn thing to destroy the confidence of our fellow creatures in that word. As they recur to their Bibles after hearing or reading your disparagements of its genuineness, their hearts are sick,

they know not what to believe, or what parts of the Bible are not interpolations; the light that is in them is darkness, and how great is that darkness!

If a doctrine of the Bible, such as the deity of Christ, is built wholly or chiefly on passages which are spurious, why have there never been some amongst the learned and conscientious believers in that doctrine who, in their better moments, or on their dying beds, were constrained to warn men that this doctrine had no scriptural foundation?

Are the passages that concern the Trinity, alone, spurious, or have these been discovered to be so, through the particular attention which has been drawn to them? If so, perhaps a more minute attention will disclose corruptions in other passages whose obvious interpretation has led to o her articles of faith, and so at last the whole Bible shall prove to be corrupt. Where is the goodness of God that gave a revelation, if his providence does not keep that revelation substantially pure from age to age, that the poor and unlearned may be safe in adopting its obvious import?

2. In denying the supreme deity of Jesus Christ and his atonement, you afflict the universal church of Christ, wheresoever they hear or read your denial of him, with unutterable pain.

Christ and his death for sin are identified with the deepest, tenderest feelings in the soul of every true believer in his Godhead and sacrifice. It is not sectarian partiality which you wound, when you degrade the Saviour and set aside his atoning blood. Your desecrating language about him and his sufferings excites emotions in us almost too deep even for tears. We regard Christ as a condescending God and Saviour whose love and compassion towards us is beyond the highest thought; our repentance for sin, our hope of pardon, our efforts to over-

come evil, our expectations of persevering grace, of peace and support in death, of acceptance with God, of safety at the resurrection and judgment, of deliverance from endless hell torments, and of an inheritance in heaven, are all connected with our faith in Christ as divine, and in his atonement. Our highest and most sacred religious joys, our richest Christian experience, spring from him whom God hath set forth to be a propitiation through faith in his blood. To a spiritual believer in Christ, nothing is so precious as the Saviour. You have no conception of this, but you may know that it is true, from martyrologies, and from the memoirs of Evangelical Christians everywhere, and in all times. We know that you verily think and feel that you ought to say what you believe, (or disbelieve,) about Christ, but we pray you to consider the feelings of Christian believers, and if possible, spare them the pain of hearing their Redeemer degraded, and his blood of atonement counted an unholy thing. O! think when you are inclined to write and speak bitter things about Christ's Godhead and atonement, think, as David said, when he was tempted to indiscreet words, "If I say, I will speak thus:—behold I should offend against the generation of thy children." Ps. lxxiii. 15.

3. We fear that by teaching men to reject the deity of Christ and his atoning sacrifice, you are preparing yourselves and them for dreadful consequences hereafter.

If we are found at the last day to have rejected Christ, we cannot expect any thing less than the fulfilment in us of those words, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." So we preach, as we have opportunity, to ministers, and to our people. Can *we* be said to reject Christ by our opinions and teachings concerning him? If you think so, in faithfulness and love warn us of our danger. Is not your rejec-

tion of Christ's deity and atonement more likely to prove a rejection of Christ, than our feelings towards him as God and man, can be? It awakens concern in us towards you when we hear or read your denial of Christ as a vicarious sacrifice for sin. If our concern shall prove to be unfounded, you will know, sooner or later, that it was not affected pity nor contemptuous commiseration. But we do fear that you who preach to men against the Godhead of Christ and his sacrifice for sin, and encourage them to depend for salvation upon what we deem an unscriptural foundation, are preparing yourselves and them for dreadful scenes hereafter. Shall those venerable men, those intelligent men, who receive the interpretation of Scripture from you, lose the blessedness of heaven, the company of angels and of the spirits of just men made perfect, because you taught or encouraged them to reject Christ? Shall those in your congregations who are refined and accomplished, perish with the wicked because you prevented them from sitting, like Mary, at their Saviour's feet, and choosing the good part which would never have been taken away from them? What influence are you probably exerting on the eternal destiny of those young men who so much resemble that young ruler whom Jesus loved;—do you turn their warm, spring tide affections towards Christ; or caution them, (as no apostle ever did,) against loving and honoring Christ too much? Shall the "poor" in your congregations be robbed of heaven by not having "the Gospel preached unto them," and their imprecations be in your consciences like a widow's cry and an orphan's curse forever? Shall whole families of your congregations rise up around you, and add to your own weeping and wailing the anguish of the thought, that if you had preached the Saviour to them as he is revealed in the Bible, they might not have come unto that place of torment? It is not

unkindness, nor uncharitableness, nor denunciation, when I say, We do exceedingly fear and tremble for you and for those to whom you minister, when we think of your rejecting the Godhead and atoning sacrifice of Christ! If you have any similar apprehensions in regard to us, and will express them earnestly and kindly, we will love you as our most faithful friends.

4. You may be eminently useful in preaching Jesus Christ as a divine and atoning Saviour, and eminently happy in believing on his name.

Let me fancy different scenes from those to which I have just alluded. I imagine you to have become the decided advocates of Christ crucified. It is told of one and another of you, He preaches the faith which he once destroyed. Your pulpits, where the fathers preached the Godhead and atonement of Christ, will then proclaim the same Gospel which the ancestors of some in your congregations loved as their lives. You will bring the long and painful experience of error to assist you in defending the truth. Converts to Christ will be multiplied under your ministry. Awakened sinners will cease to complain that your preaching does not meet their wants—and leave your ministrations for evangelical preaching:—they will learn from your own lips the story of a Saviour's love, and how God can be just and justify him that believeth in Jesus. The wealth of your already liberal men will then be poured into the treasury of foreign missions and kindred charities, that the Gospel may be preached to every creature. Many of you will have an overflowing love to the Lord Jesus, like the converted Saul, and in our own pulpits, then joyfully opened to your ministrations, we shall hear how Christ has had mercy on you, and all the churches of Christ every where will praise God for the great things which He will have done for your souls. Our blessed

ancestors who "followed Christ into a waste, howling wilderness," and those of their descendants now with God, will rejoice over you, with angels.

The great company of believers in Christ's Godhead and atonement will readily join in the sentiments of this appeal;—for, as I said before, Christ, and his death for sin, are identified with the deepest, tenderest feelings of a believer's heart. Nothing, perhaps, would give them such unfeigned pleasure, make them shed such tears of joy, as your conversion to be preachers of their divine, atoning Lord. You will not, you cannot, suspect that this feeling would arise from any apprehension that you may overthrow the deity and atonement of Christ. We believe that to oppose these truths, is, as Christ told Saul, like striking with the foot against sharp pointed irons. Nothing but affection for you, and for the souls of men, and above all for the honor of our adorable Lord, would influence us in welcoming you into the company of the believers and the preachers of a divine Saviour, and to rejoice at your eminent success and happiness in winning souls to Christ. May the rich pleasure soon be ours to be instructed and comforted by your exhibition of what we believe to be "the faith once delivered to the saints," and to be fellow laborers with you in advancing the honor and the cause of Him whom all heaven adores!

I would address a word of exhortation to the believers in a divine and crucified Redeemer. Our lot is cast in a region where our divine and atoning Saviour is denied. We have so long been used to seeing and hearing it that we are in danger of losing a proper sense of its nature and consequences. We ought to think of the views and feelings which Christ must have in seeing and hearing it,

and sympathize with those feelings. We are prone to lose that vivid sense of our Saviour's personal existence, that "faith of the Son of God," by which Paul said he lived. We are exposed to the chilling influences of unbelief, and are liable to think less of Christ by reason of the denial of his Godhead and atonement which meets us in so many forms. As you hope to be saved by his blood, I charge you to be watchful against these influences, and to be faithful and ardent in your love and attachment to him. I beseech you by the gentleness of Christ, to have no unkind feelings towards those who, as you think, deny and injure Christ. Whether you shall listen to their professed denial and rejection of a divine, atoning Saviour, I leave to your own judgment. A sense of duty may, perhaps, lead you sometimes to think that you ought to bear the trial. But if I knew that my dearest earthly friend was to be traduced at some public meeting, it would require a strong sense of duty to overcome my unwillingness to be present. I throw no obstacles in the way of free inquiry; do not receive what we say to you merely because we say it, but go to the word of God, and be rooted and built up in Christ; but being so, you cannot wantonly put yourselves in situations to hear Christ dishonored, without experiencing great pain and injury in your most sacred feelings.

The time is drawing nigh when the injuries of Christ will cease. The day of his rejection by sinners is coming to a close. Looking upon myriads who have washed their robes and made them white in his blood, he will see of the travail of his soul and be satisfied. The presence before him, and with his saints, of some who once persecuted or opposed him, but were made trophies of his

grace, will give a quality of joy to some of the praises of heaven, which cannot now be fully conceived. "And so shall we ever be with the Lord." May we all be there, recognized, each of us, as faithful consistent followers on earth of our crucified Lord. May we meet there the present ministers of another gospel, who shall have preached the faith which they once destroyed, and see them surpass even us in the measure of their love to Christ, and in raptures of gratitude for his converting grace. AMEN.

The Work of Missions to be Progressive.

A

SERMON

ON THE

Present Crisis in the Missionary Operations

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

BY RUFUS ANDERSON, D. D.

ONE OF THE SECRETARIES OF THE BOARD.

BOSTON:
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1840.

Some parts of this discourse are a more ample statement of the facts and considerations contained in an appeal to the pastors of the churches patronizing the missions of the American Board of Commissioners for Foreign Missions, which is about to be sent forth in an official and epistolary form. It was not until after that document was in the printer's hands, that it was decided to yield to the opinions of some judicious friends of missions, and print the discourse. The more extended view here presented, seems necessary to enable the patrons of the cause to determine what they ought to do to prevent another reduction in the missions among the heathen.

Missionary House, Boston, Feb. 25, 1840.

SERMON.

Exodus xiv, 15.

And the Lord said unto Moses,—Speak unto the children of Israel, that they go forward.

To the unbelieving portion of the Israelites, it must have seemed impossible to do this. The sea was before them. They had gone forward till they could go no further. Another step would plunge them into the waves. Never had unbelief a better plea. The Egyptians were indeed behind, and there was slavery or death in going back. And there might be death in remaining where they were. But to go forward seemed the most certain death of all, and the most irrational and absurd.

And so it would have been, but for the command of God. That set all appearances aside. That rendered it expedient, wise, and safe to go forward. That made it the most certain way, and the only way, of securing the peace, happiness, and best good of the men and women of the Israelitish nation. They had been brought by God himself into that exigency, where reason was confounded, and they could no longer walk by sight, but

must walk wholly by faith. Their way was through the sea, through deep waters, and amid impending deaths. There was no longer hope for them, nor courage, nor strength, but in faith. At all events, they were to go forward. They did so—and God made the sea open, removed every obstacle, and carried them and their little ones and flocks and herds all safely through.

Into similar exigencies God has occasionally seen fit, in every age, to bring his people, for the trial and exercise of their faith. He does not this to paralyze their energies, nor to arrest their progress. It is rather to promote, in the most effectual manner, the very object which he seems to endanger. It is to make his people proceed with a higher hand, a stronger arm, more dauntless courage, more untiring zeal, more resistless energy.

I have selected this subject, not with the intention of going into an extended comparison of the condition of the American Board of Commissioners for Foreign Missions, as a missionary institution—or rather of this christian community, regarded as being engaged, under the command of Christ, in spreading the gospel through the world—with that of the Israelites at the Red Sea; but because there is an obvious, and, in some respects, a striking analogy between the two. There is a similar danger in stopping where we are, a similar danger in going backward—a similar duty enjoined, and a similar apparent difficulty in performing it. We are thrown, as were the people of Israel, upon the promptings, the lights, the sustaining influences of mere faith in God.

To come at once to the point—The times, just now, are dark among us. There is light hanging over the future. There is light, too, abroad—in Syria, in Ceylon, in India,

in the Sandwich Islands, and on the other side of the Rocky Mountains. But here, in what we have fondly regarded as the Goshen of the world, the shadows thicken around us, and portend evil to all our institutions which depend on mere benevolence. For a number of years, no general revival of religion has blest our churches, and of late God, in mercy, and perhaps in judgment too, has laid his hand upon a portion of the wealth of the churches and taken it away; until it has come to pass, that the sending forth of a few missionaries has not been so much a matter of mere faith as it now is, since the embarkation of the first company, nearly thirty years ago. Indeed the doubts and apprehensions, which then prevailed in the community, as to the possibility of raising the funds necessary for the support of that first mission, after having slumbered through the entire period of a generation, have revived in multitudes of places, and in numerous friends of the cause. And this leads me to mention a fact, which threatens to be a greater hindrance to the progress of missions, than all the derangement in the monetary affairs of the country, and which is now operating extensively to weaken the force of appeals from the missionary in the field, and from the missionary waiting to be sent forth. It is the familiarity, which the last three years have occasioned, with the idea of *reducing missions*, and *detaining missionaries*. The thought does not affect the minds of good men now, as it did three years ago. The fact that there has been a pause in the work, a reduction in the missions, a retrocession, and that missionaries have been compelled to wait one, two and three years, and only for means to send them forth and support them, has broken the charm there once was in a

steady, onward progress of the work, and warns the christian community against permitting the repetition of such things in future.

Indeed the evils of a backward movement in the missionary work, are great beyond description. The sending of thousands of children from the christian schools out into the great and terrible wilderness of heathenism, to become the prey of the roaring lion and the ravening wolf, is one of them. The stopping of presses, and of the thousand streams of light which flow from them, is another. The dismission of pious native helpers, who have been educated with much labor and expense and with many prayers, and the disbanding of native churches, and breaking down of inclosures which the gospel had thus erected around immortal souls over whom the missionaries and their patrons had rejoiced as 'the ransomed of the Lord,' are others. The coming home of missionaries, discouraged and broken-hearted, and the disheartening influence exerted upon those who still remain in the field, are others. The reanimating influence of all this upon the heathen, and their shouts of triumph, and songs of jubilee in the temples of their idols, whom they will regard as having thus relieved them from their fears at a time when the very pillars and foundations of their superstitions had seemed to tremble, is another. And lastly, the disheartening influence of such things upon the churches at home, lowering their expectations of good things to come upon the heathen world, and weakening their energy to devise and attempt great things, and perhaps grieving the spirit of God to withdraw his influences and leave them to the cheerlessness and desolation of spiritual death,—are other evils in this fearful catalogue. These are some of the consequences

we are to expect, should there be another backward movement in the missionary work.

And let me briefly describe to you how great the present exigency is. That of 1837 was small compared with it; *and it has been wholly occasioned by a falling off in the receipts.* Were these now, as they were in either of the last three financial years of the Board, which end with the month of July, the Board could proceed on its present limited scale of expenditure. There would be no pressing need of a special appeal. They were then on an average about 244,000 dollars. With that sum for the current year, and the ordinary blessing of God, the missions could all ride out the storm. But the receipts are not now what they were in either of those years. The causes, which have weighed heavily upon the trade and industry of the cities, have extended their influence into the interior of the country, and most of the towns, parishes, churches, and individual donors are each giving somewhat less than formerly;—each not thinking, perhaps, how many others are doing the same, and what must be the alarming aggregate of all these small reductions. The receipts in the month of December last were 10,500 dollars less than they had been, on an average, in the same month of the three previous years. The receipts of the last five months of the year 1839, were 38,000 dollars less than in the same five months of the previous year. At this rate, the deficiency for the current year would be not much short of *a hundred thousand dollars!* The receipts would be only two-thirds of what they were in each of the last three years! At this rate, nothing is more certain than reductions after a few months. If the Board receive only two-thirds of what is necessary to sustain its present system of missions,

it must obviously cut down the missions one third. This, considering all things, would be a reduction immeasurably more calamitous, than that which occasioned so much grief and distress two years ago. Nor can the evil be divided now, as it was then, among all the missions. The allowances to each are now fixed, and are on a reduced scale, graduated to what experience has shown to be necessary to their very existence. We can cut into scarcely any of them again without reaching the life-blood. No; if there is another reduction, it must be by *diminishing the number of the missions.* It must be by calling home whole bands of missionaries—forsaking whole fields—abandoning whole countries. It must be by surrendering some of our strong holds to the god of this world, or to whomsoever may choose to take possession of them, and retreating from fields full of promise, taken possession of in the name of three thousand American churches, and in the performance of an unquestionable duty.

Now who does not see the strong resemblance there is between the present position of that missionary institution, through which you have seen fit to act on the heathen world,—and therefore your own position,—and that of the Israelites at the Red Sea?

What ought to be done? As surely as the Lord commanded Moses to speak unto the children of Israel that they go forward, so surely does he require us to do the same. I need not stop to prove this. Nor are the present circumstances of the christian community such, distressing as they doubtless are, as to bring in a new dispensation in respect to our duty in this matter. And the Board of missions—acting in behalf of more than 300,000 members of Christ's church, aided by persons in the

associated congregations, enough to swell the number to half a million,—may venture to send forth the few waiting missionaries where they are urgently called for by the state of the missions, and also to continue the appropriations to the several missions. The reasons for this belief I will now state as concisely as I can. And,

1. *The state of the several missions, to which the missionaries under appointment, or just sent forth, are designated, is such as must incline the people of God to* ACTS OF SELF-DENIAL, *in order to sustain them.*

The *Syrian* mission, for instance, is one of the oldest and most interesting of the missions under the care of the Board. During the last two years, its effective force has been reduced, by sickness and death, to two or three missionaries; and these have been overwhelmed and almost crushed by a mass of labor, which, if it could only have been shared by a dozen fellow-laborers, or even half that number, promised a glorious harvest among the Druzes of Mount Lebanon. If the 'Macedonian cry' is ever uttered by those who have no knowledge of the gospel, it was by that people. Who, that saw them coming down by scores from their mountain villages to our brethren, that heard their entreaties from Sidon to Baalbec for instruction in the gospel, and that beheld the persecutions they endured for this cause, did not feel an intense desire that missionaries might be sent to them by the speediest conveyances? The whole nation seemed to throw itself open to the light of truth. Listen a moment to the language at that time used by one of the overworked missionaries. "This has been a busy day. Several sheiks have come down from the mountains, and appear to be determined to take houses

and remain below to receive religious instruction. They do not wish to return to the mountains until they are instructed, received, and baptized. May God aid me in this important crisis. I scarcely know how to dispose of such zealous and earnest applications. My tongue is weary with, but not of, preaching the gospel." Again, after a few days, " Spent a large part of this day in prayer and consultation with my missionary brother, on the present state of the mission. We have felt our extreme weakness pressing us on all hands. With the seminary and the press, our hands are more than full; and, according to appearances for the last month, we ought to have two or three laborers wholly devoted to the Druzes. We have been led by our survey to the painful but inevitable conclusion, that the wide and white harvest before us must in a great measure drop down and perish for want of laborers. Oh for more laborers!" Again: " There never was a time in the history of the Syrian mission, when men and means were so much needed, or when there was such a wide field for labor. It is trying and discouraging at such a time to find our number so reduced, and our hands, feeble as they are, tied for want of funds."

Now who, to send more laborers into such a field, would not be willing to *deny* himself, to some extent, and of some things? Who will not do it, that has a heart in unison with the mind of Christ?

It seems necessary, also, to send two additional laborers to the *Nestorian* mission. One of these is at the same time a preacher of the gospel and a physician, and he is waiting to be sent. Now the climate of Ooroomiah, owing to the exuberant vegetation on the rich alluvial soil of the district, is unhealthy, and the only physician in the mission has lately been obliged to leave it. Every sum-

mer the missionaries and their families are more or less subject to fevers; and yet the field is one of such surpassing interest, that they willingly and cheerfully endure all. They only ask not to be left without a physician; whose presence also secures them favor and protection from the Mohammedan rulers of the country. And will not some self-denials be cheerfully endured, in order that this addition may be made to the mission before the next sickly season?

The other needed laborer in that field, is a printer. Two years since, a press was sent from this country for the Nestorian mission, and a fount of Syriac type was procured for it in London. These have been idle and useless from the first, for want of a printer; and the mission has been obliged to depend for school-books and tracts on the slow labors of the pen, just as if the art of printing had never been discovered. Meanwhile the church of Rome, more awake than the protestant church to the subject of missions, is strengthening her posts and influence in all that country, and we are not making half the preparation to encounter this most dangerous of all our foes, that we should be able to do with the help of that powerful auxiliary. Who, then, will not deny himself a luxury, or even comfort, to send the *religious press* and its countless blessings to the Nestorians? It is surely reasonable to suppose that there are many who will do so.

Turning now to another field—Who has not wept over the desolations occasioned by the reduction of five thousand dollars in the remittances to the *Ceylon* mission, in the year 1837? The turning out of 5,000 children from christian schools into the great and terrible wilderness of the heathen world, as a consequence of

that, was only one of the evils. But now another and perhaps more serious evil threatens that favorite and prosperous mission. It is the want of *men*—to take the places of those who cannot remain by reason of sickness and other causes, and to watch over native churches otherwise left destitute, and prevent the strength of the whole mission from failing, and all the cheering expectations of the churches from a ruinous disappointment. Already there is but one of the older missionaries left on the ground, and the seminary has again been deprived, temporarily at least, of its head. It is the strong feeling, the unanimous opinion of the Prudential Committee, that as many as five new laborers should be sent to this mission as soon as they can be obtained, and they have ventured to adopt a resolution to that effect. And who, that has read the appeal from this mission, published in the first number of the Missionary Herald for the present year, but will regard the accomplishment of this object as being worthy of *sacrifices* on the part of many? O h, brethren, if it be a fact that missions to the heathen are not premature, and if they are not to prove an utter failure,—as they surely are not,—then that mission, with the case all spread out before the churches, will not be suffered to languish and decline for want of the necessary assistance, whether in men, or funds. It has been the object of too much feeling, too many prayers, too much enlightened interest in its well-being, to be thus suffered to decline.

From *Southern Africa* four missionaries have returned; after long and painful journeyings and no small amount of sufferings to establish a mission among the *Zulus*, having had their mission broken up by war. One of these has since gone to the mission in western Africa, and

one is now on the point of embarking for Cape Town. Two of the original company are among the Zulus, and the field is again opening before them with much promise, while the accession of this third person is exceedingly desirable. Shall he go? Are there not those among the friends of benighted, oppressed, wretched Africa, who will deny themselves in order to send him? Yes, we believe there are, and hence it has been decided to send him.

And what shall we say of the *Indian tribes beyond the Rocky Mountains?* No voice from heaven is necessary to assure us that God has prepared that field for the labors of missionaries. A voice from heaven would not make our duty to cultivate it more certain than it is. And there are powerful motives for haste. Already a colony is springing up on the Columbia river, and woe to the Indian when it shall have risen into power. *Now*, when the aborigines of those vast regions place themselves, with wonderful docility, by thousands, under the instruction of any missionaries we choose to send them; and when three missionaries designated to that mission are waiting to go, shall these three be sent? Where shall the fruits of self-denial be found for *them?* Who will do any thing, beyond his mere convenience, to erect christian communities among the red men of Oregon, before adjacent settlements of white men render it forever impossible? The question to be settled practically is, whether these men shall be detained from this field a whole year, at the risk of never going. Let the question be fairly put to the churches, and were they far more impoverished than they are, the spirit of Christ, which is in them, would not suffer them to detain these men.

It is vain, however, to think of sending new missionaries, unless the means are at the same time afforded for sustaining those already in the field Regard must be had to all the missions—to the entire system, in all its parts. There are 26 missions. There are 80 stations. There are 140 ordained missionaries, and physicians, printers, lay-teachers, female helpers, and native assistants, enough more to swell the number of laborers to nearly 500. There are 14 printing establishments and 32 presses, printing at the rate of more than 30,000,000 of pages annually, in 32 different languages. There are 52 churches, containing more than 12,000 native members. There are seven seminaries and ten boarding schools, containing together 700 pupils; and 350 free-schools, containing not less than 16,000 pupils. This whole great system of means must be sustained. The whole, as far as possible, must be kept actively employed.

Now it cannot be that we presume too much on the interest felt by the patrons in this holy cause, nor on their willingness to deny themselves in emergencies like the present. Perhaps they have been waiting for just such an emergency as this, to put forth the virtue of self-denial. And now it has come. The exigency, the crisis, the very thing they were looking for, has come. It may be they have often flattered themselves, that if matters should come to the worst, *they* might be depended on. They would then give up this luxury, and that comfort, rather than have the cause fail. They would not look coldly on and see so much as one mission relinquished, or one missionary recalled, or one missionary debarred from the field.

And now the strength of their principles is to be tried. It is no voice of an alarmist, that solemnly declares many

a mission to be in danger of being weakened, embarrassed, retarded, and discouraged; and many a missionary to be in danger of losing that measure of confidence in his patrons and supporters, which is necessary to his cheerful, active, useful continuance in the field; and that even whole missions are in danger of being broken up and destroyed, and whole bands of missionaries of being called home. It is only necessary that the contributions continue at their present rate, to ensure disaster and ruin on a broad scale. A few months will suffice to bring out the evidences of it—in the breaking up of missions, the dispersion of schools, the stopping of presses, the agonized cry of distress from numerous missionary stations, the return of missionaries, and perhaps the chills of spiritual death upon all our churches, instead of the showers of grace now hovering over them. Oh here is *the very state of things* we have supposed would develope in ourselves this cardinal grace of the christian character. We need not wait for it any longer. Lo, it is here—with its powerful appeal to the heart and the conscience!

And now let us turn away our eyes from human agency to that which is divine, and see what sustaining, animating motives to go forward, there is in the fact,

2. *That the work of missions is pre-eminently* A WORK OF FAITH.

The work of missions is not to be placed on the same level with commercial transactions. Missions, conducted on mere mercantile principles, would have a slow and feeble progress. Wherever this has been attempted, —and it has been attempted,—such has always been the

result. The maxims and suggestions of human prudence are indeed to be always regarded; and a thorough practical acquaintance with them, in some of the members of a deliberative body for the management of missions, is essential to the competency of that body for its high responsibilities. The maxims of human prudence must be heard. But so also must *faith* be heard. The work of missions is pre-eminently a work of faith. Nothing but faith assures us, that any amount of means the church can employ will result in the world's conversion; so that all our courage, enterprize, and zeal in this work is based upon faith. At every step we rely for success upon the promises, faithfulness and power of Jehovah, and have no hope, expectation, or confidence, but in Him.

Where now, in seasons like the present, is the impropriety of acting upon the suggestions of faith, in respect to *the means for prosecuting our work?* It is true that, in the application of this principle, there is a point, beyond which it would result in enthusiasm and rashness. But that point lies not within the range of mere worldly calculations. In the performance of this work we obey an express command of God, and we have a special promise to rely upon; and there is no reason why we should not trust God in respect to the *means* of success, as well as the *success itself.* Let not an unsanctified mind trace for us the boundaries of that blessed region, over which a rational faith extends its proper influence. Let not a cold-hearted, worldly-minded Christian do it. But let it be done—for it can be done—by a man endowed with sound common sense and largeness of heart, enlightened by experience, and sanctified by grace. Such a man, in prosecuting the work of missions, will venture much on the ground of faith. With such calls

of Providence as we hear from Syria, and from the Nestorians, from Ceylon and Southern Africa, and from the Rocky Mountains, to say nothing of other fields, he would send forth the needed missionaries, looking for the means of doing so to that God, one breath of whose gracious and almighty Spirit upon the churches would suffice to fill our treasury to overflowing.

3. A *third* reason for going forward is found in *the ample ability of the christian community to furnish the requisite means.*

Although many individuals, and perhaps also some churches, have done what they could, yet this cannot be said of the churches and congregations, as a body, which operate upon the heathen world through the American Board; nor are they by any means contributing to the extent of their ability, even in these times of commercial embarrassment. Indeed who is able to name a church, in which, if it be scrutinized closely, members may not be found, whom all regard as being able to do more than they do? This will be true, in almost every church, even with respect to many persons who are the professed and undoubted friends of the cause. Of the twelve hundred congregational churches in New England, nine hundred made donations to the Board, the last year, as the result of an *associated* effort. Had all the members of these churches given something, or, far better, had all given in proportion to their ability as a few in each of them did, and did without detriment to themselves or their families, the receipts of the Board would have been greater than ever before. And this, too, without taking into account the more than a thou-

sand Presbyterian and Reformed Dutch churches out of New England, which are known to have given in aid of the missions under the care of the Board, during the year. It is also a fact, that three hundred churches in New England, of the twelve hundred just mentioned, made no donations to the Board during the past year. Should it be supposed, that the greater part of these were feeble churches, and unable to contribute for foreign missions, we would state, that the number of churches in New England aided by domestic missionary societies is 262, and that 132 of these, or one half, made donations to the Board during the year, as liberal, in proportion to their means, as were those of their sister churches. It will shew, too, that the sources of income are not exhausted, if we state, that but little more than five hundred of the New England churches, or less than half, contributed anything to the cause of foreign missions from their monthly concerts of prayer. The contributions from each of these five hundred concerts, on an average, was forty-two dollars; and generally what was given at that meeting had no effect to diminish the annual subscription, or collection, if there was one. Here then, are more than six hundred fountains in New England alone, flowing out from under the sanctuary of God, to which, by general consent, we are entitled to look with hope of future aid. And what we have said of New England churches, is doubtless true of some thousand or fifteen hundred churches and congregations in the middle, western and southern States. The fact is, the cause has only just begun to take hold on the resources of our American Zion. There is room for great advancement. The professed followers of Christ can do more for this cause. What we do falls very far short

of our ability. The average annual donation of each church-member in the Congregational churches of New England, for foreign missions, but a little exceeds *fifty cents*. And is this all that temperate, industrious, frugal, pious men and women can afford to give, in twelve months, for such an object? Can they give for such an object *but fifteen dollars in thirty years?* Would it require a whole century to enable each of the church-members, in this land flowing with milk and honey, to give fifty dollars, on an average, into the Lord's treasury for the conversion of the heathen world? Impossible. We can do more than this. Could not each church-member afford to spare, for this object, the sum of one dollar annually from his ordinary income? Could not each, by a little more than customary frugality and self-denial in the manner of living, *save* as much more? And could not each, by a trifling increase of industry, obtain still another dollar in the course of a whole year? Undoubtedly. The ardent spirits we used to buy, cost us more than this on an average. But in the modes which have been mentioned, the members of the church could, even now, contribute each three dollars a year to make known the gospel to the heathen nations, and with but a trifling inconvenience; and many could and would give much more: and this, too, in addition to their donations to other objects. But this sum, given by each member of the Congregational churches of New England alone, would create an annual income of 400,000 dollars. And the like sum, contributed by each member of all those churches throughout the country, which regard the Board as their organ of communication with the heathen world, would make an annual income of 900,000 dollars; and the associated members of the congregations would, in that case,

swell it *to more than a million!* Dismiss, then, every fear that we are approaching the limit, beyond which the christian community cannot go in the work of missions. We have not yet discovered that limit. We have no distinct conception where or what it is. And our children will doubtless live and die as ignorant of it as ourselves.

We have but one reason more to mention why we are encouraged to go forward, and that is,

4. *The fact that far more may be done to draw out the resources of the christian community, than has yet been done.*

The community has not done and is not doing all that it may be induced to do. Of this some recent investigations have convinced us far more forcibly, than we ever were before. We have already glanced at the 'much land to be possessed' in New England, and especially at the three hundred churches that give nothing, and at the six hundred monthly concerts of prayer yet to come up to the aid of the cause. We have now to add, that not more than one half or two-thirds of the members of the Congregational and Presbyterian churches, regarding them as a body, do any thing in aid of missions to the heathen. The chief cause of this is the want of a general personal application. This indeed is the only effectual system for raising the funds in behalf of this object. Nor is there any valid objection against it. Those who are willing to give, are not unwilling to be asked to do so; and those who are not, have certainly no reason to complain if some one respectfully gives them

the opportunity to decline. About fifteen years ago, a systematic organization, with this general application for its primary object, was carried through all the more productive parts of New England, and into numerous places out of it. Between sixteen and seventeen hundred distinct parochial associations of males and females were formed. It is supposed that not more than six or seven hundred of these now exist. The rest have given place to less effective organizations, or to mere congregational collections. The most perfect remains of the system are in the central parts of Massachusetts; where, indeed, the associations exist in nearly all their original vigor, and have produced and are producing very admirable results. They are found in numerous other districts; but often the mere fragments of the original system, and too often, in an enfeebled, declining condition. Tables have been prepared, for the use of the officers and agents of the Board and others, containing an analysis of the contributions acknowledged in the Missionary Herald for the year 1839. These present a curious, and in some respects a deeply interesting, appearance. Here and there you see three almost unbroken columns of contributions—by gentlemen in their associations, by ladies in theirs, and by the monthly concert. Then, little more than a single column of annual collections, too often with a reduced amount. But more frequently a scattered, fragmentary page, with more blanks than donations;—here, a monthly concert collection; there, a donation from an association of ladies; in another place, a donation from an association of gentlemen; in another, a congregational collection;—here, a legacy from some pious dead; and there, a donation from an individual, the only one, perhaps, who did anything, except pray for the

cause, in a population of a thousand souls! Such is the result of the investigation. The machinery needs a thorough repairing, with such modifications as will adapt it to the circumstances of the present times, and renew its efficiency. We hope soon to know every wheel that is broken, every spring that needs renewing, every irregularity in its motions and results. What we wish to see is the holy cause presented, respectfully and seriously, every year, to every individual; and every friend of missions giving something, though it be, even in the vast majority of cases, but a little. Let the monthly concert also, which prays for the world's conversion, devote its contributions directly to that object. Hitherto, for some years past, under the influence of causes which it has not been possible to control, an opinion unfavorable to the employment of agencies has prevailed in the community, and this is the principal reason of the decline of these systematic organizations. That is passing away under the light of experience. Agents may now be more freely employed; but where can they be found in sufficient numbers and of the right description to meet the present exigency?

Brethren, so great a system, embracing so large a number of churches, and extending over so wide a country, cannot be reached and renovated at once. It must be a work of time. Meanwhile there is a PRESENT EXIGENCY, to be met by action more prompt, by action more speedily decisive. The present financial year of the Board ends with July, and the relief will need to come before that time. The receipts need to be at the rate of 24,000 dollars a month, to make the aggregate for the year what it was in each of the last three years, and to make it what is necessary merely to *sustain*

the missions. There will need to be much self-denying effort on the part of many, without delay. And every little will help. Every prayer, every donation, every act of self-denial will swell the mighty tide, that is to bear our noble ship out of all its dangers, and to its destined haven. We, who are specially set apart for the work, claim no exemption from the sacrifices made necessary by the embarrassing state of the times. Trusting in the Lord, whose joy is our strength, the treasurer and secretaries of the Board unitedly assume, for this year, a two-hundred and fiftieth part of the whole expenses of the year, or a thousand dollars, to be paid out of their own incomes; though it can be done only by trenching deeply on the conveniences and comforts of life. They feel that the exigency is such as to demand this. Yea, and there are thousands who will feel with them. The cause is not theirs merely—it is yours—it is that of the far greater number of God's people, who, though with us in spirit, are absent in body scattered over this favored land. What is more and infinitely better than all, it is the cause of Him, who died that he might give it an existence in the world for the salvation of lost men.

And now, in view of this array of facts and considerations, shall the Board again pause in its career? Shall it again detain its missionaries, and reduce its missions? Shall it, faint-hearted, pursue a course that is fitted to carry faintness of heart through the community, and retard the developement of the missionary spirit in the community? It must not be. May God in mercy forbid!

But if, yielding to our unbelieving fears, we suppose the worst,—if, disregarding all the providential calls

from the missions, all the proofs of the reasonableness of trusting in the God of missions, all the overwhelming evidence of the ability of the churches to sustain the cause, and the means by which the requisite aid may be secured, —if, after all, our patrons leave us to the fury of the storm, and only to choose the place of being wrecked— oh! then we will strive to keep the ship's head on her proper course, and have the wreck be, if it must be, on a *heathen* shore! Let not a plank or a timber be found among these churches. Away, on the Syrian or the Indian strand, let her drive, and there come nobly to her end!

Dear brethren, our God is He, who 'rides upon the whirlwind and directs the storm!' "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Let every man do *his* duty, and every woman do *hers*. When that is done, *all* that God requires to be accomplished on earth will be accomplished. Let that be done, and it will not be long before the gospel is preached everywhere, and 'one song employs all nations.'

I must not close without devoting a few moments to our individual duties at the present time. The remedy we would propose for *the deficiency* in the receipts is simple, but one which, if generally adopted, will be effectual, notwithstanding the state of the times. It is not, *that every one should do his duty*—for that, alas! is too much to expect. It is, *that every one, belonging to the churches and congregations related to the Board, and not known to be hostile to the propagation of the gospel among the*

heathen, should be respectfully ASKED *to give something.* Let the application be general, in every church and congregation, by means of collectors, male and female, each acting in their appropriate sphere. This has been done in several of the churches and congregations of Boston and its vicinity. And the people approve of the plan, as being simple, reasonable, easily put into practice, and of great promise. The *feeling* of poverty, if not the reality itself, has been greater in the city this year, than it was the last; but the work, in the churches and congregations referred to, has been done thoroughly, and the effect has been in all respects good. In point of fact, every body is believed to have been solicited, and almost every body to have given something. There have been the larger donations of him whom God has prospered in business, and there have been the fruits of self-denial, and there have been the widows' mites. In a word, *the collections have thus far been more than twice as large in their amount, as in the past year.* And while in no former year have so many given, what was given has never been with so much cordial satisfaction. Such things are encouraging; and we would respectfully propose a similar effort to be made in every church and society. Despise not small donations. Think of the thousand rills and little streams, which, coming down from hill and plain, make the mighty river. Think of the widow's prayers accompanying the widow's mite. Think of enlisting an immortal soul in this work, by means of a single donation, even though small. Think, too, that this may be *your last* annual effort for this holy cause. Let what you do, then, be becoming your last year, your last effort, for so noble, so godlike an enterprize. The present exigency requires united and ex-

traordinary exertion. We believe that such exertion will be made. At any rate, let each one do what he can; and the rest we may leave to Him, who loves Zion with infinite, everlasting love. He will not leave us comfortless. He will come again. Though he may hide his face for a season, it shall not be forever. He chastises in love, not in anger. Hope preponderates in *our* breasts, let it in *yours*. Let us pray, and labor, and give in hope, for we shall not pray, nor labor, nor give in vain. *Amen.*

THE ANNUAL SUBSCRIPTION IN BOSTON.

This is alluded to near the close of the discourse. A more particular account of it may be useful. Distinct associations of males and females were formed in the churches in Boston, in aid of foreign missions, sixteen years ago, and subscriptions were obtained by means of collectors until about the year 1831. The association then gave place to a subscription on cards or small pieces of paper, in the congregation, on the Sabbath, after a missionary sermon; which cards or papers were collected in the usual manner of taking up congregational collections. This practice was followed, but with diminishing results, until the present year; and it was followed also by those churches, this year, which were the first to make their annual collection. The churches about to be named, then decided upon relinquishing the congregational subscription and collection, and returning to the old method of sending forth collectors, male and female, *with instructions to call upon all members of the church and congregation.* They did call upon all, and, notwithstanding the severity of the commercial embarrassments, obtained an almost universal subscription. The re-

sults, as far as ascertained, comparing those of the past and present years, are as follows: viz.

	1839.	1840.
The Old-South church,	$1,223	$3,000
The Park-street church,	1,604	2,700
The Union church,	906	1,200
The Pine-street church,	291	600
The Winthrop church, Charlestown,	265	940
The Eliot church, Roxbury,	547	1,500
Total,	$4,836	$9,940

The ability to give was felt to be less in the above-named societies this year, than it was last; and it was then actually much less in the city, comparatively speaking, than it was in the interior parts of the country. Yet it will be seen, that the subscriptions have been more than doubled in some of the societies, and more than doubled on the whole.

TWENTY-THIRD

ANNUAL REPORT

OF THE

FEMALE SOCIETY

OF

BOSTON AND ITS VICINITY,

FOR THE

PROMOTION OF CHRISTIANITY

AMONG

THE JEWS.

BOSTON:
PRINTED BY PERKINS & MARVIN.
1839.

ANNUAL REPORT.

Ladies,

The return of another anniversary has brought us together. We have come up yearly with our offering, and we hope our heavenly Father has deigned to accept it at our hands.

Your committee have not many exciting facts to communicate; yet we have enough to encourage us *to persevere.* The past dealings of God with his people, his promises and daily providences, should be *enough,* had we yet seen *no* fruit of our efforts; but we have seen *some* fruit, and are confident, that an abundant harvest will yet be reaped—For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. Isa. xiv. 1.

Our object is the conversion of the Jews; and He who caused the waters of the Red Sea to flow back, and led his people through it dry shod, and in the dark howling wilderness was a cloud for them and a pillar of fire and their guide to the promised land, has given us his word that they shall yet come to the heavenly Canaan, led willing subjects of the Prince of peace. To labor for such an object, with a promise from the King of kings, is an exalted employment; and should be, in itself, motive enough to urge us on.

The church of God on earth was once contained in a frail ark of wood, floating on a wide waste of waters, sustained alone by an almighty arm. But did the holy patriarch doubt His word who had *shut him in?* No, he knew He was faithful who had promised. And by and by, the green mountain tops began to appear, and Noah sent out the dove, and she returned with an olive branch; again he sent her forth and she came back no more. And the ark rested on dry land. Have we not received the green olive branch, the emblem of future peace to Israel? We will not doubt Noah's God. It is *ours* to sow the seed; shall we expect seed time and harvest to come together?

Many of the descendants of Abraham are actually entering the land of Judea; thus making it manifest that they are literally to return to their own loved plains and valleys, and sit down by their sweet streams of running water. It is said, that forty thousand Jews are annually entering Palestine. But whether this be so or not, is not the fact of most importance. Is the veil falling from their hearts? Do any begin to see and to feel that Jesus of Nazareth is their Saviour? We answer—the number of such is increasing.

In the city of Amsterdam, a few years since, two youthful friends (both deeply versed in the science and learning of the world, but ignorant of the way of salvation) were in the habit of meeting secretly to read the Bible and converse on its great and holy truths. Sometimes the quiet study, sometimes the shady grove was the place of their interviews. The Holy Spirit touched their hearts and they began to be guided by His influences; they took sweet counsel together, and together professed their faith in Jesus. Their piety was beautiful—so humble, so devoted, so sincere. They seemed indeed little children in Christ. They had not come to the knowledge

of the truth to be lukewarm in their love, fitful in their zeal; they felt the worth of a Saviour, for it was only a little while since they believed he had come, since they knew indeed that the babe of Bethlehem was the promised Messiah. Only a little while since the prejudices of Judaism had been laid aside. But this bond of union is broken, to be united again in heaven. One has gone to swell louder and longer the song of praise, to Him who hath redeemed him with his blood. Just before his departure, the dying man said to his friend, "My dear brother, I am dying—but I believe in God the Father, the Son and the Holy Spirit. I believe in Jesus my Saviour. He is Master—King of kings. All must come to him. Europe, Asia, Africa and America belong to him. He must reign over the whole earth. Announce in the synagogue that I die in his name."

His friend yet lives; eminent in piety and learning, devoting his life to promote that Christianity he had been taught to despise. He has recently written a work entitled—Jehovah Jesus, or Crowd of Witnesses to the Divinity of the Saviour. This work has already led some Jews to renounce Judaism. This is the Lord's doing, it is marvellous in our eyes.

Let us look now beyond the Atlantic wave to the land of the Crescent and the Minaret, and here and there may be seen a poor Jew wandering sadly and alone—*among* men, but not *of them*—having no common interest with his fellow creatures. In that dark land is a devoted Christian, cheerfully spending his strength and health in efforts for these benighted ones. This beloved missionary has hitherto been supported by our Society, but our funds are well nigh exhausted, and our contributions yearly growing less. How can we send him word that he must look to other sources for support? His services are invaluable, for he knows the prejudices of the Jew and the

best way to lead him to renounce his error. His heart is in his work, and daily and hourly he is preaching liberty to the captive, and in heartfelt earnestness he says to them,

"Oh think on that Messiah,
Who once thy cities trod;
In him, slain, scoffed, rejected,
In him BEHOLD THY GOD!
Behold him, whom ye pierced,
Stands waiting to forgive;
Return, repentant Zion,
Kiss ye the Son—and live."

MARY JENKINS, *Rec. Sec'y.*

BOSTON, *May* 21, 1839.

BOSTON, *September*, 1837.

To Mrs.

MADAM,—Last May, at the annual meeting of the "Female Society of Boston and Vicinity for Promoting Christianity among the Jews," the conversion of the Jews of our own country became a topic of conversation, and the ladies present gave their suffrages in favor of addressing a circular to individuals of their sex, in those cities of our Union where some of that people reside.

While we thankfully rejoice that we are allowed the privilege of coöperation in sustaining a faithful missionary to the Jews in Turkey, and also rejoice in all the exertions which are made in their behalf in other countries, we are anxious that those whose proximity to us would seem to render them less inaccessible, should not be forgotten or neglected. Therefore we ask permission to solicit your

attention, and that of others who "pray for the peace of Jerusalem," to our brief communication, the object of which is to extend a reciprocity of feeling concern for that mistaken and unhappy class of our fellow citizens, who, even now, amid the full beamings of gospel light, are tenaciously cherishing the hope of a future Messiah; thus living and dying without the blessedness of believing and enjoying the spirit of His religion who died to save the perishing.

God having promised that they shall be gathered into his kingdom, why should not Christians be at least equally desirous for their salvation as for that of others? Are not the wondrous events comprised in their history adapted to awaken our strongest sympathies? Is not even humanity touched? How much more deeply should religious sensibility be moved.

At our meeting for the year 1836, it was

"*Resolved*, That this Society will observe a season on Saturday evening of each week, in concert, for special prayer for the Jews, and that they request the friends of the Society to unite in the concert."

In this we affectionately invite you to join, believing that if divine direction be sought with faith and humility, it will be vouchsafed, and then, channels for conveying benefit to their souls may speedily be opened, which are now unthought of, and the divine Spirit may constrain them to inquire for rest and peace of mind hitherto unattained. This being effected by the mercy and power of God, who can measure the good which might result from their instrumentality to their nation throughout the world? "Jacob has been given to the curse, and Israel to reproaches. Yet now hear, O Jacob my servant, and Israel whom I have chosen: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."

And then the glorious ultimatum! What mind can fully contemplate it. The song at first heard by the shepherds from a celestial choir, would be repeated with rapture—"Glory to God in the highest." The very nation which crucified the Lord of glory, is drawn within the circle of his everlasting love.

We beg, madam,
Your acceptance of our cordial and
respectful salutations,

MARY DEXTER BROWN,
Corresponding Secretary.

N. B. In consequence of ill-health, Miss Brown has been obliged to resign her office, and all communications for the present, may be directed to Mrs. DANIEL SAFFORD, No. 3 Beacon Street, Boston.

The Society has expended the past year, for the support of Mr. Schauffler, $700; for the school for Jewish children in Bombay, $100. There remains on hand $800—$500 of which was given by legacy, the interest only to be used for the education of Jewish children. So that it may be easily seen, that unless immediate efforts be made to increase the funds, the operations of the Society must cease.

LAWS

OF

MAINE CHARITY SCHOOL.

The Maine Charity School was established A. D. 1814, and went into operation at Hampden 1816. In 1819 it was permanently located at Bangor, in the county of Penobscot and state of Maine. The following laws will exhibit the design of the Seminary. The benevolent will discover that it presents a channel through which they may pour their contributions for the assistance of pious young men who are preparing for the ministry. Money, clothing or books directed to the Treasurer at Bangor will, when received, be faithfully appropriated. The books mostly needed are Virgil, Ainsworth's Dictionary, Cicero's Orations, Greek Testament, Lexicon, Webber's Mathematics, Euclid, Enfield's Philosophy, Blair's Rhetoric, Hedge's Logic, Locke on the Human Understanding, Paley's Philosophy, Stewart's Philosophy, Edwards on the Will, Preacher's Manual and Young Minister's Companion.

LAWS

OF

MAINE CHARITY SCHOOL.

WHEREAS by the law of the Commonwealth of Massachusetts establishing MAINE CHARITY SCHOOL, the Trustees of said School are empowered to "prescribe and establish such reasonable ordinances, statutes, and by-laws, as will best promote and cultivate a temper of subordination, and a just and mild government, in said Seminary; and to annex reasonable penalties for neglect of duty or a breach of the laws;" we the Trustees of Maine Charity School, now establish the following as the laws by which said Seminary shall be governed.

CHAP. I.

Powers and Duties of the Professors.

SEC. 1. The executive power shall be vested in two Professors, to be styled Professor of Theology; and Professor of Classical Literature; who shall rank according to college standing.

SEC. 2. It shall be the duty of the Professors to see that the laws enacted by the Trustees are executed: also to watch over the students with paternal care; inform their minds; use means to

refine their manners; maintain with them friendly and christian intercourse; examine into their spiritual concerns; and advise to such measures as shall be calculated to prepare them for usefulness in the gospel ministry.

Sec. 3. Public Examinations shall be conducted by the Professors.

Sec. 4. The Professors shall appoint the hours of the several recitations, lectures, examinations, and exhibitions.

Sec. 5. The Professors may appoint Monitors, whose duty it shall be to note the absence and tardiness of students; they may also admonish, reprove, and suspend students for improper conduct.

Sec. 6. Until other provision is made, the Professor of Theology shall be Librarian, and the Professor of Classical Literature shall have charge of the Philosophical Apparatus.

Sec. 7. Although the direction of the course of studies, and the selection of the books to be used in the Seminary, shall remain with the Trustees; still it is expected that the Professors will favor them with such suggestions of improvement in these, as may appear to them to be important.

CHAP. II.

Admission of Students.

Sec. 1. Every candidate for admission into this Seminary shall be examined by the Professors.

Sec. 2. Although it is the principal object of this Seminary to prepare young men for the

gospel ministry, and every person admitted for this purpose must give satisfactory evidence of possessing good natural abilities, and personal piety; yet others of good moral character, may be admitted to enjoy instruction in the classical department, by paying sixteen dollars a year.

Sec. 3. The literary qualifications for admission into the Seminary, are, that the candidate shall possess a good knowledge of common Arithmetic and English Grammar, and be able to read and parse in Latin, the first four books of Virgil's Æneid, the four orations of Cicero against Cataline, and in Greek, the four Evangelists. There may however be exceptions in extraordinary cases.

Sec. 4. Every person who may enter upon a course of classical literature only, shall before his admission, give bond with sureties to the satisfaction of the Treasurer, securing the payment of all bills against him.

Sec. 5. Young gentlemen who have received a collegial education, may be admitted to study Theology in this seminary, provided they give to the Professors satisfactory evidence of being proper persons to engage in the ministry: and they may remain one or two years as their circumstances may render expedient.

CHAP. III.

Duties of Students.

Sec. 1. Every student shall regularly and punctually attend such religious exercises, recita-

tions, discussions, lectures, examinations and exhibitions, as are by these laws prescribed, and such as may be appointed by the Professors.

Sec. 2. The students shall attend public worship on the Sabbath, in such place or places, as shall be designated by the Professors.

Sec. 3. Each student shall perform daily (except on the Sabbath) as much exercise as is equal to two hours labor: and when practicable this shall be in some productive employment.

Sec. 4. Students not licensed to preach, shall perform such parts, and such only, in religious meetings, as shall be approved by the Professors.

Sec. 5. No student shall preach as a candidate for settlement with a particular people.

Sec. 6. Unnecessary expense shall be carefully avoided by every member of the Institution.

Sec. 7. The students shall, on all occasions, conduct towards the Trustees and Professors, towards each other, and their fellow men generally, in a modest, respectful and becoming manner. They shall treat all with whom they have intercourse, with the civility and respect, which according to the approved laws of society, are due to their characters and stations.

Sec. 8. It shall be the duty of every student, to whom God has given suitable talents, to improve in the art of singing.

Sec. 9. Every student shall give the reason of his absence or tardiness when requested by one of the Professors.

CHAP. IV.

Privileges of Students.

Sec. 1. The students may, when judged to be expedient by the Professors, have leave of absence, for the purpose of improving health, keeping school and preaching.

Sec. 2. Students in the last year of their studies, may, at or near the close of the first term, apply to some ecclesiastical body for license to preach: Provided the Professors will certify that it is their opinion the applicant is a suitable person to receive license. But no student shall apply for license without a recommendation from the Professors. Nor after he has obtained license shall he preach contrary to the advice of the Professors.

Sec. 3. At the close of his term of study, each student in good standing, shall be entitled to a certificate from the Professors.

Sec. 4. Any man, of whatever denomination of Christians, upon giving evidence of possessing good natural abilities, personal piety, and devotedness to the work of the ministry; and professing to believe the great doctrines of the protestant faith, may receive instruction gratuitously.

Sec. 5. Resident licentiates, and young gentlemen who may wish to continue at the Institution after they have completed a regular course of study, shall have the privilege of attending recitations, lectures and other exercises of the Seminary, so long as they shall comply with these laws.

CHAP. V.

Studies.

Sec. 1. The term for a regular education in this Institution shall be four years.

Sec. 2. The studies for the first year shall be the English, Latin and Greek languages, Geography, Composition and Arithmetic.

For the second; the languages, Geography, Composition—the higher branches of Mathematics, Rhetoric, Logic, and Natural Philosophy.

And for the third and fourth; Natural Philosophy, Civil and Ecclesiastical History, Moral Philosophy, Metaphysics, Theology, Composition and Delivery of Sermons, and Pastoral Duties.

CHAP. VI.

Library.

Sec. 1. In all books belonging to the Library there shall be a suitable inscription; and in every book which may be presented for the Library shall be inserted the name and residence of the donor.

Sec. 2. All donations for the Library shall be recorded by the Librarian in a book kept for that purpose.

Sec. 3. A catalogue of the books in the Library shall be kept for the inspection of visitors.

Sec. 4. The privilege of taking books from the Library shall be enjoyed by the Trustees, Professors, resident licentiates land students.

Sec. 5. No book shall be taken from, or returned to, the Library, except by the Professors,

at any other time than between the hours of two and four o'clock in the afternoon of every Monday in term time.

Sec. 6. The Professors may have from the Library six volumes at one time: but no other person shall have more than two.

Sec. 7. No book shall be kept out longer than four weeks. For every violation of this rule, twelve and a half cents a week shall be exacted for every book.

Sec. 8. All books shall be returned to the Library on the Monday before the annual exhibition, upon the penalty of fifty cents.

Sec. 9. The Professors are authorized to withhold from the students any book which in their opinion is of dangerous tendency.

Sec. 10. All damages accruing in consequence of losses of, and injuries done to, books, shall be assessed and collected by the Librarian.

Sec. 11. All monies coming into the hands of the Librarian in pursuance of these Laws, shall be applied to the improvement of the Library, under the direction of the Trustees.

CHAP. VII.

Beneficiaries.

Sec. 1. No person shall be received as a beneficiary of the Trustees, until he shall have exhibited to the Professors evidence of good natural abilities, personal piety and devotedness to the work of the ministry; nor until he shall have given to the Treasurer evidence of indigence.

Sec. 2. Any person possessing the qualifications named in the preceding section, and being of the Congregational or Presbyterian order of Christians, may be placed upon probation for three months. If at the expiration of this term, the Professors shall certify the Treasurer that he continues to give evidence of being a suitable person to receive assistance, such provision shall then be made for his support as his circumstances may require, and as the state of the funds shall justify. It being always understood, that no pledge is given that his expenses, while on probation, will be paid by the Trustees.

Sec. 3. If upon examination, it shall be found that a beneficiary has not made reasonable progress in his studies, he shall be continued no longer on the charitable foundation.

Sec. 4. Every beneficiary shall, for all expenses incurred on his account, give security to the Trustees, to pay them the same. If he is expelled the Seminary; if by reason of improper conduct he shall fail of obtaining license to preach; or if after he shall have obtained license, he shall by immorality forfeit the privileges thereof, he shall upon demand refund the whole amount with interest. If he shall be diverted from the work of the ministry, or leave the Institution to pursue his studies elsewhere, but still maintain a fair character, he shall upon demand refund the whole amount without interest. In all other cases one half of the sum with interest, shall be refunded upon demand.

CHAP. VIII.

General Provisions.

Sec. 1. The students shall be divided into four classes, and during the first year of their residence at the institution shall be called, Freshmen—the second, Sophomores—the third, Juniors—the fourth, Seniors.

Sec. 2. In term time, the students shall assemble every morning and evening for devotional exercises; which shall be reading the scriptures, singing and prayer; when one of the Professors, or one of the students by his appointment shall lead.

Sec. 3. Every student shall daily commit to memory and recite such portions of scripture, as shall be assigned to him by the Professors.

Sec. 4. As it is of great importance that each student should be well accomplished in the art of reading the Holy Scriptures, it shall be the duty of the Professors, at least once a week, to assign to each class, and superintend an exercise for the purpose.

Sec. 5. On the last Wednesday of December annually, there shall be a public examination of the Freshmen and Sophomores; and on the Tuesday preceding the last Wednesday of August annually, there shall be a public examination of the Juniors and Seniors: and on the last Wednesday in August annually, there shall be a public exhibition of the Seniors and of such other students as the Professors may appoint.

Sec. 6. There shall be two vacations in each year: the first from the day of the annual exhibition, four weeks; the second from the first Wednesday of January eight weeks.

Sec. 7. Twice in each week, such students as the Professors may appoint, shall in the presence of the Professors and students, engage in an extemporaneous discussion of some subject previously proposed.

Sec. 8. No student shall leave the town of Bangor, in term time, nor be absent from his room during the hours of study, or late in the evening, without having first obtained leave of one of the Professors.

Sec. 9. No student, while a member of this institution, shall enter into a married state.

Sec. 10. Every violation of these laws shall be punished with admonition, reproof, suspension or expulsion, according to the nature of the offence: such cases only excepted as where the offender shall offer to the government a satisfactory excuse.

Sec. 11. The Professors may suspend a student until the next meeting of the Trustees; but the power of expulsion shall remain with this Board.

Sec. 12. It shall be the duty of the Professors to cause these laws to be read in the presence and hearing of the students at the commencement of each term.

Aug. 1821.

Crocker & Brewster, Printers, Boston.

SEVENTH

ANNUAL REPORT

OF THE

AMERICAN DOCTRINAL TRACT SOCIETY,

PRESENTED BY

THE EXECUTIVE COMMITTEE

AT THE

ANNIVERSARY MEETING, MAY 25, 1836.

BOSTON:
PRINTED BY PERKINS & MARVIN.

1836.

ANNUAL MEETING.

The Seventh Anniversary of the American Doctrinal Tract Society, was held at Park Street Vestry, Boston, May 25, 1836.

Rev. LEONARD WOODS, D. D.

the President of the Society, took the chair, and opened the meeting with prayer.

The Executive Committee presented their Report, and it was

Voted, That said Report be published under the direction of the Publishing Committee.

The following officers were elected for the ensuing year.

PRESIDENT.

Rev. LEONARD WOODS, D. D.

VICE PRESIDENTS.

Rev. ETHAN SMITH,
Rev. CALVIN PARK, D. D.
Rev. NATH'L HEWITT, D. D.
Rev. JOHN H. CHURCH, D. D.
Hon. JOHN C. SMITH, LL. D.
Hon. CHARLES MARSH, LL. D.
Rev. BENNETT TYLER, D. D.
Rev. JAMES RICHARDS, D. D.
Rev. THEOPH. PACKARD, D. D.
Rev. DAVID PORTER, D. D.
Rev. ENOCH POND, D. D.
Rev. DAVID THURSTON.

CORRESPONDING SECRETARY.

Rev. SEWALL HARDING.

RECORDING SECRETARY.

Rev. JONAS PERKINS.

TREASURER.

Mr. BENJAMIN PERKINS.

AUDITOR.

Dea. DANIEL NOYES.

On the Executive Committee, in connection with the President, Vice Presidents, Secretaries and Treasurer.

Rev. R. S. STORRS, D. D.
Rev. SAMUEL W. COLBURN,
Rev. JACOB IDE,
Rev. ASA RAND,
Rev. DAVID BRIGHAM,
Rev. ALVAN COBB,
Mr. T. R. MARVIN.

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

The Executive Committee of the American Doctrinal Tract Society, having been permitted by the kind providence of God, to continue their labors in his service another year, would now present their Seventh Annual Report.

We have occasion to speak of the goodness of God, which has attended the operations of the Society during another year. Divine Providence has so ordered events in connection with the churches, as to give them an increasing sense of the importance of doctrinal knowledge. The object of our Society has, therefore, been more extensively and justly appreciated.

During the past year our Corresponding Secretary has acted as Agent for the Society, and has visited, as extensively as practicable, the churches in different sections of New England. He has been cordially received, and the pastors and churches have been found ready to co-operate with us in our efforts to extend the knowledge of those precious truths, so dear to our pilgrim fathers, and which have contributed so much to the prosperity of our civil and religious institutions.

In presenting the claims of this Society to the public, your Agent has commended its object on the ground of its own importance, having no separate or exclusive interests, but as a co-worker with all the other benevolent institutions of the present day. And there can be no doubt, in any candid and considerate mind, that, so far from lessening the patronage of other kindred benevolent societies, our efforts will give them a stronger hold upon the affections, and secure for them an extended amount of charities, just in proportion as we increase the knowledge and love of divine truth.

During the last year nine new Tracts have been added to the series, making the whole number at present thirty-seven. And it is hoped and believed that the churches will come forward to our aid, until we are furnished with the means of publishing a Tract on each and all the important truths of the Bible. There have been printed during the last year 1,036,000 pages of Tracts. The whole number of pages issued from the general depository during the year, is 1,407,965, besides 108 bound volumes. Number of pages now in the depository, is 1,846,541. A donation of 58,200 pages has been made to Rev. Mr. Goodell, for distribution in Upper Canada.

For the information of those who have not been particularly conversant with the design and operations of this Society, it may be in place here to say, that previously to its organization, there was much consultation and correspondence with distinguished men in different sections of the country, from which it appeared, that there was an extensive conviction of the need and the importance of such an association. Simultaneous efforts were made in different States of New England, and in the State of New York; and a desire was extensively manifested, that a series of discriminating Doctrinal Tracts should be pub-

lished. The signs and exigencies of the times, in relation to this object, became apparent, and in June, 1829, this Society was formed. During the seven years of its existence, its importance and usefulness have been constantly rising, in the estimation of your Committee; and, so far as they can learn, of the churches generally in our connection. Several public ecclesiastical bodies have, without being requested, passed resolutions expressive of their high estimation of your object, and recommending the general circulation of your Tracts. And your Committee are fully satisfied that your Tracts have, in no inconsiderable degree, promoted the great object for which they were designed. Many have already referred to them as the means of their spiritual edification, and several cases of hopeful conversion, through the instrumentality of these Tracts, have incidentally come to our knowledge, during the past year. For these signal tokens of the divine approbation, we would express our devout gratitude. From these fruits of our labors already visible, and from the confidence we have in the instrumental agency of divine truth in sanctifying and saving men, we doubt not that the secret and silent influence of these Tracts has been extensively felt. And though we have been permitted to see enough of their sanctifying and saving influence, abundantly to satisfy and encourage us in our labors; yet we shall not expect to know but a small part of the amount of this influence, until that day when God makes up his jewels, and we see, in a multitude of ransomed souls, answers to the Saviour's prayer, "*Sanctify them through thy truth.*"

The importance of this object cannot be over-estimated, unless religion itself can be over-estimated. For to spread pure religion we must first explain and inculcate its truths. The love, the worship, and the service of God, must be

preceded by religious knowledge. For who can love, worship, and serve God, before his mind has some just apprehensions of his being, his attributes, and his law?

Doctrinal knowledge then forms the basis of all experimental, and consequently all practical religion, inasmuch as it presents to the mind all the appropriate objects of religious affections.

There is indeed no inherent power in truth to produce holy feeling, but yet truth presents to the mind objects which serve as motives, without which, holy feelings would not be excited. Moral feelings do not exist without some object in view of which they are exercised, or towards which they are directed. Love to God is the essence of true religion. The passions may be excited, hopes may be indulged, and confidence inspired; and yet if the character of God be essentially misapprehended, the affections are misplaced, the hope is fallacious, and the confidence vain. True love to God is directed toward him. It is affection for him as he is. It necessarily implies a knowledge of his character, his attributes and his government, as exhibited in the doctrines of his word. These doctrines then must be known, for all the gracious affections of the child of God, are exercised, and sustained, and increased, by means of divine truth. All true love to God, and all true love to man; all genuine humility and sincere repentance; every exercise of real submission to the will of God, and of true Christian self-denial; all sense of obligation to be holy, and every degree of true Christian zeal, are but the practical effects of correct and consistent views of divine truth, applied and made efficacious by the Holy Spirit.

Men are prepared for heaven "through sanctification of the Spirit and belief of the truth."

It has been justly said, that "In religion, no more than

in any other department of intellectual agency, is it by rant, or authoritative denunciation and demand, or any such like *uninstructive* methods, that the powers and affections of the human heart can be wrought into just emotion. How vain then is any attempt to affect our fellow men truly and graciously by any other than doctrinal instruction. Such is the constitution of the human mind, that the way, instrumentally, to promote any kind of feeling, which we wish to promote, is to exhibit the object of that feeling." And all the proper objects of religious feeling are presented in the doctrines of the Bible. They disclose to us the character of God, and the character of man. They exhibit the great principles of the divine government, the way in which the sinner may be pardoned and saved, and the consequences of final rebellion. They carry us backward to the holy and eternal purposes of God, teaching us that of him, and through him, and to him are all things. They carry us forward to the disclosures of the judgment day, and the awful retributions of eternity, and thus exhibit objects of the most thrilling and solemn interest, and fitted to awaken the deepest emotions. The doctrines of the divine word then must be exhibited, as they present to the mind all the appropriate objects of religious affections.

It is peculiarly desirable that they should be exhibited in seasons of religious revival, for they not only present the objects of holy affections, but are the only sure safeguard against delusion and self-deception in religion.

Without an understanding of those revealed doctrines which exhibit the true character of God, who can tell whether he loves or hates God? Without a correct view of his government, who can know whether he is willing or unwilling to have God reign over him? If we imagine

a character of a being whom we call God, and ardently love it, and pay to it our sincere and constant devotions, yet if that character, in some of its essential attributes, be different from the *true* God, we may be, though not perhaps so grossly, yet as really deceived, as the heathen devotees of false gods. No matter how active, or zealous, or sincere a man may be in promoting what he calls, and believes to be true religion, unless his affections are based on the truth, and are in accordance with truth. For unless his affections and zeal are placed on those objects presented by truth, they are misplaced and spurious. They may be ardent, but they are not religious. They may produce action, but it is action directed to a wrong end, and will come to a fatal result. It is too obvious to need further remark, that without a knowledge of the doctrines of the Bible respecting God, and the way of salvation, sinners are ever liable to deceive themselves.

But when these doctrines are clearly explained, and so presented for our belief that we need not mistake their import, then it is easy for us to know whether we are pleased with the character and the government which they unfold, and with the duties which they enforce. Nothing will detect, and discriminate, and draw out the feelings of the human heart like a clear exhibition of the character, the government, and the claims of God, as contained in a faithful exhibition of divine truth. And hence is seen the diversity of feeling in view of the same truths. Some love and some hate, some are comforted and made joyful, others are disquieted and perplexed. This is occasioned by the different states of their hearts. While under the influence of gracious affections, a man is pleased and gratified with the exhibition of divine truth. But a mind under the influence of unholy affections is displeased and disturbed by the same truth. So the same

truth excites the love, the confidence, and the joy of one, and destroys the peace, the hope, and the comfort of another, according as the heart may be reconciled or unreconciled. The reason is obvious. In the one case, the doctrines encourage and strengthen the righteous in their course of obedience; while in the other, they condemn and alarm the wicked in their course of rebellion. The truth then is a test of character, and as such should be kept clearly before the mind. "*Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.*"

How futile then are all objections against doctrinal instruction, arising from the plea that it will destroy religious revivals, or that it will disturb and perplex the minds of men. If the excitement is such as will not bear the truth, it is spurious, and needs the correcting influence of truth. If the mind is disturbed and perplexed by truth, the difficulty is within, and truth alone will disclose it. So in either case the truth is the grand thing needed. "The perplexity is not groundless, and the ground of it should be removed. But it cannot be removed by withholding the doctrine which alone can disclose it." This, instead of correcting, would only prolong the difficulty. It leaves the man quietly to slumber on, in his state of unreconciliation to God and his truth. We must then hold up before his mind the character of God and the nature of true submission to his will, by exhibiting the truths of the Bible, and thus disclose his true condition, viz. that while he is not prepared to love and submit to a holy God, he is in the gall of bitterness and the bonds of iniquity, without God and without hope in the world, self-deceived and self-

ruined. Faithfulness then requires that the great and fundamental principles of the word of God should be fully exhibited, and especially in seasons of religious revival.

Nor is it less needful that *real Christians* should study the doctrines of the Bible, for it is manifest that they will be superficial in their religious attainments, in proportion as they are defective in their doctrinal knowledge. To grow in grace, Christians must grow in knowledge. To increase the constancy of their spiritual affections, they must have the proper objects of right affections before their minds a greater proportion of the time. To increase the vigor of their spiritual affections, they must gain a clearer, more extended and comprehensive view of the appropriate objects of those affections. They must, therefore, would they add to their spiritual attainments, increase their knowledge of divine things. They must acquaint themselves with the truths of God's word. This has been the way in which the most eminent servants of God have arrived to their high attainments in the divine life.

The devout President Edwards said of himself—"oftentimes when reading the Scriptures, every word seems to touch my heart. I feel a harmony between something in my heart and those sweet and powerful words. I seem often to see so much light exhibited in every sentence, such a refreshing food communicated, that I cannot get along in reading, often dwelling long on one sentence to see the wonders contained in it, and yet almost every sentence seems to be full of wonders." This accounts for his eminent holiness. He dwelt long in his contemplations of divine truth, and this contributed to enlarge his conceptions, to kindle his devotions, and to impel him onward in the divine life.

But this *study of* divine truth, is not common at the present day. A commercial, worldly spirit, in connection with numerous and increasing calls for external service, have extensively diverted the attention of the religious community from the elementary principles of the word of God. Hence it is, that the religious attainments of so many professed Christians, at the present time, are very superficial, having but little of that deep and humble piety toward God, which evinces in their daily walk, that they are of the same mind which was in Christ Jesus. And hence also the fact, that in many places, the preaching and reading, which demand thought, and are fitted to inform the mind, and thus, through the proper channel, to reach the heart, are, to some extent, becoming unpopular, and are giving place to another kind, which merely excites the animal feelings. "If we mistake not, there is abroad an Athenian spirit, which can be gratified only with something new and striking, and which consigns to the neglected shelf the sound evangelical treatises that established the faith and nurtured the piety of our fathers; and allows to the Bible itself, but an inferior share of attention, in its eagerness for a religious gazette, or a missionary journal, or a biographical sketch; and which can hardly bear discussion in the pulpit, in its demands for something to amuse the fancy, or move the sympathies of hearers." And this in its turn, reacts upon the ministry by way of temptation to neglect study, until, instead of being scribes well instructed, they will become merely hortatory declaimers. And though the evil may not at present be distinctly felt in a community which have been well instructed, and who feel the remaining influence of truths formerly enforced, yet, if this process goes on, what will be the consequence by and by, when time has elapsed sufficiently long to develope the fruits, but a failure of in-

struction on the part of the ministry, and a wide spread ignorance through the community, of the great principles of Christianity. And what then? The vitality will have fled, the spiritual energies of the church will have become paralyzed, the things that remain will appear ready to die, and the prospect will be one extended scene of darkness, desolation and ruin.

Now so far as any causes are in operation, tending to supplant the peculiar doctrines of the gospel in the books, the pulpits, or the hearts of the Christian community, they require a correcting influence. And what so well adapted to exert this influence, as instruction in the knowledge of these doctrines?

It is for the want of this, that persons become unsettled, and liable to be driven about from one new thing to another, and from one denomination to another, like the wave of the sea tossed to and fro.

There are *two* extremes to which the churches of Christ have ever been exposed, viz., a renunciation, on the one hand, of all that is truly spiritual in religion, and on the other, an adoption of fanatical and delusive counterfeits. It requires but a little knowledge of the history of the church in past time to forewarn us of our danger from these sources. And it becomes a question of solemn interest, How can we guard the churches from a recurrence of the same evils under a mere change of outward form? For there are a thousand continually shifting forms of delusion and imposture. The evils now alluded to, have come in, in past time, through a neglect of, and then departure from, first principles. The difficulties have been met, and the church again restored to a healthful state, by a recurrence to first principles. God in his providence, has raised up from time to time, as it has been needful, witnesses for the truth against various forms of error and

delusion; and thus both by his providence and his servants, he has placed before us admonitions of our danger, and the means of remedy and safety. The *truth* has been the instrument by which error has been refuted. So it must be still. We must obey the apostolic injunction, and "hold fast the faithful word, that we may be able by *sound doctrine*, both to exhort and to convince the gainsayers."

Another prominent reason for the exhibition of the doctrines of the Bible is, that it is the only hopeful way to promote brotherly love and harmonious Christian concert upon a solid and permanent foundation. Unity of faith is the only proper basis of unity of spirit. Christians are united in affection so far as they are united in sentiment, but so far as they are disunited in sentiment they are disunited in affection. How can true believers of the gospel cordially unite with those who disbelieve and reject the precious truths upon which they found their hopes of heaven, and in the contemplation of which, they expect the happiness of heaven will chiefly consist? And what rational hope can there be of success in any attempt to unite the professed friends of Christ in brotherly love and Christian efforts, without first uniting them in the belief of the same essential doctrines of the gospel? They may be brought together into one body, but they are not a band of affectionate brethren. For a season, Christians of different denominations may combine for some benevolent purpose, or they may be associated in the same denomination, while they disagree on important doctrines. To use the language of a respectable writer of another denomination—"They may rally under the same banner, and even associate under the same name, and yet there may be no *real* union. Attempts to unite those who hold opposite views of important truths will prove fallacious, and, instead of adding strength, will only weaken the

body thus combined." Bring discordant materials together, and you have the foundation for discord, and the discord will become the more apparent, the more the sounds mingle with each other. Or to use another comparison—"Repellent bodies act with a force proportioned to their contiguity." What then can be the ground of expectation of promoting brotherly love and Christian union, without first bringing them to similar views of truth? 'The edifice of union must be built on the basis of truth alone.' No compromise—no sacrifice to expediency, can produce permanent concord. The union of heaven is a perfect harmony of opinion and feeling. The union of Christians on earth is real and lasting, so far only, as they hold one common faith with one heart. Among different denominations there is more or less union, in proportion as they agree in their views of truth. They hold in common, as equally dear and precious, some truths, and so far they are united. The more truths they hold in common the more they are united. And by every conquest which truth gains over error, the bonds of Christian fellowship are strengthened, as the common ground on which they unite is extended. Where mere forms and external rites are concerned, they may and should unite, but where important truth is concerned, the power of the gospel is not expected to "unite Christians in spite of their diversity of opinion," but it will be seen in removing those diversities—in taking away the grounds of all alienation, until they be "perfectly joined together in the same mind, and in the same judgment." We best promote union then, not by obscuring or by surrendering truth, but by elucidating and defending it, till its beauty and excellency shall appear, and God's people shall, with one heart, embrace it.

Another reason why we should make efforts to increase and extend the knowledge of the doctrines of the Bible,

is, that in doing this, we contribute to sustain and increase all the benevolent efforts of the age to send the gospel and her blessed institutions through the world. All true and lasting zeal for the spread of the gospel, has been excited and sustained by a knowledge and love of divine truth. How could it be otherwise? For to secure a train of vigorous benevolent effort, there must be correspondent motive. And what but the love of the truth, will excite the desire to have all men come to the knowledge of the truth? Nothing but this will constrain Christians to do their duty, to take up their cross, to overcome the love of property, to rise above the gratifications of the world, and to labor with perseverance and self-denial, in any way, and by any sacrifice, by which the gospel can be spread abroad through the earth. Love to the gospel, in the hearts of Christians, is our pledge that they will labor to spread the gospel. This is the fountain of Christian benevolence. If we would have the streams pure, we must cleanse the fountain; if we would have the streams flow, we must keep the fountain full. And by exhibiting the precious doctrines of the gospel, and thus holding up to the inspection of the children of God the appropriate objects of Christian affections, we instrumentally cause the light of the knowledge of the glory of God to shine into their hearts. This gives them a lively interest in every effort to extend abroad this knowledge of the glory of God, whether it come in the form of Bible, or Missionary, or Education Societies. They have an ardent thirst to do something in any, and every way, which presents a rational hope of success. By contributing, therefore, to promote the knowledge and love of the Christian doctrines, we contribute to the prosperity of all those benevolent associations whose aim it is to bring all mankind to the knowledge of God. On the other hand, let Christians lose their knowledge of the glorious doctrines

of the word of God, and how soon will those churches, now the most sound and stable in the land, "have become so deficient in discrimination and knowledge of spiritual things, as to be liable to be overrun by delusions the most palpable." And then what reliance can be placed on them for any aid to our benevolent institutions? How important then must be the influence of this Society in its relation, not only to the spiritual attainments of individual Christians, but to the stability of the churches and to the spread and prosperity of Zion. For what institution more directly contributes than this, to deepen and strengthen the foundation for all benevolent efforts to spread the gospel through the earth?

For these, and other reasons that will suggest themselves to every reflecting mind, we may repeat the remark, that the importance of this Society has been constantly rising in the estimation of your Committee. The Tracts, being a brief, yet lucid and practical statement of the great doctrines of the gospel, will doubtless be disseminated far and wide, and be regarded, not as ephemeral productions to be laid aside after the first perusal, but, on re-perusal and by frequent reference, to prove the means of edification, of spiritual comfort, and Christian stability.

Your Committee would speak with gratitude of the favorable reception of their Agent by the churches, and of their increased confidence and patronage during the last year.

Our Agent has resigned his labors for us, to resume his pastoral duties. At present we have no one employed in this service, and must, therefore, rely on the voluntary aid of pastors and churches. We do especially ask the pastors to bring this subject before their respective people, sometime during the year. The money we have in the treasury will soon be exhausted, and the numerous fields for gratuitous distribution remain unsupplied, unless

our treasury be replenished by the voluntary contributions of the friends of truth. We ask the pastors to read this report to their people, and give them an opportunity to contribute to our funds, on condition of receiving back one-half, or three-fourths if desired, the amount in Tracts. The new Tracts which we have published should be extensively circulated in every town. Could a complete series of our Tracts be put into every family, how much valuable instruction would be communicated, and how many souls would be "sanctified by the truth." Every parent and every Sabbath school teacher should avail themselves of this means of instruction, for unless they understand the arguments by which the great principles of religion are sustained, how can they communicate religious instruction to others? Come then to our aid, and encourage us to go forward in this good work by your contributions; and we in turn, will come back to your aid, by that which is infinitely more precious and valuable than money—*the knowledge of God.* Wait not for an agent, for we have none to send to you. And oh that you would say, by your prompt reply to this request, "For us, an agent is unnecessary, we will gladly send you our aid, and save to your cause, both the expense and the labor of an agency." On you then, we rely, and with you, we leave the responsibility.

With this request accompanying the views herein expressed, we again "commend this cause to the affections, the prayers, and the benefactions, of the ministers and churches of Christ, and of all those who desire to promote, in their own minds, and in the minds of others, a knowledge of the great principles of our holy religion."

Above all we commend it to Almighty God, whose truth it is our object to disseminate, and without whose blessing, we shall labor in vain.

Dr. AMERICAN DOCTRINAL TRACT SOCIETY, *in account with* Benjamin Perkins, *Acting Tr.* Cr.

To paid agencies,	$ 800 00	By balance on hand, last settlement,	$ 252 73
" Travelling expenses, &c.	205 69	" Contributions sales of Tracts, &c.	3,266 62
" Paper, and printing Tracts,	1,126 08		
" Balance in the Treasury,	1,387 58		
	$3,519 35		$3,519 35

Boston, May 25, 1836. Errors excepted,

BENJAMIN PERKINS, *Acting Treasurer.*

Boston, May 25, 1836. I have examined the above account, and find it correct.

DANIEL NOYES, *Auditor.*

DONATIONS

Received during the year from the following sources.

Amherst,	103 97	Medway, East Parish,	21 00
Attleboro', East Parish,	82 20	Do. West Parish,	24 50
Ashby,	52 50	Middlefield,	26 00
Braintree,	14 60	Medford, S. Train, Esq.	20 00
Braintree, South,	10 60	Milford, Ct.	2 00
Bedford,	21 70	Milford, Tract Society,	10 00
Bradford,	44 50	Marshfield, Mr. Azel Ames,	10 00
Bridgewater, North,	20 42	Northampton,	68 11
Belchertown,	91 85	Do. by hand of Mr. Williston,	106 61
Bridgport, Ct. Dr. Hewitt's Church,	100 50	Newton, East Parish,	70 46
Do. Mr. Blatchford's,	7 25	Do. West Parish,	20 00
Boston, Miss Lucy Proctor,	20 00	New Marlboro',	7 00
Do. D. Cambell,	2 00	Norwich, Ct.	26 53
Coventry, North, Ct.	51 00	New London, Ct.	2 00
Deerfield,	1 00	New Haven, Ct.	22 00
Dorchester, Dea. Colby,	5 00	Newark, N. J.	145 67
Enfield,	76 51	Do. Rev. Mr. Eddy, for Tracts,	6 93
East Windsor, Jona. Cogswell,	20 00	Pittsfield,	16 87
Framingham,	28 53	Stoneham,	20 00
Franklin,	44 30	Sharon,	20 00
Fall River,	45 25	Salem, Dr. Emerson's Soc.	10 50
Fitchburg,	69 00	Sheffield,	18 25
Fairfield,	20 00	Stockbridge, Centre,	56 50
Great Barrington,	22 50	Curtisville,	11 25
Greenfield,	1 00	Southampton,	65 91
Guilford, Ct.	16 27	Stoughton,	20 00
Hollis, Ladies,	40 00	Taunton, West Parish,	56 00
Hadley,	9 00	Tyringham,	20 00
Hadley, Upper Mills,	14 25	Townsend,	81 96
Harwich, Ladies,	20 00	Do. Mrs. Stone,	20 00
South Hadley Canal,	19 00	Westboro',	64 00
South Hadley,	6 00	Wethersfield, a friend,	50 00
Holden,	28 94	Do. Other individuals,	54 62
Holliston,	37 33	Worcester, Rev. Mr. Peabody's Soc.	153 03
Hartford, Ct. Seth Terry, Esq.	50 00	Do. Rev. Mr. Miller's Soc.	50 42
Do. B. B. Barber,	20 00	Weymouth, South Parish,	24 00
Do. Charles Bliss,	5 00	Ware,	19 00
Leicester,	7 00	Ware Village,	16 93
Lee,	42 00	Waltham,	85 00
Lenox,	11 17		
Methuen,	51 00		
Marblehead,	57 37		

LIFE MEMBERS

OF THE

AMERICAN DOCTRINAL TRACT SOCIETY,

By the contribution of five dollars and upwards.

Rev. Samuel C. Aiken.
Moses Allen, Esq.
Rev. John Allen.
Mr. Azel Ames.
Rev. Lucius Alden.
Mr. John Alsope.
Jacob Balcom, Esq.
Mr. Elisha Bass.
Rev. James O. Barney.
Mrs. E. L. Barney.
Mr. William Bartlett.
Mr. Ebenezer Bartlett.
Dea. Sylvanus Bartlett.
Mr. Robert Blake.
Mr. Richard Bartlett.
Mr. Philip Blake.
Mr. J. Bliss.
Mr. G. Bliss.
Rev. Spencer F. Beard.
Dea. William Brown.
Gen. Burbank.
Mr. Brewer.
Mr. David Bigelow.
Mr. Hezekiah Baldwin.
Dea. D. Baldwin.
Mr. John Brooks, Jr.
Mr. Jesse Baldwin, Jr.
Rev. J. J. Buck.
Mr. J. H. Burnet.
Mrs. Mary Burnet.
Mr. G. S. Blake.
Mrs. G. S. Blake.
Rev. D. Brigham.
Mr. H. Baldwin.
C. Bushnell, Esq.
Mrs. Fanny Boltwood.
Rev. A. Boies.
Miss Catharine Campbell.
Capt. Daniel Carpenter.
Rev. Orin Catlin.
Hon. Noah Claflin.
Dea. Edward Cobb.
Mrs. Edward Cobb.
Mr. Jacob Cobb.
Rev. Alvan Cobb.
Mrs. Mary Cobb.

Rev. Daniel A. Clark.
Rev. Samuel W. Colburn.
Rev. J. H. Church, D. D.
Dea. Nehemiah Cogswell.
Mrs. Aphia Cogswell.
Rev. Liba Conant.
Mrs. John Condit.
Rev. Enoch Corser.
Rev. Lyman Coleman.
Dea. Isaac Cook.
Maj. Erastus Cook.
Rev. Parsons Cook.
Mr. J. M. Coure.
Mr. Ellison Conger.
D. D. Crane.
Rev. Preston Cummings.
Rev. Job Cushman.
Mrs. Robert Cummings.
Rev. Wm. Cogswell, D. D.
Rev. Mr. Cone.
" Mrs. Cone.
Dea. B. Chapman.
Mr. Pharez Chittendon.
Rev. Mr. Chester.
Mrs. J. B. Cooke.
Mr. William Camp.
Mrs. E. B. Crane.
Mr. Israel Crane.
Mrs. Israel Crane.
Rev. D. Crosby.
Daniel Chute, Esq.
Miss Elizabeth Daniels.
Rev. Henry Davis, D. D. Pres't Hamilton College.
Rev. Elijah Dexter.
Rev. Baxter Dickinson.
Hon. Braddock Dimmick.
Mr. George Douglass.
Rev. H. Dwight.
Rev. C. Durfee.
Mr. S. S. Day.
Mr. J. Damon.
Mrs. E. Daniels.
Rev. E. Demond.
Mr. C. T. Day.
Zechariah Eddy, Esq.

Mr. Nathaniel Eddy.
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Miss Eliz. Waldo, Worcester.

APPENDIX.

The following extracts are from letters received by the Corresponding Secretary, from distinguished and experienced clergymen, whose labors have been signally owned and blessed by the great Head of the church.

"That there is great deficiency in the department of doctrinal knowledge among orthodox churches, in the midst of this day of benevolent action and enterprise, has been descried by individual watchmen for some time past; and the same has become more and more distinctly seen and deeply lamented by increasing numbers of late. The proof is now too wide spread and palpable to be overlooked, by any one who looks, with honest candor and discriminating care, upon the current religious movements of the day. It is seen in the examination of candidates for the church, and their hurried admission; in the agitated and fluctuating state of the churches; the quick movements in the settlement and dismission of ministers; in the new invented measures for the conversion of sinners; and in the consequent growing tendency to spurious conversions, spurious revivals, and fanaticism. Very fully am I persuaded, these evils, so far as the range of my observation extends, and I have been no inattentive observer for the space of forty years, and latterly have, with care, and over a wide field, taken no small pains to collect facts and mark results in the department of experimental religion; these evils, I say, now numerous and threatening, I am fully persuaded arise from the want of *doctrinal knowledge*. Genuine gospel doctrines, as held and defended by Edwards, and other kindred divines in past time, have lost their place—their prominency; are lightly passed over by not a few bearing the name orthodox! Such incessant demands are now made upon a minister's time and talents, as to

leave but little or no room for careful, deep thinking, and thorough investigation, and hence elementary principles of gospel doctrine, always requiring deliberate thought, are lightly and hastily passed over.

"Such is the lamentable state of things in many churches, evidently growing out of a neglect of giving prominency to the doctrines of grace and the special power of the Spirit in the conversion of sinners, that something must be done; the current of thinking and preaching must be turned to the subject, *must* be turned to the subject, or God will be offended, and withhold his gracious aid, and then moral desolation and leanness will spread widely among the churches, and all our forms of religious enterprise and benevolent action. To change every untoward current, and to arrest the progress of every evil influence, by the dissemination of the pure doctrines of grace, is the great design of the *Doctrinal Tract Society;* and in my view, at this time second to no other. And may God without whose special influence in connection with gospel truth no souls are renewed, give it prosperity."

The following is from an aged and universally beloved minister, whose success as a pastor has been equalled by few, if any, in the land.

"I have been endeavoring to preach the gospel fifty-six years. When I came to this town, Arminian sentiments abounded through this region. There were but four ministers for thirty miles round, who admitted the doctrines of grace. I took my stand and felt it my duty to exchange with none but such as held and preached the humbling doctrines of grace. I made it my object to preach these doctrines in a plain and practical manner. At first it excited much inquiry and opposition, but the next spring after my ordination, a very powerful revival of religion commenced among my people, and those distinguishing doctrines which excited great opposition in the minds of many for a season, were at length generally received through the society. During my ministry, I have enjoyed twelve seasons of *special revival* of religion—four or five of them were almost universal in the society. And in all these revivals, the preaching of those distinguishing doctrines of grace had the most happy effect. The influence of such doctrines plainly preached, is powerful and lasting. Notice a few circumstances. My society for fifty years and upwards, although surrounded by sectarians, has never been interrupted or divided. No sectarian has been able to make any footing in the society, and the only

reason that can be given is, that those distinguishing doctrines of grace have proved as a wall of protection. In them, the society has been united and happy.

"Another circumstance is, as these doctrines have been much inculcated on the minds of youth in connection with the frequent revivals, such has been their restraining and sanctifying power, that, for more than forty years, they have not had a ball for dancing within the bounds of the society.

"The apostle said, 'The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables.' The world has always been opposed to the truths of the gospel. And they are ever disposed to counteract the influence of divine truth. It is now come to pass, that preaching the distinguishing doctrines of grace is unpopular, and under the idea of revival preaching, many are led away—even many good people; their ministers preach truth, but not the whole truth; and therefore many, who in heart are opposed to the doctrines of grace, are pleased with this kind of preaching. And is there not reason to fear that in these revivals, and by this kind of preaching, many will be introduced into the church, who are in heart opposed to the doctrines of divine grace? If this should be the case, will not the church have reason to retrace her steps; that is, return to the former course of preaching the distinguishing doctrines of the grace of God? No doubt the time will come, when the faithful ministers and humble Christians, will deem doctrinal preaching to be more important than it is by many considered at the present day. These doctrines are evidently scripture doctrines. And how can the watchmen see eye to eye, till all embrace and preach them. Dear brother, the Lord Jesus reigns, in this we may rejoice.

"Wishing you success in spreading the great truths of the gospel, I subscribe myself your brother in the faith and fellowship of the gospel ministry."

Another divine, venerable for age, and greatly distinguished as a successful and beloved pastor, says:—

"Doctrinal preaching is necessary and very important, because it is the most directly calculated to promote true conviction of sin, and sound conversion; while a neglect to preach the great doctrines of grace, and preaching something else in their room which may only serve to surprise the hearers, and raise the passions of men, is directly calculated

to produce spurious conversions, which, instead of saving men, will only deceive and destroy them.

"Sound, faithful doctrinal preaching, is the most directly calculated to feed the people with knowledge, and so to guard them against error and all false schemes of religion, while a neglect to preach the great and leading doctrines will leave wide open the door for the entrance and spread of every destructive error.

"To preach the doctrines is also the direct way to promote the growth of Christians in grace, and in every good word and work. Where men have been brought up in the full blaze of doctrinal light, there you will find able, knowing, active Christians; men able to stand in their lot, to defend the faith and guard the fold.

"Christ and his apostles dwelt on the great sovereign doctrines of grace, doctrines which exalt God upon the throne, and which mar the pride of man, and lay him dependent at the foot of sovereign grace.

"I do not mean to exclude experimental and practical preaching, but I do believe that doctrine should be *first*, and take the lead, for I believe that true experimental religion and evangelical practice grow out of the fundamental doctrines of grace. And therefore I know of no more profitable way of preaching, than to state the doctrine which we would teach, explain it clearly, and prove the truth of it, by Scripture and reason; then draw the experimental and practical inferences, which may naturally flow from the doctrine, and urge them as the duty of the hearers. Then doctrine, experience and practice will all come together in their proper places, and then sinners will be convicted and converted, saints will be fed and edified, the gospel will be obeyed, souls will be saved, and God himself will have all the glory."

The above are specimens of the opinions of many judicious and experienced divines, whose age and standing qualify them to speak on this subject.

The following Resolution was unanimously passed by the Evangelical Consociation of Rhode Island.

"Whereas the doctrines of the Bible as held by our Pilgrim Fathers are eminently calculated to prevent error, delusion, and crime, and to renew and sanctify the heart by the agency of the Holy Spirit; and whereas there is, in our opinion, a great want of the dissemination of such doctrines within our

bounds, and believing that these doctrines are exhibited in a very lucid and interesting form in the Tracts of the American Doctrinal Tract Society, therefore

"*Resolved*, That this Consociation will make special exertion to disseminate these Tracts throughout the congregations and families within our limits."

The Berkshire Association, Massachusetts, unanimously passed the following Resolution.

"*Resolved*, That we highly approve of the object and efforts of the American Doctrinal Tract Society, and we commend the general distribution of their Tracts among our churches."

The General Association of New York, and other public bodies, have passed similar resolutions, and pastors extensively have publicly commended these Tracts to the notice and perusal of their people. And we can have no hesitation in saying, that could the whole series of these Tracts be put into every family, they would greatly aid every faithful minister in his efforts to instruct and save his flock.

FIRST

ANNUAL REPORT

OF THE

ESSEX COUNTY OLIVE BRANCH CIRCLE.

READ AT THE ANNUAL MEETING,
May 17, 1836.

SALEM:
PRINTED AT THE LANDMARK OFFICE.
1836.

[The Essex County Olive Branch Circle held its public anniversary meeting by adjournment, on the evening of Friday, the 6th of May, in the Tabernacle Church.

The subjoined Report was read, after which an able and highly interesting and characteristic Address was delivered by WILLIAM LADD, Esq. of Minot, Me.]

REPORT.

"PEACE," said the excellent and lamented Thomas S. Grimke, "has for many hundred years been the *lost pleiad* in the constellation of christian virtues." Abundant evidence of the truth of this remark will at once present itself to every intelligent mind. History, and in many instances *memory*, is burdened with the wars of christendom. Hardly can a christian nation be found, that has not, within the last century, been drenched with the blood of the dying, or the tears of the living, broken-hearted victims of the "demon of war." With the exception of one comparatively small sect, known to us by the appellation of "Friends," this enemy of our kind has gathered to his bloody standard the professed disciples of the *Prince of Peace*, of *every* denomination. Blinded by the popular estimate of right and wrong, they have mingled on the field of unhallowed, sanguinary strife; and, *taking up* the sword for conquest and for revenge, regardless of the letter and spirit of the *christian law of love*, they have in multitudes perished miserably *by* the sword.

Such palpable inconsistencies, however, were not attributable to the church of Christ from its establishment. We learn from its early history, that for some three or four hundred years after the commencement of the christian era, the professors of christianity refused to participate in the wars for which that age was distinguished; alleging, as a reason, the utter incompatibility of its practice with the pacific principles of the religion they had embraced. At the close of this period, however, this beautiful peculiarity was, by degrees, lost—and the practice of the pagan world, by which the church was surrounded, became also the practice of the church in relation to this subject.

The principle of *love to our enemies*, and of *forgiveness to those who injure us*, which were constantly inculcated by our Savior during his incarnation, and which have always, in some degree, governed his followers in their private intercourse with the world, were forgotten, and strangely outraged in their public intercourse with foreign nations.

This departure from early purity did not, however, obtain the serious attention of those who were involved in the guilt of it, until within the present century. The first important public measure to arouse the attention of the church to this subject, of which we have any knowledge, was the publication of a pamphlet, entitled "A Solemn Review of the Custom of War." This book, which was written and published by Rev. Noah Worcester, D. D. under circumstances of peculiar discouragement, may be regarded as having been a most important agent, in starting and carrying forward the peace reformation. It has passed through several editions both in Europe and in this country.

In 1815 a *Peace Society* was formed by a few gentlemen in New York city. This measure may justly be considered as the commencement of a new and most blessed era.

The reformation thus begun, has been comparatively slow in its progress.

Unlike every other benevolent enterprise, it has been carried forward, up to the year, 1835, exclusively by *men*. In America, as in Europe, they had formed numerous societies among themselves, employed public lecturers, and circulated peace publications, &c.

A few months previous to this time, two copies of the "Solemn Appeal in Favor of the Cause of Permanent and Universal Peace," a very valuable pamphlet, written by Wm. Ladd, Esq. obtained the attention of the ladies of a small benevolent society in this county. It so far interested them in the subject, as to induce them to give it a thorough examination. They determined the nature of *war* by its legitimate effects upon the temporal and spiritual interests of those by whom its influence has been, either directly or indirectly, felt. They carefully weighed its supposed advantages, with its real, acknowledged

evils; and the result of this measure was such as, it is believed, has invariably followed such a course, viz: a clear conviction that *both religion and humanity require its immediate and total abandonment.*

Having thus convinced themselves of the benevolence and importance of the peace reformation, they became at once desirous of laboring for its advancement. Recognizing the utility of association, and wishing to bring the greatest possible amount of influence to the aid of the cause, they immediately originated the plan of forming themselves into a society: but, recollecting that the systematic aid of ladies had never been invited, they hesitated, from motives of delicacy, to carry this plan into execution. Such motives, however, were not long allowed to bind them to inactivity. They reasoned, that *sex* should not exclude from moral conflict; that when truth is striving with error for mastery, woman, as a being possessed of moral power, may, without any sacrifice of *real* delicacy, mingle in the strife; nay, more, that such are the responsibilities always accompanying the bestowment of this power, that it cannot, in such instances, be withheld without the accumulation of guilt.

At this crisis an address was delivered in Salem, by Mr. Ladd, on the subject of Peace. This address was listened to by some of the ladies in question. Encouraged and strengthened by it, they proceeded, without delay, to take measures preparatory to the formation of a *Ladies' County Peace Society.* A meeting was held in this city, on the evening of the 10th of January, 1835, at which the proposed Society was formed, by the adoption of a Constitution which had been previously prepared. A hundred copies of this Constitution were immediately printed and circulated in the county for signatures.

A society, to consist exclusively of ladies, so extensive as it was proposed to make this, had never been formed in America. This was therefore considered as an experiment. It was believed, however, by those who devised the plan, that a sufficient amount of energy and of intelligent, benevolent feeling, existed among the ladies of the county,

to carry it into successful operation; and the necessary increase of intelligence relative to the object which the society was designed to promote, was confidently relied upon, as the source from which it might derive a *sustaining* interest.

The most important objections to extending the society into so many towns, which were, 1st. the impracticability of holding general meetings, and 2d. the inconvenience of having the members of the Board of Managers residents of different parts of the county, remote from each other, might, it was supposed, be, in a great degree, obviated, by dividing the Circle into wards, to consist of one parish each, to be regularly organized bodies, holding separate meetings and communicating, at stated seasons, with each other, and with the Board, from whom they should receive constant supplies of peace publications, &c. and by placing the control of the treasury, not in the hands of the Board, but in the hands of the society, and otherwise so limiting the duties and responsibilities of the Board, that there could be no objection to its consisting entirely of the ladies of one town.

Such, therefore, was made the structure of the Circle; and as there were a greater number of members in Salem than in any other town, the Board was, by the unanimous vote of the society, elected from them.

Whatever inconvenience might yet remain, was felt to be more than balanced by the advantages which would arise from such a combination. A new and very pleasant bond of union would be created by it, among the ladies of the county, and the narrow limits, by which the benevolence of the sex is oftentimes bounded, would, in this way, be necessarily removed.

Under such circumstances, then—with such sentiments, hopes and prospects—your Board commenced the labors to which they now respectfully invite your attention.

We had no very sanguine expectations of receiving immediate accessions to our number. We knew that with the Peace cause it was *a day of small things*, in this community. We considered that, to a majority of the ladies

in the county, its claims had never been presented in any form; and while other benevolent causes were understood and appreciated by them, and their claims for pecuniary aid liberally met, it would be difficult so to introduce an additional one, as to secure, at once, any considerable amount of interest. A correspondence, however, was immediately commenced by our Secretaries, with ladies selected in a number of parishes for the purpose, and their co-operation invited. Such information as was supposed to be best calculated to excite a favorable interest in our cause, was also presented. The results of these labors cannot now be estimated. We do not feel that, in any instance, we have been entirely unsuccessful. Wards have been obtained in ten parishes—and we have a prospect of securing a much greater number the ensusing season.

It gives us much satisfaction to report that seven ladies have been made life members of this Circle. This method of contributing to our funds seems to us to be peculiarly felicitous. It has the double advantage of aiding our cause as really as the same amount, in a direct donation, would do; while at the same time, it affords an opportunity of manifesting, in a very pleasant manner, our respect and esteem for such ladies as by their situation or character inspire such sentiments.

At the suggestion of Mr. Ladd, we respectfully invite the ladies of this county to so far aid our funds, as to constitute the ladies of the ministers of their respective parishes, life members of our Circle. We think they will hardly hesitate to do this when they consider that the sum requisite is only $5. In reporting our funds, we beg leave to remark, that the pecuniary aid which this Circle has been enabled to render the cause of Peace, may be justly considered as the *least* important of the benefits which have resulted to it, from our association. Since we were organized, we have raised one hundred dollars. Of this sum, $80 have been already contributed to the funds of the American Peace Society, to constitute Rev. Messrs. Perry of Bradford, Grosvenor of Rutland, and Worcester and Cheever of this city, life members of that society.

It is recommended by your Board that the funds of this Circle (with the exception of such an amount as is needed to sustain our own operations,) be placed in the treasury of the parent society, *in this way*—until the name of every minister in this county, who is supposed to favor the cause of Peace, shall have been entered on the list of life members.

This society has held no public, and but one general meeting, since its formation. The ward meetings, however, are reported as having been frequent and numerously attended.

Our thanks are due those clergymen in this county who have occasionally attended these meetings—and by their advice and counsel, or by short, familiar addresses, imparted an interest to them which we could not otherwise have

The most interesting measure which has been adopted by this Board, is the formation of a *Peace Sewing Circle*, embracing all the wards in this city. One afternoon and evening monthly, is devoted to work; while the ladies who constitute this Circle, are thus, by their personal efforts, aiding the cause—they are, at the same time, deriving benefit to themselves—by listening to the reading of some valuable Peace book, or to the discussion of some Peace question, by gentlemen present. At the suggestion of the Board, needlework has also been introduced into some remote wards.

We are aware that, to many minds, this measure may seem unimportant; but the experience of other benevolent associations, by whom it has been thoroughly tested, shows that it possesses, at least, the *dignity of utility*. If indeed no other benefit should arise from it, than the increased interest which it necessarily imparts to those who participate in it, it would yet more than counterbalance the expense of labor required to sustain it. We are however, confident that the report of our Treasurer will show, at the close of the year, that in a pecuniary point of view, it has proved a valuable auxiliary.

During the past year this society has received from the parent society, by the care of Mr. Ladd, 150 copies of "The Duty of Females to Promote the Cause of Peace;" which have been distributed in the county. This pam-

phlet we respectfully recommend to the attention of those who are seriously inquiring what females can do to advance this cause. It affords a full and deeply interesting answer to the question. It commends itself to reason and conscience, and should be in the hands of every lady, especially in the hands of such as have the guardianship or tuition of children. From Mr. Ladd we have also received, bound copies of the "Harbinger of Peace," and "Calumet," together with a few sets of the tracts which have been issued by the "London Peace Society."

The correspondence which was commenced by us with the ladies of the several wards, previous to their organization, has been hitherto carefully sustained. We have felt that this measure was essential, not merely to the prosperity of the Circle, but to its very existence. We have therefore made it a prominent care to render it as interesting as possible.

A correspondence has been opened by our Secretaries, with Mr. Ladd. The encouragement and advice which we have received, and shall doubtless continue to receive, from this source, is very valuable to us, as coming from one who is intimately acquainted with the state of the Peace cause, and who has learnt by experience, what measures may be most successfully employed by those who are laboring to extend it.

By the advice of this gentleman, we are about to address a letter to the ladies of Great Britain on this subject and also to solicit epistolary intercourse with the several Ladies' Peace Societies which have been formed in America. In our notices of these societies we must necessarily be brief; as this Report already exceeds the limits which we had prescribed to it.

The oldest of their number, *The Boston (Mass.) Ladies' Peace Society*, which was formed in March, 1836—only two months subsequent to our own—has recently issued its first annual report. This report, which is short, but very comprehensive, has been published in the Ladies' Magazine, and in the Christian Mirror. From it, and the remarks of Mrs. S. J. Hale, which accompany it in the

Magazine, we learn that the society is becoming increasingly popular and prosperous. It numbers over eighty members. It originated with the ladies of the Bowdoin street Church, and, we believe, was at first confined to them. From the circumstance of its having been made general, we infer that the peace cause is sensibly gaining among the ladies of that city.

The *Newark* (*N. J.*) *Ladies' Peace Society* was formed in March, 1836. A communication has been received from it by us, together with a copy of its constitution. The Secretary remarks, "Our society is yet in its infancy, and our number of members small. We hope, however, to create a more general interest in the subject of Peace, by the distribution of tracts, and such other means as we can employ."

From the *Philadelphia* (*Penn.*) *Ladies' Peace Society*, which was also instituted in March of the present year, we have received no direct intelligence. We are indebted to Mr. Ladd for a copy of its constitution, and for its number of members, which already exceeds two hundred.

The *Brighton* (*Mass.*) *Ladies' Peace Society* has also been organized since the commencement of the present season. The interest which led to its organization, was created by the reading of a copy of Mr. Ladd's "Essays on the duty of females to promote the cause of Peace." This Society is comparatively small, embracing only about thirty ladies.

These associations are regarded by us with peculiar interest. The intelligence of their formation, as it has from time to time reached us, has exerted a most grateful influence upon our feelings—taking away that sensation of loneliness, by which, at the commencement of our labors as a society, we were oppressed.

It is our belief, that while the Ladies' Peace Societies of America are ostensibly auxiliary to the national society, they will also prove to be auxiliaries to each other, in a very important sense—mutually imparting a most encouraging and sustaining influence.

Before bringing this report to a close, it becomes our

melancholy duty to advert to the death of one of the most efficient of our number. The piety, intelligence, and moral courage of this lady, rendered her a peculiarly valuable laborer in the cause of benevolence, to which, in its various departments, she was ardently devoted. It is to her vigorous and well directed efforts in behalf of this society, that its present prosperity is, in a great degree, attributable.

While her sudden removal from us has been the occasion of much sorrow, it has not been sorrow unmingled with hope. We rejoice in the confidence that the dispensation of Providence, which so deeply and sensibly afflicted us, has been to her a joyful introduction into a world of perfect blessedness.

In reviewing our course as a society ;—in casting our eye over the successes and discouragements by which it has been attended—as we have here presented them, in a collected form, we feel that the former so far outweigh the latter, as to require of us the exercise of the most heartfelt gratitude towards Him, by whom our efforts have been thus signally blest. We have now every facility for a vigorous renewal of our exertions, and the prospect which opens before us is eminently calculated to inspire us with courage to put forth every energy in support of the cause.

The tracts and essays on the subject of Peace, which, by the generosity of the parent society we have been enabled to circulate, have had a most salutary effect upon the minds of the ladies in this county, leading them to see, and to acknowledge, that as mothers, as wives, as sisters, and as daughters, they have something to do in promoting this reformation ; and we have only to search out and to embody in our society the *interest* which has thus been awakened, to secure the means of greatly multiplying it, the ensuing year.

Our efforts may, indeed, from the necessary limitation of our pecuniary and moral power, be comparatively indifferent; but we feel assured, that if we are in any degree instrumental in the ultimate restoration of the "lost pleiad" to "the constellation of christian virtues," we shall *in no wise lose our reward.*

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A SYSTEM OF GENERAL EDUCATION;

PRIMARY, LIBERAL, AND SUPPORTING ITSELF;

PREPARED WITH THREE DISTINCT MODES OF APPLICATION:

DESIGNED ESPECIALLY, BUT NOT EXCLUSIVELY,

FOR FEMALES

OF THE MIDDLE AND LESS OPULENT CLASSES:

TESTED BY REASON AND EXPERIMENT.

By EZEKIEL RICH. Troy, N. H.
A Minister of the Gospel.

PRINTED FOR THE AUTHOR BY B. COOKE.
KEENE, N. H. APRIL, 1835.

MANY years have passed by, since I began to feel the necessity of some system of education, in all important branches of literature, science, and business, *far more extensive and liberal than has been usual*, one admitting of general application, and withall, supporting itself, *designed especially* for females of the middle and less opulent classes of society; which include, probably, as many as five-sixth of the whole. The feasibility of such a system has, within the last six years, been to me more apparent, and I have occasionally bestowed on it some thoughts in reference to plan and experiment. Such an one, prepared for general accommodation, I have so far matured and tried, that I have the fullest confidence in its ability to furnish *all females*, of about seven years and upwards, without expense to parents, guardians, or the public, *with all kinds of useful and ornamental learning; with the theory and practice of the various necessary female occupations, and household business; and with the principles and habits of neatness, economy, civility, and virtue; and, to any extent to which their inclination, talents, and enterprise may lead them.*

A very large portion of females, on account of the indigence, ignorance, or parsimony of parents, receive but little accurate education, save in the essentials for a subsistence barely tolerable. Wherever this is generally the fact, society is retarded in various and valuable improvements. Pro-

vision then, for a more extended and complete female education is demanded, the destitution of which forms a *gloomy blank*, or rather, *a dangerous chasm*, in our national polity, and our various charitable institutions. Why should not this subject then, receive the more interested attention of the good and the great?

Whether young females are destined to a higher or lower, to a more public or private sphere; whether, to be wives, mothers, teachers, house-keepers, nurses, family laborers, or single members of society, it is very condusive to *personal, domestic, and general welfare, that, by a long and regular course of physical, moral, and intellectual discipline*, they acquire a good and thorough general education, *and a system of correct and useful habits.* The best education for future usefulness and happiness, is that which forms the various faculties and habits, for the most probable condition in future life; calling into exercise daily, for profit and enjoyment, the various powers, in attention to the different concerns of literature and manual business. Examine that usual female education, which rises above the atmosphere of the common primary schools, and you will probably find it deficient in some points *quite material.* 1. The expense is beyond the means of the great mass. 2. The time allowed is generally too scanty; of course, the mind is hurried too rapidly through the various departments of learning. 3. There is essential failure in relation to Domestic Philosophy, ordinary household concerns, and useful female employments. 4. Without great waste of time and strength, bodily health and efficiency, are not duly promoted 5. Expectations are apt to be raised, which are not, in subsequent life, very likely to be realized. 6. It does not furnish sufficient ballast for prosperity, or buoyancy and enterprise for adversity. If only a part of these things be true, we are shown the necessity of a system, embracing some radical improvements.

As preliminary to the third mode of this system, I observe that a most degraded, vitiating, and miserable part of the community, is composed of indigent female orphans, and daughters of the poor, whose minds were not properly furnished and elevated in early life. To take such then, while very young, and, without taxing public or private charity, support them comfortably, make them happy in virtuous industry, and give them a good and sufficient education in manners and morals, in the various branches of literature, and in the useful and honorable business of life, till the age of sev-

enteen, is indeed no trifling object. It is easier, and more glorious, thus to prevent vice and misery, than to cure them.

It would probably, also, be very desirable to have establishments of this kind scattered over the land, properly prepared to afford *occasionally*, a permanent home, and a good general and liberal education, to some wealthy orphans, the daughters of foreign residents and missionaries, and other female children, not indigent, that they may acquire a better education, form better habits, and be under better and more trusty supervision; and thus also, reserve their patrimonies, if they have any, for settlement in life. Such establishments also, would tend to raise the standard of common private domestic education, a thing greatly needed.

If I do not greatly mistake, it goes current among even the less wealthy, that daughters, from the age of seven to seventeen, ordinarily need, for their support, and common scanty education, quite as much as they can obtain, by the customary application of their faculties, to the usual means of profit. This is a matter of some consideration in the question, whether parents would be pecuniary losers, by early devoting their daughters to the priviliges here offered.

As preliminary to this system in general, I must be allowed to find some fault with the *structure*, and *operations* of the common primary, and high schools, and even some academies. I will here just name a few things most material, and trust the rest to the mature reflections of the interested and discerning. 1. In these schools, *manners and morals are corrupted.* This is the natural consequence of assembling children of the various sexes, ages, dispositions, habits, characters, parties, and prejudices;—subject to all the different modes of domestic discipline, or to no discipline at all; a heterogeneous collection, from thirty to a hundred; volatile and wild; freed from parental restraint; much together without superintendence; often unmanaged by the teacher, even when he is with them; their sports usually uncivil, and sometimes dangerous, and even fatal; practising on each others' hearts, the eloquence of propensity and passion; their differences being like the wars of the elements, and their agreements like the amalgamation of the fluids!—2. *Much time is wasted.* If all were, without interruption, diligently engaged in their proper business, which however is usually far otherwise; still three-fourths of their time could, as you will soon see, be also occupied by some productive manual business, which would go far towards supporting the pupils.—3. *Learning also,* is

greatly embarrassed. The rooms of these schools, through attention at once, by scholars of all ages,and grades in learning, to all branches, from A B C, to Mathematics and Natural Philosophy, each unavoidably interrupting the other, of necessity, become like a Chaos, and a Babel, if not like a Bedlam! It is difficult for me to conjecture, how such strange absurdities in the internal constitution and management of these schools, did at first, among people of economy and reflection, come so generally into vogue, and continue so long without amendment. You may indeed, at different hours of the day, have different classes, composed of the different sexes, assembled in the same room, and under the same teacher,and you may have different branches attended to, at different times of the same session of any one class; but, in the name of common sense, and in the name of mercy to the teacher, who desires to communicate knowledge, and of mercy to the scholar too, who desires to imbibe it, I beg that there be allowed but one class in a room at the same time, and that this class attend at once to but one branch of learning. Why should not these rooms become, in this respect, exactly like a lecture room in college, or any high scientific, or professional Institution? Surely; and with paramount reason too; for children are far more liable than men, to diversion and confusion. Now the first of these grand defaults would be greatly *remedied*, and the other two *entirely cured*, by introducing the first mode of this system.—As is apparent on reflection, this system admits also, of vast saving in the expense of books, and strength of eyes. And, by allowing constant change of position, by exercising the muscles more, and fatiguing the mind less, it keeps the human machine well balanced, and in harmony through all its departments; thus giving health and vigor to the whole.

Though this system was originally devised and designed for females,yet it may in all its modes be also applied to males. These however, after having arrived at about fourteen years of age, should usually leave, to enter upon other business, or unite with other institutions of learning, or, at least, to come together by themselves under the second mode, soon to be described.

After this preparation, the lines of demarkation may now be drawn. The first mode accommodates district or village classes, of 25 up to 50 pupils each, boarding at home, and being at school certain hours of the day; all attending to the same branch at the same time; and when not at school,being

occupied in study,or other employments at home. While observing the oral instructions of the teacher, let these perform such manual labour, as will produce the most profit, and require the least noise and intensity of thought, such as knitting, sewing, braiding &c. *Our* chief business is the manufacture of hats from palmetto. These pupils, aside from their other recreations, should rest from their handicraft, about one and a half hour a day, to apply themselves to reading, writing, written arithmetic, and any branches which require the constant use of the hand, or the eye, or both. But much in these, and the whole in other branches, such as orthography, mental arithmetic, geography, (the maps being near,) English grammar, history, rhetoric, the languages, logic,moral and mental philosophy,any thing to be committed to memory, whatever can reach the mind through the ear, or occasional glances of the eye, upon figures and diagrams, drawn on paper, slate, or black board, and almost all things in the spacious fields of mathematical and philosophical science, can with greater facility, be taught and learnt from mind or book, by the living voice, the distinct articulation, the skillful emphasis, the natural and judicious tones, looks, and jestures of the able, the lovely, and beloved teacher; while the learners at the same time, carry on their manual labors. This may at first seem embarrassing; but habit will render it easy and pleasant. Indeed, I never knew pupils acquire knowledge so easily, so rapidly, so thoroughly, and withall, *so delightfully* in any other way; for every thing may without interruption, be seasonably, familiarly, and fully explained. Besides, this mode of the system can, by well qualified teachers, be any where, with or without manual labor, by private or public patronage, put immediately into operation, and sufficiently proved, with no hazard of loss in case of failure.

Some outlines of the commencement and progress of teaching in this mode,may now be given,which can be enlarged and rendered more complete, hereafter, should occasion require. Children, at the proper age for Intant Schools, will now be left out of the account. First then, let all who wish to attend school in any district or village, meet with the teacher, and perhaps a committee also, for division by examination into four distinct classes, as near as can be, according to their learning, and the branches to which they should attend. Any coming afterwards, should be examined, and placed in the proper class. On departing, let each class be in-

formed when to assemble at the school room. Begin, as early in the morning as may be, with the fourth class, and let this, and each class be kept about two hours at one session. On coming together, let each read a short lesson on something that should be learnt, all the others *hearing and working.*— After this let the teacher take the book of any lesson, and pronounce distinctly in their hearing, while at work, what they should learn, calling their attention *specially* to what is very important, and explaining fully what is not understood. After continuing this a proper time, let him examine the class on the lesson; then let them attend a short time to hand writing; and afterwards to other lessons, as before described, till this class depart, and the third be present, with whom he should proceed in a similar manner; and so also with the second. Let the first class, who are supposed to be far advanced, and to attend to different higher branches, (or parts and members of this class, if found necessary,) come for recitation and instruction in the evening, or at such other time, or times, as the teacher shall appoint. Every teacher should arrange as circumstances, reason, and experience may dictate. According to this plan, from one hundred to two hundred, or more, can each day, be profitably taught by the same teacher, *much work being performed at the same time*, and each scholar, especially of the three under classes, hindered from other business but a small part of the day. For myself, I conclude, that, aside from the work performed by each scholar, during the two hour session of his class, which might much more than pay for his tuition and books, the progress in learning, on a general average, and in the long run, made in these two hours a day, would be quite equal to that made, according to the old common method, in the usual six hours.

The second mode of this system, accommodates those youths of either sex, in distinct and separate establishments however, of about fourteen years of age, and upwards, who wish, with no expense but that of time, to pass beyond the limits of a common primary education, in literature and business, *for any term not less than one year.* This is none other than a Manual Labor Boarding School, the members of which, after receiving the counsel of the teacher, may board and dress very much according to the pleasure of the majority, their own labors canceling all ordinary expenses, which, I judge, need not usually call the pupils entirely from their literary pursuits, more than four hours a day. With small capital, this can be put in operation, where suitable scholars and

business can be found, by teachers well qualified as to education, and secular and domestic management. None others should undertake. It would be generous, and prudent, as these establishments, though private property, are dependent for prosperity, on the public confidence, for them to furnish some guaranty, like that of the frequent examination, inspection, and supervision of a board of overseers, chosen and authorized, at first, by the proprietary.

The other mode, which is more strictly a charitable project, is designed for the adoption of children, at about seven years of age, of either or both sexes, as may be found prudent, to be supported and trained up in various and liberal learning, in all the necessary and important articles of manners, morals, literature, science, and the many kinds of useful and appropriate business, till the males, if any, arrive at 14, and the females at 17. The latter, however, for certain valuable objects, and on proper conditions, may tarry longer, if they please. All this should be carried into effect, by any so disposed, according *to some plan, rules, and engagements*, the faithful execution of which, should be secured to the public, by the institution of a Board of Visitors, authorized to give their advice to any concerned, *to examine, as often as annually, and report publicly*, the condition, the prospects, and the promise of the establishment. To prosecute this mode of the system, on a scale somewhat extensive, a farm and suitable buildings, and, perhaps, the adoption of a few male children, are deemed very important. There is probably no situation so favorable for the general education of children, and the junior class of youth of either sex, let them be destined to whatever future condition or business, as that of a large farm in the country, where are ample play grounds and gardens; where are forests and orchards; hills and vales; pastures and dairying; fields and meadows; flocks and herds; brooks and waterfalls; towering rocks and delightful plains; a salubrious air and a wholesome diet; a variety of innocent and healthful amusements, and all necessary and useful muscular exercise.

Some short details of establishments under this mode of the system, may now be given. They should invariably be located in the country, where the price of lands, labor, and building materials, is comparatively moderate. For the support of a hundred, the highest number that should be adopted into any one establishment, together with teachers and laborers, there would, probably, be needed about 300 acres of good soil.

It would possibly be well, where means allow, to have in connection, nurseries for *foundlings*, and the children of *indigence and want*, at any age under seven, to be kept busy and happy, in something like an infant school, till fit to enter the establishment. But on this subject, I do not yet entirely cease to hesitate.—With respect to division of time, no very definite plan can be formed. Children of different ages, constitutions and habits, need different degrees of sleep and recreation. But on a general average, this matter may be settled about as follows.—Eleven hours of each twenty-four, may be devoted to sleep and recreation. Eight may be divided between study, instruction, meals, and domestic worship. The other five may be devoted, with or without oral instruction at the same time, to various appropriate labors for practical education in business, and for the support of the establishment. The sabbaths should be occupied in various moral and sacred exercises, studies, and amusements. Let the *Bible* be the text book in matters of morality and religion. Let the government be *parental*, administered with affection and fidelity, by the superintendents, who shall be considered and treated as parents. Let the fundamental rules of behaviour for the children be these: They must be civil, industrious, honest, chaste, neat, cleanly, careful, economical, and obedient. The clothing and lodging should be such as will combine decency, economy and comfort. The diet should be plentiful and wholesome, such as the ablest physicians would approve. The cookery must be simple and neat, done under an adept in the art. Candidates for admission should be children of fair promise. Indigent orphans, and children of foreign missionaries, should have the first offer. After these, the children of the most destitute; then those in middle condition. Those of the wealthy, if any should be admitted, must be allowed no peculiar distinctions.

A general sketch of business for the ten years, may now be drawn, subject however to alteration, as experience may dictate. The first year, the children, supposed to be about seven years of age, should begin business proper for their age, such as knitting, sewing, braiding, assisting in cookery, and other household business and manufactures. The boys should begin to assist in husbandry and gardening. As to literature, they should begin with the first rudiments of many branches, such as reading, spelling, mental arithmetic, geography, &c. The second year they should advance in the same, with the addition of natural history and vocal music. The third year, the same, with the addition of various easy reading, defining words, English grammar, and writing. The fourth year,—the same. Add spinning of wool for knitting, if thought to be economical;—also botany, composition, painting, and sketching maps. The fifth year, make progress in what was before begun;—add fine and ornamental sewing, cutting and making loose, and children's garments;—instrumental music. Finish geography. Begin written arithmetic, rhetoric, geology, and minerology,—to collect curiosities, and specimens of natural productions.—The sixth year, continue the same. Add millinary and mantua-making; dying yarn and cloths in various colors, and with various materials; history, chemistry, and the learned languages, such as Latin, French, &c.—The seventh year, some things before begun should be continued. The

children should begin by turns,to superintend the washing and ironing; add tailoring, learning to make candles, soap, and starch; to put up pickles and preserves of various kinds. Finish arithmetic and rhetoric; attend much to composition.—At the commencement of the eighth year, the boys should leave the establishment. The young ladies should learn to weave woollens, if found best; to cut and make garments,of any kind or quality,for either sex; to perform the higher and nicer kinds of cookery; to preside at a table, and to wait on company; to put up meats, fruit and vegetables for winter and spring use. Begin by turns,to superintend the dairying. Begin mathematics and natural philosophy; attend to the improvement of the mind, and logic, and to the science of educating children.—In the ninth year, they should by turns instruct the fourth class; attend to astronomy; to the national and state constitutions; to the subject of the rights and obligations of men; and of civil government in general; to the nature and causes of disease, and to preventive and restorative medicine; to the use and value of property, and book-keeping; to the free discussion of subjects among themselves.—The tenth and last year, the young ladies should, by turns, instruct the third class, review the most important articles passed over, and note in a book the *material matters*, for reference in future life. They should study well, with the proper helps, *the duties and privileges of females*, in the many probable and possible conditions of life, and receive many general and appropriate parental instructions, on passing into the world. Each, when about to close this year, and graduate from the establishment, and receive its honors, must write a piece of composition, and several farewell addresses,to the approbation of the faculty, which shall be read publicly,by some gentleman, at the anniversary, and left in the archives of the institution. At this time, each graduate shall *possess* or *receive*,two new suits of clothing for business, and one decent for appearance in public; one covered trunk, a band box, and five dollars in money.

When an establishment of this nature, shall get fairly on foot, and embrace pupils of the various years and grades mentioned above, up to the ninth year, they may for the purpose of instruction, be divided into four general classes; the fourth class including those of the first, second and third years; the third class, those of the fourth, fifth, and sixth years; the second class, those of the seventh and eighth years; the first class, those of the ninth and tenth years.

The faculty of the establishment, after it contain as many as fifty adopted children,should consist of the four following persons: 1. One to superintend the husbandry, the gardening, the providing, and the financial concerns, and to instruct the boys in all these. 2. One to superintend all the household matters, such as clothing, lodging, diet, or the concerns of food and drink, economy, cleanlinesss, cookery, health, &c. It belongs to this person, to instruct in the *theory and practice of Domestic Philosophy, and neat, economical, and useful house wifery*. 3. One to instruct the first class, and others occasionally. 4. One to instruct the second class, and sometimes others.—These must teach the children *in all necessary things* mentioned, or not mentioned in the above general sketch, or procure some others to do it. The two first are to be considered *as the father and the*

mother of the adopted inmates, and the two others as *assistant parents.* I will just hint, that for the greater facility of supporting and conducting such establishments, inventions and improvements of some value, and in relation to many things, have been discovered, collected, or prepared, combining neatness, elegance, economy, and comfort; which may hereafter be given to the public, when sufficiently proved, and called for.

It may now be distinctly understood, that I design on my own farm, where I now reside, as I have already begun, to be advancing *gradually, and warily*, into an establishment of this sort, for further experiment and sample, under the name of THE ORPHAN'S HOME, as speedily as my own resources, or credit, on terms sufficiently favorable, will furnish me with room, furniture, and female superintendence.

My object in writing this paper, and circulating it among the able, the learned, the enterprising, the Benevolent, the *Virtuous*, and the FAIR, of my friends and fellow-citizens, is to invite, and provoke inquiry, examination, and more general discussion, and action too, on these momentous subjects; also, to suggest some thoughts, which may possibly enlarge and protract the usefulness of some well-disposed and energetic teachers. Each receiving this therefore, is respectfully requested to give it a faithful reading, and candid reflection; to lend it to any educated females, female teachers, any friends and patrons of female education; or to hand it to the conductor of some literary, religious, or political paper, to be copied, to receive his passing notice, or the remarks of himself or others, *with the special request*, that a copy of such paper may forthwith be sent to me. Should any friends of the objects herein exhibited, wish for further knowlede of items in this system; or wish to see a school under the first mode, actually under way in their own place or vicinity, I am ready to serve them, to the extent of my means.

As a reason for delaying this matter so long, justice requires me to state, that a wise and good Providence has been pleased, most of my life, to place me in the withering atmosphere of indigence and oppression, and in the power of those, whose interests involved my embarrassment, *so far as to circumscribe my operations. and paralyze my efforts;* more especially, within five years past. But now, by the favor of the same Providence, being loosened a little from the influence of these causes, I resume the subject, with more immediate reference to full discussion, and practical application. In this connexion, I do earnestly entreat of Heaven and of men, that I might not, by untoward causes, physical or moral, entirely fail of those objects of Philanthrophy and Christian Principle, which have from childhood awakened my feelings, which have sustained my heart in conflict with vast difficulties, and which have animated my spirits in the midst of floods of most disheartening grief.

I now ask the privilege of respectfully naming, with simplicity of form, a number of Gentlemen in New-England and New-York, in various conditions and offices, (each associating with himself in this matter, if he pleases, such a lady as he chooses,) who are kindly requested to turn their attention to this system of education, and candidly to examine it, in all its departments and bearings; to act as patrons, as far as

they may severally find it convenient; and, as soon as the number of our pupils shall amount to ten, by special notice, to come together, as many as necessary, on the first Tuesday in May, the time fixed for our anniversary, three at first forming a quorum, to organize themselves, if they see fit, into a Board of Visitors, with certain specified powers, and, in this capacity, to examine our establishment, and make report of its nature, condition and prospects. The suggestions of those Ladies to be designated as above, *and of any other Ladies*, respecting any matters in the theory and practice of this system, SHALL RECEIVE VERY RESPECTFUL ATTENTION, AND ALL DUE CONSIDERATION.

In pursuance of the above, I proceed to mention the following Gentlemen, requesting them to excuse me for my freedom. The Governor of New-York, and of each State of New-England; the President of each College on the same territory; Arthur Tappan, Eleazer Lord, Wm. Woodbridge, and Jonas Platt of N. Y. city; Stephen Van Rensselaer, Albany; Nathan S. S. Beman, Troy; and James Richards, Auburn, N. Y. John Cotton Smith, Sharon; Professor Silliman, N. Haven; Roger M. Sherman, Fairfield; Caleb J. Tenney, Wethersfield; Joel Hawes, of Hartford; Wilbur Fisk, Middleton; Bennet Tyler, E. Windsor; and Asa Child of Norwich, Ct. Albert C. Greene, East Greenwich; Thos. Burgess, The Principal of the Friends' Seminary, Asa Messer, Providence; and Ray Potter, Pawtucket, R. Island. Henry Sewall, and Williams Emmons, Augusta; J. W. Ellingwood, Bath; Professors Pond and Bond, Bangor, Me. George Grennel, Jr. Greenfield; John Todd, and Lewis Strong, N. Hampton; John Brown, Hadley; Geo. Bliss, Springfield; Daniel Waldo and Thos. Kennicutt, Worcester; Jacob Ide, Medway; Professor Hitchcock, Amherst; Ebenezer Burgess, Dedham; Jonas Perkins, Braintree; John Fisk, N. Braintree; John Codman, Dorchester; Justin Edwards, E. M. P. Wells, Wm. A. Alcot, and Samuel T. Armstrong, Boston; S. R. Hall, Ralph Emerson, and Moses Stewart, Andover; Charles Robinson, Groton; Brown Reed, and Eli Snow, Ware; Elnathan Jones, and Sumner Clapp, Enfield; Jairus Ware, and Josiah J. Fisk, Wrentham; and Cyrus Mann, Westminster, Mass. Israel W. Putnam, Portsmouth; George Sullivan, Exeter; David L. Morril, Samuel Morril, John Farmer, Isaac Hill, and Albe Cady, Concord; William Ainsworth, N. Ipswich; Levi Fiske and Jonas M. Melville, Jaffrey; James Batcheller and Benjamin Whitney, Marlboro'; Joel Parker, James Wilson, Jr. Samuel Dinsmoor, T. M. Edwards, A. Twitchell, and Charles G. Adams, Keene; Professor Adams, Hanover; Elijah Belden and Joseph Dickinson, Swanzey; Elisha S. Fish and Amherst Hayward, Gilsum; John Parkhurst, Calvin White, Joseph Weeks, Richmond; Jona. Atherton, and Asahel H. Bennet, Winchester; Alvah Smith, Eliphalet Booth, Lempster; Josiah K. Wait, and Jonathan S. Adams, Fitzwilliam; Thomas Bellows, and Frederick Vose, Walpole; Abel Baker and Timothy Kendall, Jr. Troy, N. Hampshire. J. L. Stark and Francis Goodhue, Brattleboro'; William C. Bradley, Westminster; Phin. White, and D. Crawford, Putney; Charles Marsh, Woodstock; and Willard Child, Pitsford, Vt. Any others disposed to patronize the objects and plan, herein exhibited, tho' not named, are requested to circulate this, and do what they are able, to forward the cause.

I now close by requesting Miss Willard, of Troy, N. Y. Miss Grant, of Ipswich, Mass. Miss Beecher, late of Hartford, Ct. and any Ladies of Literature, Science, and Benevolence, who take an interest in the *general and liberal education* of females of the said classes, to favor me with what they may have published on this subject, and, occasionally, with the results of their speculations and experience, with respect to this grand concern.

N. B.—This is a half sheet Pamphlet, and the postage under a hundred miles is *two cents*, over that distance, *three cents*.

LOOK AT THIS!

Extracts from a letter written by Rev. Enoch Pond, D. D., to Rev. Jotham Sewall, Congregational missionary in Provincetown, under date of

Jan. 4, 1838.

Rev. and Dear Sir—I have just received a letter from Rev. Nathaniel Stone, requesting me to furnish you with an account of the proceedings of the Trustees of our Theological Institution with a Mr. John Bovee Dods.

I have examined the papers on file in our Secretary's office, and also the records of the institution. On file, I find two letters from Rev. Halsey A. Wood, pastor of a Presbyterian church in Amsterdam, Montgomery county, New York,—one dated Oct. 11, the other Oct. 28, 1819; both addressed to Mr. John Adams, then Preceptor of Phillips Academy, Andover, Mass. I find also a letter from the same Mr. John Adams, to the late Mr. Daniel Pike of this city. I find also a testimonial, purporting to be signed by Rev. Halsey A. Wood, dated June 20th, 1819, certifying that John D. Bovee was a member of the Presbyterian church in Amsterdam aforesaid, and recommending him to the patronage of the Christian public, as a student preparing for the ministry. From the above paper it appears that Mr. Dods'

name was originally, John D. Bovee, and not John Bovee Dods. It appears also, that the above testimonial was not signed by Rev. Halsey A. Wood, but forged by Bovee, *alias* Dods. This Mr. Wood testifies in his first letter, and Dods afterwards confessed the same before the Trustees of this institution, as appears from their records. In his first letter, Mr. Wood professes to be "fully *acquainted*" with Dods. He says, "About three years ago John D. Bovee was restored to the communion of this church, upon evidence of repentance for a crime of which he had been guilty, and for which he had been suspended from the church. He then went into the State of New Jersey. In the summer of 1819, it seems from Mr. Wood's first letter, that Bovee "was married to a daughter of Mr. Richard Smith, who resides five miles south of Albany." Here he kept a common school for a time, "until he was prosecuted for having criminal connection with a girl who lived in the neighborhood. His father-in-law was bound for his appearance at court, and sent him out of the way." Shortly after this, Bovee appeared at Phillips Academy, "as an applicant for charity." "He presented to me," says Mr. Adams in his letter to Mr. Pike, "a long, artful, but *forged* letter, which by his own account was soon after lost,"—also the *forged testimonial above described*, and which now lies before me. He had not been long in the Academy, before, says Mr. Adams, "he was accused of stealing a pair of white pantaloons, and about two dollars in change, that was in one of the pockets. So strong," continues Mr. Adams, "were the suspicions against him, that I told him he could receive no charity, and that he must leave the Academy immediately." Shortly after this, Mr. Bovee, under the name of Dods, appeared at Bangor, and became a member of the institution. He soon became the object of suspicion, and Mr. Pike wrote to Mr. Adams for information respecting him. It was in answer to this letter, that the one from Mr. Adams was received, from which I have so fully quoted. The two from Mr. Wood were

also sent down to Bangor at the same time. Consequently, on the 8th of March, 1820, Dods was summoned before the Trustees, "when after a full investigation, it was proved, not only by the papers, but by his own *confession*, that he had been guilty of forging his credentials, and of committing other crimes of a heinous nature:" whereupon the Professors were directed to "dismiss him from the Seminary, and to publish his guilt in the Boston Recorder." In the Recorder of April 15, 1820, on the last page, you will find *a full published account of the character of John D. Bovee, alias John Bovee Dods, signed by Dr. Smith and Professor Fowler;* also copies of the letters from Mr. Wood and Mr. Adams, referred to in this letter; also a copy of the forged certificate.

I have given you a condensed account of the documents in our Secretary's office. The statements may be depended upon,—the quotations are accurately made. The original papers may be seen by any one who wishes to examine them. Yours truly,

ENOCH POND.

From the Boston Recorder of April 15, 1820.

AN IMPOSTOR DETECTED.

[We rarely meet with an instance of more barefaced villany, than is recorded in the following statement, copied by request from the *Bangor Register*. The guardians of our public charities are entitled to the thanks and increased confidence of the public, for their prompt exposure of the impositions attempted, not so much on them, as on the sacred funds of Christian benevolence.]

TO THE PUBLIC.

The subscribers feel it to be a duty which they owe the institution with which they are connected, and the public at large, to state, for general information, that

early in October last, a young man calling himself *John Bovee Dods*, but whose real name appears to be *John D. Bovee*, came to this place, and offered himself as a candidate for the charity of the theological institution established here. He said that he came from Amsterdam, N. Y., had been but four weeks on the way, was a member of the Presbyterian church in that place, in regular standing, of which he produced an ample testimonial signed by *Halsey A. Wood*, as Moderator of the church, by whom he was also recommended as a suitable person to receive charitable assistance towards obtaining an education for the gospel ministry.

The appearance of uncommon piety, which he assumed, concurred to strengthen the recommendation which he produced, and he was accordingly, without hesitation, received as a probationer, for the usual term of three months, under the patronage of the institution.

It gives us pain, however, to be obliged to state, that, according to his own confession before the Trustees and Professors of this institution, the certificate which he produced was a *forgery*, and that it was not the only one which he had used for a similar purpose—that, instead of having come directly from Amsterdam, he had been a considerable time at the Academy in Andover, where he had practised the same imposition, as that of which he has since been guilty here, using there likewise a forged certificate—and that he had been dismissed from that institution, with disgrace. What his true character is, may be learned from the subjoined letters and certificate. The first of these letters was written by J. Adams, Esq., Principal of Phillips Academy, to one of the Trustees of this institution, who, in consequence of reports unfavorable to the character of Bovee, addressed a letter of inquiry to Mr. Adams on the subject. The two following were written by the Rev. Mr. Wood, pastor of the Presbyterian church in Amsterdam, N. Y., in answer to letters of inquiry from Mr. Adams. We will only add, that in his examination before the Trustees, his conduct was of a piece with what

it appears to have been, for some time before—as he discovered such a destitution of moral principle and disregard to truth, as was painful to witness. It may be proper to mention, that, on being asked the character of Mr. Wood, previous to the disclosure of the letters being made to him, he said that he was a person of unquestionable veracity, and that he would consent, that any statement which he should make, with respect to himself, should be received as truth.

As the before-mentioned Bovee may exhibit a certificate of good character, which was given him by us, last autumn, we take this opportunity to state, that as that was given in virtue of the forged testimonial above named, and a short acquaintance with him, we wish no validity to be attached to it in future.

JOHN SMITH, *Prof. of Theology.*
BANCROFT FOWLER, *Prof. Class. Lit.*

P. S. Should any doubt the existence or authenticity of the following letters, they may be satisfied on these points by calling on the Rev. Mr. Loomis, Secretary of the Board, with whom the originals are lodged.

Letter of Mr. Adams, to a member of the Board.

Andover, Phillips Academy, Feb. 2, 1820.

DEAR SIR—John D. Bovee entered this Academy some time last summer, as an applicant for charity. He presented to me for my perusal, his testimonials, viz., a long and artful, but *forged* letter, which by his own account was soon after lost,—as he did not produce it, when I afterwards demanded it, saying "that he could not find it, he must have lost it out of his pocket"—and the certificate enclosed, which was also *forged.* After he had been in the Academy for several weeks, laboring to make the impression upon the minds of all, that he was *eminently pious*, and a proper object of charity, he was accused of stealing a pair of white pantaloons, and about two dollars in change, that was in

one of the pockets. No evidence could be produced against him, but presumptive; and this was so strong, that nothing could shield him from the supposed offence, but his Christian character. So strong were the suspicions against him, that I told him he could receive no charity, and that he must leave the Academy immediately.

Bovee it seems is now with you, but has assumed a different name. As I hope to be excused from writing any more letters on this unpleasant subject, I send you enclosed in this, the letters and the forged certificates, that you may have the whole subject before you, hoping that you will not let him escape from your hands without proper chastisement, and that you, in connection with the other Trustees, will not fail to notify the Christian public to beware of such an arch impostor; all of which is respectfully submitted, in the utmost haste, by

Your obedient servant,

JOHN ADAMS.

Letters of Mr. Wood to Mr. Adams.

Amsterdam, Oct. 11, 1819.

DEAR SIR—Your letter would have astonished me much, had I not been fully acquainted with the person, whose situation and whose conduct are described in it. But having had a very good opportunity of knowing what he really is, I am of course by no means surprised, that he should be guilty of such an act. The only thing that excites the least degree of astonishment in the case is, that he should do it in such a way, and in such a place as would admit of so easy a detection.—Prefaced with this general remark, I will now state to you the simple fact.

About three years ago, John D. Bovee was restored to the communion of this church, upon evidence of repentance for a crime of which he had been guilty, and for which he had been suspended from the church. At

that time it was generally *hoped* that his sorrow for his sins was of a godly sort, and that, for the time to come, he would adorn his profession. And as he was then going to reside in the State of New Jersey, I accordingly certified his Christian standing in this church. It was, however, a *certificate only*, and accompanied by no recommendation to the charitable feelings of the pious. This certificate was given about three years ago, nor has he received from me any writing, either a certificate or recommendation, of a later date. He was at Amsterdam a day or two early in this last summer, on a visit to his friends in this place, who are very respectable. During his stay, though he was near to my door constantly, yet he ventured in to see me but once, and then spent but a few moments. He requested a recommendation from me at that time, but I refused giving him one, on the ground of several reports then in circulation, prejudicial to his character, and of the truth of which there existed painful evidence. We did not feel ourselves obliged to inquire into those reports, as a session, for we had previously been informed, that, in virtue of the certificate already given him, he had connected himself with a church in New Jersey. Since he left Amsterdam the last time, he has married a daughter of Mr. R—— S——, who resides five miles south of Albany. In this place he resided for some time, and taught a common school in the neighborhood, until he was prosecuted for having criminal connection with a girl who lived in the same place. His father-in-law became his bail for his appearance at court, and has sent him out of the way until time shall develope something which he hopes will be more favorable to him, in the pregnancy of the girl who has prosecuted him. This probably is the cause of his being in your part of the country. But how he should dare to offer himself as a proper object of charity in your Academy, and still to hold up the idea of a preparation for a gospel minister, and especially how he should dare to do so on the faith of forged credentials, cannot be accounted for, except

on the existence of those base and awfully unhallowed principles which his nearest friends, as well as myself, have always feared governed his heart. I will only add, sir, that you would do (though ignorantly) a great injury to the cause of Christ, by giving him the least encouragement or help in pursuing theological learning. Be assured, sir, that I shall give him none, nor have I ever promised to do so.

Your obedient humble servant,

HALSEY A. WOOD.

Mr. J. Adams.

Amsterdam, Oct. 20, 1819.

DEAR SIR—I have consulted the relatives of the unhappy young man, who is the subject of our communications, relative to an advertisement in the public prints, of his name and character. They are of one opinion, that some decisive measures of this kind are absolutely necessary. And although the natural feelings of relatives cannot but follow him in some measure, even in his abandoned career, yet these do not govern them, in their decision on this case; they are willing to have those feelings distressed (as they undoubtedly must be) by reading his name and his character in those pages which circulate round the world, because they believe that the cause of truth and righteousness demands it. They weep for his crimes, and they pray for his repentance, as they have long done. But at the same time they entertain not even a shadow of hope, that he will ever change his abominable course. They are rather looking forward to a time, and that not far distant, when he will close his life in infamy and ruin. As to my own views of advertising him in the public prints, they do not at all differ from yours, or from those of his relatives in this place. I believe a measure of this kind to be necessary, and that it should be circulated throughout the Union. But, my dear sir, there is a reason for delaying this publication for a short time, and I will

take the liberty of mentioning it. During the time of his (J. D. Bovee's) residence in the vicinity of Albany, which has been for the year past, as a teacher of a common school, he connected himself, by marriage, with a girl of a very respectable family. The girl herself was worthy of the family to which she belonged—but unfortunately suffered her affection to fix on this monster of iniquity—(though he sustained in that place at that time a fair reputation) and was married to him. Her situation at present is extremely delicate, and it is expected that in a few weeks she will be a mother. There is great reason to fear the consequences of such a painful disclosure of his character at present. How favorable soever her situation might be to bear with misery—yet it is certain that, with such intelligence as this, her feelings must be deeply affected. It seems therefore to be a duty which we owe to this afflicted woman, to delay for a few days this publication. In the mean time, exertions will be made to ascertain in what part of the country he is, and to prevent any impositions which he might attempt to make on the Christian public. Should you think proper to comply with this suggestion, and delay the publication for a short time, I will give you the earliest notice of the removal of the present objection, and disclose to you any facts which it may be necessary to state in the publication.

Accept, dear sir, the assurance of my highest regard for yourself, and for the institution over which you are placed. HALSEY A. WOOD.

Mr. J. Adams.

Certificate referred to in the above Letters.

This certifies, that John D. Bovee is a member of the Presbyterian church in Amsterdam, county of Montgomery, New York State, in good and regular standing, and as such he is affectionately recommended to the Christian fellowship of the church of Christ, and brotherly kindness and affection of his brethren in the Lord,

wherever his lot may be cast. Mr. Bovee has been striving for some time past to acquire an education suitable for the gospel ministry, by his own exertions; but owing to pecuniary embarrassments, he is unable to go on regularly, and is therefore recommended as a suitable person to receive the assistance of the benevolent. This congregation is very small, but we shall endeavor to forward Mr. Bovee sixteen dollars per year, for which you may consult Mr. Richard Smith, of Albany, to whom a letter may be directed semi-annually for the money. In behalf of the session,

HALSEY A. WOOD, *Moderator.*

June 20th, 1819.

☞ The publishers of religious newspapers in the United States, may prevent imposition, and subserve the cause to which they are devoted, by copying the above into their papers.

The following remarks and queries were called forth by a perusal of the foregoing.

According to the foregoing account, Mr. Dods, *alias* Bovee, has been guilty of, or charged with, the following crimes:—

1st. A crime for which he was suspended from the Presbyterian church in Amsterdam, N. Y.

2d. Of criminal connection with a young woman, (for which he was prosecuted,) while he was a married man, and his wife said to be a very amiable lady.

3d. Of forgery. See Mr. Adams' letter, and the certificate referred to therein. Now it must be confessed that this certificate gives a very excellent character to Mr. Dods, *alias* Bovee, even though written by himself; and it is not strange that he was received into the Phillips Academy at Andover, on the strength of such ex-

cellent recommendations. But he stops not here: see the statement of Professors Smith and Fowler, respecting his forgery, by which he gained admission into the Theological Seminary at Bangor, Me. *Query.*—Has he forgotten how to forge recommendations yet? Let those that have read judge.

4th. Of stealing "a pair of white pantaloons and about two dollars in change that was in one of the pockets." And says Mr. Adams, "so strong" was the evidence against him, "that nothing could shield him from the supposed offence, but his Christian character" Then he certainly must be guilty; for it is clearly proved that he had no Christian character, but was a most consummate hypocrite. For this offence he was turned with disgrace from the Academy.

5th. Of being a most abominable hypocrite. Mr. Adams says that he labored "to make the impression upon the minds of all, that he was *eminently pious*, and a proper object of charity," &c. Profs. Smith and Fowler say that he "assumed" the appearance of "uncommon piety," which concurred to strengthen the recommendations which he produced; so that on his appearance of "uncommon piety," and the strength of his forged certificate, he was received into the institution.

6th. Of being an egregious liar. Besides those detailed with other crimes, Profs. Smith and Fowler say that "before the Trustees his conduct was of a piece with what it had been for some time before, as he discovered such a destitution of moral principle and *disregard to truth*, as was painful to witness." *Query.*—Has he left off telling great stories yet?

7th. Of changing his name, and that for base and unhallowed purposes.

I will now make a few inquiries:—

1st. Must not Mr. Dods, *alias* Bovee, be a man of great learning? for he was expelled from two institutions in much less than one year, and was not in both much over six months.

2d. Has he ever returned to his wife, (the daughter of Mr. R. S.) whom he left when he was prosecuted for having illicit intercourse with another woman. Did not this woman have a child by him?

3d. Is the person described in these statements the same as the Rev. John Bovee Dods, teacher of *morality* and *religion* to the Universalist society in Provincetown, Mass.?

4th. If so, has he confessed his crimes, and made satisfaction to the institution which he deceived?

A few statements:—

1st. When these statements are fairly digested, you may look for a second part, containing an account of matters and things of a later period.

2d. It cannot be said that this account of Mr. Dods *alias* Bovee's character was published because he changed his religious creed; for it was published while he yet professed to be a Presbyterian.

3d. I will however give a chance for farther inquiry into the character of the man. It is said that the Rev. Mr. Arnold, a Universalist minister, has in his possession some facts concerning the conduct of this man in Taunton, Mass., which are not very much to the credit of a professed Christian or Christian minister.

Mr. Arnold will no doubt remember the statements he made to a Mr. H. in Boston, concerning an affair with which his wife was personally acquainted.

Query.—Is not this a good case for the Rev. Thomas Whittemore (of the Trumpet) to investigate?

The principles which enter into the inquiry of the Christian Student, respecting his field of labor.

AN

ADDRESS,

DELIVERED BEFORE THE

MISSIONARY FRATERNITY,

IN

PHILLIPS ACADEMY, ANDOVER.

BY

H. SOUTHGATE, JUN.

Theol. Sem. Andover.

PUBLISHED BY THE SOCIETY.

ANDOVER:

GOULD AND NEWMAN, PRINTERS.

1834.

ADDRESS.

We sometimes distinguish men by their employments, and give them appellations accordingly. The Christian, thus regarded, may be denominated,—one engaged in the work of converting the world. This is his proper business. However humble or limited may be his sphere of action as a disciple of Christ, if he has entered upon it with any other spirit than that of universal love, or with reference to any other end than that of the world's renovation, he is not performing the appropriate duties of his calling—he is not following the instructions of his employer.

The last command of Christ declares the proper end and object of all Christian effort. It determines the sphere of labor for his disciples. It is their grand rule of action. It is the sum and substance of all the Savior's instructions to them, respecting their work.

So far, then, as Christians are regarded as laborers in the service of Christ, so far they must be regarded as laborers in the cause of evangelizing the world. It is his only work, and, therefore, their only work.

I have said, that the conversion of the world is the proper business and employment of Christians. But it is, in a peculiar sense, the business of those Christians who devote their lives to the ministry of the gospel. The command of

Christ, binding upon all, is pre-eminently binding upon them. From them is expected the *literal* fulfillment of it. Not by their contributions, their prayers, and their indirect efforts alone, but in their own persons, are they to go into all the world and preach the gospel to every creature. The execution of the work was, at first, committed particularly to the twelve apostles, as ministers of Christ, and, in like manner, is it transferred from them, to all their successors in office. *They* must bear the standard in the foremost ranks, and endure the burden and heat of the conflict. *They* must devise the plans of operation, and lead on, to their holy warfare, the Sacramental Host of God's Elect. To *them*, as to the Angel of the Apocalyptic vision, is committed the everlasting gospel, to preach unto all who dwell on the earth, and to every nation, and kindred, and tongue, and people. *They* are to be, in the hands of God, mighty to the pulling down of strong holds, and the overthrow of every thing which opposeth, and exalteth itself. It is theirs, above others, to carry on to its consummation, the work of God in Christian lands; and much more is it theirs, to introduce the gospel into foreign nations, to give the law unto the islands—to cause the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose—to supplant every form of paganism, superstition, and heathenish cruelty, by the pure and peaceful religion of the cross, and to breathe spiritual life and energy, into the inert mass of corrupt Christianity.

If this be true—that it is the business of Christians in general, and of Christian ministers in particular, to regenerate the world—it becomes, to every disciple of the Savior, and especially to him who has in view the ministry of the gospel, an all-important question, what part of this work belongs to him. Where, over the whole surface of the vast field, is the point upon which he may stand, as the centre of

his influence, and bring the means which he may possess, to bear most effectually upon the conversion of the world?

I know that it has been argued, and with some good degree of plausibility, that the Christian cannot fall upon a place, where an abundant field for labor will not be presented to him, and where he may not task, to the utmost, his abilities and energies;—and hence it has been inferred, that it is unimportant to search out any particular sphere of exertion, provided he carry into whatsoever field he may enter, the spirit of his Master.

I cannot give time to the refutation of this notion. I may say, however, in brief, that the diversity of gifts and endowments which exists in the Church, plainly evinces, that they were designed by God for different spheres of effort in his cause—that every man possesses peculiarities of character and of qualification, by which he is better fitted for some particular line of action than for any other—that he is thus placed under obligation, to search for his appropriate sphere by diligent and prayerful inquiry, and that he has no reason to expect the blessing of God in any other sphere.—I say, farther, that the duty of a Christian is often determined by circumstances without himself; such as, the condition of the world—the comparative wants of different portions of it—the unexpected and providential openings of new fields of labor, no less than by the peculiar traits of his character; and, that these circumstances cannot be known, without a careful investigation.

But, in truth, the time is well nigh past, when this matter had need to be argued. It is now become the general conviction of Christian students, that a serious inquiry respecting their fields of labor, is indispensable. They begin, not to fear to view the question of duty near at hand, to hold it up before their eyes, and to fix their attention prayerfully and candidly upon it. They do not come to it with the fal-

tering step of one urged to the consideration by the strong voice of conscience, yet fearful lest that consideration may result in a conviction of duty contrary to inclination. They are prepared to deem it not strange, if, as the disciples of Christ, they should be called to endure privations, trials, and sufferings; and, for his sake, they are ready to endure them. No anticipated evil—they are resolved—shall deter them from the path of duty, when clearly made known to them; and this knowledge they ardently desire.

This moral courage speaks well for the Church, and for the world. It speaks well for the church—for it is the manifestation of that spirit which is Christianity's most lovely trait—the spirit of submission, whose lesson is, that we are not our own.—It speaks well too for the world—for it is that spirit of holy enterprize which gives strength and freedom to benevolent action—which enlarges the mental vision, and frees it from the specks and motes of selfishness.—What other qualities of mind are needed for the renovation of the world, than this same moral courage, impelled by holy benevolence, and guided by the spirit of wisdom?

I have been accustomed to consider the question of duty as very simple, and, generally, easy of decision, when conducted in the spirit of which I have just spoken. I am convinced, that the embarrassments and perplexities, which, sometimes, seem to envelope it, do, for the most part, spring from a want of that manly honesty—that submissive and teachable temper—that cheerful willingness to know duty, which, at all times and in all matters, most become a Christian. Nor can I resist the conviction, that the question is often decided upon worldly principles, and by the cunning sophistry of a spirit which minds earthly things.—I shall, therefore, attempt to set forth the principles, upon which, I think, the examination should be conducted; assuming, as

granted, that it is the duty of every Christian *student* at least, to institute such examination.

The inquiry is twofold. It has relation, on the one hand, to the world, and on the other, to the character and qualifications of the individual.

I shall remark upon them in order.

I. Of the World.

Under this head, I observe, in the first place, that the inquirer should look at the *whole* world. This is absolutely requisite to a fair and impartial examination.—*The world* is the field. Its boundaries are the only limits of the sphere of Christian effort. This is plainly taught by what we know of the designs of God in the mission of his Son—by the announcement of the forerunner of the Savior—by his own repeated declaration—by his parting instructions—by the precepts and example of the Apostles. The inquirer for duty will, then, remember, that the cause of Christ is the cause of the world's conversion, and, that, therefore, as he may be called to labor in any department of that cause, so he *may* be called to labor in any part of the world. He will bear in mind, that there is no portion of it, which should lie beyond the circle of his sympathies—none, of which he can, with certainty, affirm, before inquiry, that it is not his duty to go thither, and, therefore, none, which can be excluded from his inquiry. He must bring, and keep, before his mind, the whole work and the whole sphere of action; for how, otherwise, can he determine his own part of the work, or his own place in the sphere? If any portion, however small, be, from the first, shut out from his investigation, how shall he assure himself, of a certainty, that he has not, also, shut out the very province which belongs to him?

In the second place, the inquirer should not only look

over the whole world, but he should regard it as *one*. It is plain that Christ so regarded it when he declared it to be *the* field, and when he instructed his disciples respecting their labors after his ascension. He did, indeed, command them to begin at Jerusalem. But what were they to begin there? The universal promulgation of the gospel. Jerusalem was only the starting-point of their mission. "Teach *all* nations," was the command, "*beginning* at Jerusalem." It is also true, that they did not, at first, comprehend the full import of this injunction, nor the true nature of the new dispensation. Imbued as they were, with the prejudices peculiar to their nation, they supposed, that the Jews, as the favored people of God, were preferred before others in the Covenant of Redemption, as they had been, in the covenant of works. This error of education was not, however, of long continuance. Under the teachings of the Holy Ghost, they soon came to discern the universality and equalness of the gospel;—and then, with a spirit which should put to shame the backwardness of modern Christians, they went every where preaching the word.

It is only in their unity—as *the world*—that the Bible considers mankind, in their relation to the Gospel. Divine love to *the world*, originated the Covenant of Grace. Christ appeared on earth in the form of humanity, suffered, died, rose, and ascended to heaven, as the Savior of *the world*. Nothing can be more explicit than the representation of Scripture. Whenever it speaks of the Atonement as a provision of grace, it is a provision for *the world*—simply, and without limitation or distinction of parts. So the Apostles preached—Christ crucified, the Savior of *the world*. But, if of the world, then of the whole world, and if of the whole world, without any distinction expressed, then of the whole world equally.

The disciples of Christ, therefore, should regard his cause, as one—extending unbroken throughout the earth—the

same in all nations under the sun. It should seem to have no division or parts, so far as regards its extent and equalness. It brings into one, all tribes, and kindreds, and tongues. It makes of one family, all who dwell upon the face of the earth. It knows no difference, and does not distinguish between them. The love of the Christian, so far as it springs from, and is conformed to, the love of the Savior, will fix itself with equal intensity, upon all. It will bind him with cords of holy compassion, to the most remote and the most degraded of the human race. In Christ all are one. The Godless Hottentot—the superstitious Hindoo—the image-worshiping Chinese—the savage cannibal of New-Zealand—the rude son of the forest—the haughty follower of the false prophet—the deluded and besotted children of the Mother of Abominations—and the blessed inhabitant of Christian lands, are all bound together and undistinguished, in the regard of holy philanthropy. She sits above the earth, and looks down, with tender compassion, upon all its sinful children. She is elevated, far, far, beyond the influence of its arbitrary divisions. She does not feel them. From her lofty height, she cannot discern those natural or conventional limits, which separate between nation and nation, and, too often, make enemies of men. To her, earth bears upon its face, one people—one, as the creatures of God—one, as the objects of a Redeemer's love.

In such a spirit as this, will the candid inquirer come to the question of duty. He will spread out the world before him, as a chart, upon which, the boundaries of nations are not marked, but which presents the moral condition of its different portions, by darker and lighter shades. He will survey it, with the eye of Christian philanthropy. He will rejoice over those parts, which appear, upon the chart, illuminated, as if with the light of eternal truth, without the knowledge, that they are his own country. He will bend, with the compas-

sion of holy love, over those portions, upon which thick shadows rest—the emblem of moral degradation ; with compassion, no less deep, because they are remote from that spot which he calls home.

The one great enterprise of converting the world, embraces various departments of labor. These, by an unfortunate application of terms, are often made to appear as in opposition. Thus, we speak of the two grand divisions of the work, under the appellation of Home and Foreign. Perhaps no more appropriate terms than these, could be found. But it is to be remembered, that they are used, to distinguish between different departments of the same cause, and not, to mark two separate, and, as some seem to consider them, opposing causes. Home and Foreign! to the eye of the Christian they are one and the same. They cannot be separated, and when, as is too often the fact, they are set in opposition, we are ready to ask, with the Apostle, "Is Christ divided?" Foreign! and is any spot upon the earth, foreign land to the Christian? Home! and is not the world, the Christian's home? Is not the cause of Christ on earth one? And shall it be divided in the affections of his disciples?

Out of the practice of contradistinguishing the two great departments of Christian labor, has arisen a frequent misjudgment respecting the question of duty. It is generally made to lie between our own country and all other countries. The two sides are, Home and Foreign.—But this mode of stating it, cannot be defended by the principles which have been laid down. Permit me to recur to them again. The world is the only proper field of Christian effort. It is *one*, and must, all and equally, be included in the survey of the inquirer for duty. As he cannot occupy the whole, or labor *directly* for the whole, so the only inquiry is, 'What *part* shall he occupy and cultivate?' This is the true question. It is necessary, indeed, in order to a decision,

to compare different portions of the world with each other. But these comparisons are various, and all subordinate to the main question, and co-ordinate among themselves. Other countries than our own, are to be compared with, and, as it were, set against, the rest of the world. Each of these comparisons may become, for the time, the only question before the mind; but none of them can be substituted for the main question. And, if this might be, to which should the preference be given? For myself, I know not, why the question may not as properly be made to turn between any other country, e. g. England, and the rest of the world, as between this country and the rest of the world.

Let the inquirer for duty, I say then, view the work as one, and, in its unity, co-extensive with the world. Let him forget his country, and, in the spirit of a Christian, ask, 'Where, in the whole field, shall I labor?' Let him be honest with himself, and fear not to take those views, which an enlarged, comprehensive, and universal love may suggest.

I proceed to a third point.—The question usually presents itself to the mind of the inquirer in a form somewhat like the following—"*Is* it my duty to go abroad?"—or, "Ought I *not*, to remain at home?"—This form, (for the two are, in truth, but one,) besides involving the erroneous notion of opposition, which I have just noticed, seems to imply, that it is the business of the inquirer, to find reasons for remaining at home, or for *not* going abroad. This arises from a presumption in favor of this country, by which his mind is pre-occupied. The effect of it is, that the question presents itself in a different form, and the whole investigation takes a different turn, from that which they would, otherwise, assume. Nor is this all. The mind is still farther brought, by the very statement of the question, into a leaning posture, and inclines itself towards a decision, before it has commenced its inquiry.

I do not object to this, provided the presumption itself is well-founded. In every inquiry, the question should assume that form, and the mind should receive that inclination, which the presumption favors. A previous question may, however, arise upon the reasonableness of the presumption.

In every case of investigation or inquiry, the presumption, if there be any, must be drawn from general principles, already acknowledged and practised upon. The justness of the presumption will depend upon the truth of the principles; for a true and proper presumption cannot spring from false principles. To test the validity of any presumption, therefore, we must trace it to its origin.

Whence, then, I ask, arises the presumption under consideration?—Does it spring out of those fundamental principles of practical religion, upon which the great work of evangelizing the world, is based? They are, pre-eminently, Faith and Love—the most enlarged and comprehensive Faith, the most extended and universal Love. The enterprise of converting the world, is distinguished from every other enterprise of Benevolence, in that it is not a scheme of man's devising. Nor does it rise merely from the absolute command of God. It flows, naturally and necessarily, out of those elementary principles of the Christian character, to which I have just alluded. It rests upon them, as upon a broad and sure foundation. They enter into it intimately, constituting its principle of life, and infusing energy and vigor into every part. Do, then, these two great principles—of far-reaching Faith, which does not belong to earth, follows not the feeble light of human reasoning, but conforms itself to the eternal realities discerned by the spiritual vision; and of universal Love—love, wide as the empire of God—love, whose gracious influences are free as the dew, descending upon and fertilizing the wilderness where no man dwells, and are scattered, like precious seed, broad-cast over the

earth—do these great principles of Christian feeling and Christian action, give birth to, or recognize such a presumption? No! No! It is not theirs, to circumscribe and limit, but to expand and enlarge. It is not theirs, to gather the affections of the Christian into a narrow and contracted compass, but to send them, like the light of day, fresh, free, and far, over the face of the earth. It is not theirs, to fill the sphere of the soul's vision with a mote, but to extend it till it encircles the world.

I ask again—Is this presumption drawn from any acknowledged principles, respecting the field of Christian effort? I know of none which recognize it. The field is the world. This is the language of the Savior, correspondent with his command, and with the whole tone and spirit of Christianity. It is the design of the Bible, and the tendency of religious feeling, in its genuine and unperverted influences, to make the work one, and not to divide it—to extend, and not to limit. We cannot look at it in the abstract, in the light of the Bible, of religion, or of reason, without, at once, discerning its singleness and universality. It admits no distinctions nor preferences. It does not, in any respect, set one part before another; so that the Christian inquirer must begin with a presumption in favor of that part. Christian lands do no more belong to it, and do not hold a higher rank in it, than heathen lands, and, therefore, do not, in themselves, present any ground for such preference. The work is, in theory, a simple unit, and in practice also, it should be essentially one. For, the only divisions which it allows, are divisions of labor, and correspond with like divisions in any department of *secular* industry. Here, as there, they should all have relation to the great end, and should be established, solely, for its more speedy accomplishment. But these divisions are, by no means, to be confounded with those arbitrary distinctions between different portions of the field, which spring

from violent prejudices, and which, while they have no reference to the whole, are, also, in opposition to the general principles of the work, as they are laid down in the Word of God. Nothing, indeed, can be more unscriptural, more diverse from the precepts of Christ, and the practice of the Apostles, or more repugnant to the genius of Christianity, than to suppose, that the work of converting the world, contains in itself ranks and orders—one nation or people rising above another in their claims upon Christian labors. I speak the simple language of Christ's command, and of his declaration, which I have just now repeated, when I say, that no country can possess, *in itself*, a prior claim to Christian effort—but only in its relation to the world. The work is, properly and singly, to convert the world, and all plans should be devised and executed, and every country should take that place which belongs to it, in view of the whole work. The only prior claim, then, which any country can present, is, that its *immediate* conversion would bear most effectually upon the conversion of the world. But this can, by no means, be *presumed* by the inquirer, respecting his own land. If, as some profess to believe, the entire evangelization of this country is pre-requisite to the conversion of the world, and, therefore, it demands, at present, the main efforts of its Christian inhabitants, the inquirer cannot know this, for himself, except by diligent examination, and of course, cannot honestly take it for granted, on any such grounds, that himself is to remain here.

What, then, the question again returns, is the origin of this presumption? It springs, I reply, from feeling rather than from reason. It grows out of those prepossessions and prejudices, which are founded in the natural affection for country. It is his own country, *as such*, which seems to demand the first efforts of the inquirer for duty. But how, I ask, are these natural feelings, which belong to him merely as a man, in any wise to

determine his duty as a Christian. It is not the voice of the Bible.—I do not however mean to affirm, that religion always contradicts the impulses of natural affection, or that she is even regardless of them. On the contrary, she guides, elevates, and purifies them. But I do say, that the holy benevolence, whose spontaneous promptings are the surest indices of Christian duty, differs widely from the affection of our common nature. It differs in origin, in character, and in degree. The one belongs to all men alike—the other belongs only to the sons of God. The one is innate—the other is the product of a second birth. The one is concerned with earthly things alone—the other springs from, and is like to, the love of God. The one is sensuous—the other, spiritual. The one is limited in its objects and range—the other is universal in both. The one, in fine, is the benevolent principle of the natural man—the other is the benevolent principle of the Christian. As a man, and in circumstances where religious obligation is not involved, he is at liberty to follow the guidings of natural affection. But he has higher and holier principles, by which to determine his duty as a Christian. Where does the Bible, the great text-book of Christian principles, point to natural affection, as the determiner of Christian duty? How constantly, upon the contrary, does it teach, that the true disciple will often be called to act in opposition to the feelings of his human nature. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." As, then, the word of God does not bestow upon natural affection, the holy office of spiritual guide to the Christian, so *that* cannot be religious principle, which, sometimes, even in the imagination of the renewed man, raises the same earth-born pretender so far above its proper sphere.—The business of the inquirer is, to learn his duty as *a Christian*. The inquiry is, therefore, to be conducted,

throughout, in strict accordance with Christian principles. Mere natural affection is as truly foreign from the question, as are those secular maxims, which constitute the principles of conduct, among men of the world.

I am now prepared to advance another step. I affirm, then, that the presumption, so far from being in favor of our own country, is in favor of foreign lands. In other words, the inquirer should take it for granted, at the commencement of his inquiry, that he is to labor among the heathen.

This is the presumption of holy love.—Imagine that one of those pure and blessed spirits, that ever bow in adoration before the throne of God, and lift the thrilling harmony of their harps amidst the beatitudes of heaven, is permitted to visit this world, to proclaim in some portion of it, the offers of Redeeming Grace. As he approaches the earth, he abates the speed with which he issued from the portals of heaven, upon his glad errand of love. He hovers over the world, as it revolves in its diurnal course, and fixes upon it his keen, inquiring gaze. England first meets his view. He sees, thick scattered over her surface, temples consecrated to the worship of the only living and true God. The humble tones of prayer, and the triumphant songs of praise, meet him, in their quick ascent to heaven. He rejoices to behold, in every place, the sons of God, and he longs to be in their society, and to unite with them in those holy services which formed his constant employment, in the company of the Redeemed above.—The world rolls on. The shores of America open to his view. Our own happy land bursts upon his rejoicing sight. Gladness fills his heart. His eye rests every where upon the temples of the living God. Again he hears the voice of prayer. The sweet incense of praise is wafted to him upon the breeze. He calls to mind the blessed society of his own eternal home.—The world rolls on. The light becomes dim. Shade deepens upon shade. Thick gloom

covers the land. He beholds the red man, wandering in the gross darkness of his spiritual night. He listens to his prayer. It does not rise to the God of heaven. It is offered to the Great Spirit, the creature of a sensual imagination, who delights in war and carnage, and glories in the miseries of man. He hears him speak of his Heaven. It is not the abode of the blessed, from which *he* has come. It is a material paradise, where the red man hopes to renew the pleasures of the chase, in deep forests, far from the home of the white man. Sorrow and pity move the heart of the celestial visitor.—The world rolls on. At length the shores of Asia break upon his sight—China, with her benighted millions, bowing to senseless images. No voice of prayer, no song of praise, is heard in all her habitations. The spire of the temple points to heaven, not to direct thitherward the aspirations of the worshiper, but to bring down the lightnings of an avenging God.—The world rolls on. Burmah opens to his view. Here and there a dim light flares upon the surrounding darkness.—He looks upon Hindoostan. He sees the whole land given to idolatry He beholds the horrid rites of Juggernaut, and the gross impurities of her licentious festivals. The unnatural mother casts her child to the crocodile of the Ganges. The religious mendicant gains his livelihood, from the superstitious reverence of a deluded people. The light of God's image is darkened in the soul. Superstition, error, and vice have alienated them from the knowledge of their Maker. They have no fear of God before their eyes. What mingled emotions of pity and love swell the breast of the heavenly messenger.—The world rolls on. Nation after nation rises to view. He surveys all the dark homes of Superstition and Cruelty. He looks upon regions dimly enlightened with the morning or evening twilight of Christianity. He rejoices over those blessed lands upon which the broad, full Sun of Righteousness shines, with the brightness of his mid-

day glory.—Whither, now, does his heart move him, to bear the glad tidings of salvation? Is it to that land, beaming with religious institutions, and filled with devout worshipers of the true God? Is it to that land, where Christianity has just been introduced, and is struggling against the combined powers of the Prince of darkness? Or is it rather to that land, where the Sun of Righteousness has never risen—to the regions of spiritual night and spiritual death? An inhabitant of Heaven, his love is not meted by the narrow limits of earthly affection. It knows no other bounds than those of rational, intelligent, and immortal being. What are the first promptings of this heaven-born compassion? Were he to yield to its spontaneous impulses, whither would they lead him? Does he not most deeply feel the wants and woes of those who are most deeply degraded by sin, and farthest removed from the influences of the Gospel? Does not their appeal seem to him the strongest? Does it not affect his heart above all others? Do not holy love and compassion impel him thither?

This example may serve to illustrate the principle for which I contend. It shows, in what direction tend the impulses of simple Christian love. He who has most of that tender compassion which brought the Savior down to earth, will feel most deeply for the spiritual wants of his fellowmen. The degree of his compassion will be measured only by the degree of misery in its different objects. Inspired with the true spirit of Christianity, which teaches him to regard as one, the whole family of man, and annihilates those natural and arbitrary divisions which mark the reach of human affections, he is led to commiserate the spiritual miseries of one portion of his fellow-men, above those of another, upon the simple principle, that those of the former are greater. His heart weeps over all the desolations of earth, but it is moved to the deepest sorrow, in view of those desolations which

are most complete. Does he mourn for the destitutions of his own land? How is his mourning converted into anguish of soul, when he casts his eyes abroad, over the moral wastes of heathenism.

Such was the spirit of Christ. Doubtless, *his* love to mankind was impartial; and, from this very impartiality must have resulted a compassion, deep in proportion to the moral degradation of its objects. In this, as in every thing else, is it the duty of his disciples, to have the same mind which was also in him.

Here, then, I may safely rest my plea. Whoever should follow the first natural moving of holy love, or of that godlike compassion which is only a specific form of it, would go forth, as by a divine impulse, to labor in the most destitute spot upon the face of the earth. This, I say, is the presumption of holy love, which is itself the elementary principle of the Christian life, the cardinal of Christian graces, the corner stone of Christian principles.

Nor is it less the presumption of common reason. Take a simple illustration. Suppose that it should fall to you, to carry relief to the starving poor of a city distressed by famine, and that you should find among them some families ready to perish with hunger, while others had ample supplies for a day, a week, or a month. Would it enter your mind to imagine, that you were to bestow your bounties first upon the less needy, and then upon the famishing? Would you inquire for reasons why you should hasten to the immediate relief of the destitute, or rather, if there could be any question in the matter, would you not ask, what reasons there were for pursuing a different course? Where would be the presumption in this case? Where, but on the side of those dying of hunger?—And so it is in the work of converting the world? The Gospel is a sacred trust, committed by Christ to his disciples to be published to all men.

It is sight for the blind, liberty for the captive, bread for the hungry. What is the presumption as to the order of distribution? Is it, that you bestow first upon the full, or upon those who are already perishing of spiritual starvation? It is no less the voice of reason than the voice of love, 'Carry the bread of life first to the destitute.' The greatest wants present the strongest claim—a claim which cannot be set aside, except for peculiar and extraordinary reasons. It becomes the general rule. It reduces the question of duty to the simple inquiry, whether, in each case, there are opposing circumstances of sufficient force to *require* a departure from the general rule. 'Ask me not,' the missionary of the Cross may say, 'ask me not, why I go to the heathen, but tell me, if you can, why I should not.' *There*, brethren, are the spiritual wastes of earth. *There* is its most desolate spot. It is not in the midst of us. It is not near us. It is not within the borders of our own land. It is afar off. Cast your eyes over the world and see. Lo there, where Superstition, Idolatry, and Error, with her thousand faces, reign. Is that our own country, our native land? No, no; it lies far away over the waters. Do I underrate the wants at home? By no means. Let your hearts be burdened with pious grief, when you behold the waste places of your Zion. But let them not hide from your view the wide-spread desolations away from you. Let deeper woes affect your hearts more deeply. As Christians, we are citizens of the world. The interests of Christ's kingdom everywhere, are ours. All, all, are our brethren. The world, the world, is our field.

Whether, then, the appeal be made to that which is most excellent in religion, and which should also be the ruling principle of all Christian action, or to the design of the Gospel as a provision for the spiritual wants of men, the presump-

tion is equally clear in favor of those lands most remote from the blessed influences of Christianity.

Particular circumstances—never, general principles—may require a departure from the presumed course. But all such cases must stand upon the same level with exceptions to general rules. This is the only ground which (if any) can be retained by those who argue against Foreign Missions, from the wants at home. An exigency, they must show, demands at present, extraordinary effort in behalf of this country. The presumption lies in a contrary direction. The exigency must be of sufficient weight to counterbalance the presumption, and to create a preponderance in its own favor. It must also be—ultimately at least—an exigency of the world. The objector must show, that the peculiar wants which he urges, need to be supplied for the world's sake. No exigency of this country, *in itself*, can fairly claim for her the main efforts of the Church, so long as there is, in the earth, another more destitute than she. But if it can be made to appear, that the speediest conversion of the world requires, that present exertions be, for the most part, confined to our own land, the contrary presumption can, no longer, avail.

It is a question of deep and vital interest to the cause of Christ throughout the world, how large a proportion of Christian effort may be justly claimed for this country. We cannot enter into it here. It is obvious, however, that any reasoning upon this subject will be radically affected by the principles upon which it proceeds. The man of the world and the man of God would arrive at conclusions very dissimilar. The decisions, also, of the worldly-minded Christian and of the spiritually-minded Christian would be hardly less opposite. Let Faith and Love make the estimate, and we have nothing to fear. The enterprise of converting the world would, then, be regarded, not as of men, but of God. It would be distinctly remembered, that his truth is pledged for

its gradual success and its final triumph. His Omnipotence would be recognized as the Executive Power. Plans of action which might otherwise appear to be the offspring of spurious feeling and intemperate zeal, would now seem, from their very narrowness, to imply a distrust of his ability or willingness. The prejudices of natural affection would fade away, or be merged in the ocean of universal love. Home and country would appear as minute points in a widely-extended landscape.—How different from this, would be the judgment of a man of the world, or of a worldly Christian! He would view the work rather as a human undertaking than as the enterprise of Heaven. He would dwell much on the agency of man; and while he acknowledged the necessity of the influences of the Holy Spirit to the renovation of the heart, he would judge of the efficiency of human instrumentality by the measure of unaided human strength. His scheme of action and his expectation of success would be as diminutive as his own puny love, and narrow as his own contracted faith.

In this particular the Church is undergoing a mighty change. She is learning the practical influences of holy love,—without doubt it is because her own is increasing. She understands better than formerly the economy of God's moral government, especially that fundamental principle of it, springing out of his own benevolence, *He that watereth shall be watered also himself.* She is devising and executing plans of retrenchment. She has already learned the pleasures and benefits of self-denial; but she has not yet found, that true benevolence has any limit, or that its exercise may become the cause of self-detriment. On the contrary, her own experience has abundantly taught her, that

> 'it is twice blessed;'
> 'It blesseth him that gives, and him that takes.'

We cannot doubt, that a still greater change remains to be

wrought in the views and policy of the Church respecting this matter. She has not yet arrived at the full measure of the faith and practice of Apostolic times. As the glory of her latter day approaches, she will exhibit more and more of the spirit of generous self-denial—love will become her supreme principle of action—she will covet the luxury of doing good—and she will count no sacrifice too dear, by which she can make known the Savior to perishing men, and extend his kingdom in the world.

If this is the spirit of the inquirer, I cheerfully leave it to be determined by him, how large a proportion of Christian effort is demanded for this country. Let him remember, however, that it is just that proportion which is necessary in order to procure the most speedy conversion of the world. And, then, let him say, whether she has not already more than is required for this end, and whether the universal extension of the Gospel would not be effected in the shortest time, by increasing the proportion of those who go to the unevangelized nations, and diminishing the proportion of those who remain to labor in this part of the Lord's vineyard.

Whatever may be his opinion concerning this matter, his own duty will still remain to be determined. 'Am I of the number of those who should remain?'—is the question. This must be decided, mainly, by an impartial view of his qualifications.

II. Of Personal Qualifications.

Upon this point there is great need of guarding against self-deception. It is not enough that the inquirer is *as well* fitted for home as for foreign service. In such a case, the presumption in favor of heathen lands, makes it plainly his duty to go abroad. In order to justify an opposite course, his qualifications for home service must be so pre-eminent as to outweigh the presumption.

1. *Moral qualifications.*—It is a common remark, that the missionary needs peculiar qualifications. It is doubtless true. But these peculiar qualifications are, for the most part, of a moral kind, and, therefore, such as every Christian ought to possess. The same holy energy, the same strong and clear-sighted faith, the same deep, ardent, and enlarged love, which constitute the grand elements of the true missionary character, are, also, the rudimental principles of the spiritual life of the Christian. Every disciple of the Savior should therefore hold them to such a degree, that he shall be fitted, in all moral respects, for any service to which he may be called. And here comes in an all-important truth, a truth which, if the inquirer will carry it along with him and faithfully apply it, will do more to relieve him from difficulties upon this subject, than all other things beside. It is this—No Christian can be excused from pursuing that course which might, otherwise, appear the path of duty, on account of any unnecessary want of the proper qualifications. This proposition is self-evident. The voluntary inability to perform duty, so far from being a sufficient apology for its non-performance, is itself criminal. Let the inquirer, then, while he is questioning with himself, whether his peculiarities of character require a departure from the presumed course, apply this simple test to every reason which may suggest itself for such a departure. Is it necessary, or voluntary? Is it constitutional, or superinduced upon nature? Must it be permanent, or may it be removed?

Look now, in the light of this principle, at the common objections to the missionary life, founded upon a want of the requisite qualifications. How many of them are substantial? Take, as an example, that one—most frequent of all—a deficiency of personal piety. 'I have not piety enough to be a missionary.' Not piety enough to be a missionary! The very confession is a confession of guilt. Not piety enough to

be a missionary! Then you have not piety enough to be a Christian. Not piety enough to be a missionary! But can you not have it? Is it beyond your reach? Is it unattainable? What! a Christian—a servant of Christ—without piety enough to serve his Master any where! a Christian—devoted to the cause of Christ—without piety enough to labor in any department of that cause! a Christian—engaged in the work of converting the world—with only piety enough to slink away into some corner of it, where he will not be compelled to let his light shine! 'Go ye into all the world, and preach the gospel to every creature.' 'I have not piety enough. I pray thee have me excused.' Alas, for the salt of the earth! Alas, for the light of the world!—Let shame and confusion of face cover us, when we find it in our hearts, to excuse ourselves from duty, by such a plea as this.

But would you send a man to the heathen who is morally unfit for the missionary service; who has not faith, love, and zeal enough, to sustain him amidst the trials and discouragements of such a life; whose temper is, perhaps, capricious; who is haughty, morose, or pertinacious; quarrelsome, revengeful, or proud? By no means; and yet, these, or any other like defects cannot excuse him from pursuing that course, if, aside from them, it appears to be the path of duty. Let him so decide, and then let him enter, with the help of God, upon a process of self-discipline by which they may be subdued and eradicated.

Upon the whole subject of moral qualifications, then, this general principle may be laid down—that, as the want of them is never necessary, so it can never change the path of duty.

2. *Intellectual Qualifications.*—It bespeaks, in terms which demand our highest admiration and praise, the wisdom and benevolence of God, that while he has bestowed upon his

intelligent creatures, so unlimited a diversity of mental endowments, he has also opened to them subjects of knowledge and objects of pursuit no less various, yet, at the same time, each of them adapted to some one of the different forms of mind. Who can say, that, in all the wide range, no place is assigned to him? The world of mind affords no such anomaly—unless, indeed, we must except a certain class hereafter to be mentioned. The missionary enterprise, in itself, offers an appropriate sphere of action to almost every variety of intellectual character. The field which it occupies is so extensive, embracing by far the larger portion of the world, and the orders of mind upon which it operates, are so numerous and diverse, including also the greater part of the human race, that few, it may be safely affirmed, can look through the whole, and find every centre of influence unsuited to themselves. I may say, then, that, even on the score of intellectual qualifications, the presumption, in the case of each inquirer, is in favor of foreign lands.

To the general rule which would seem to rise from this presumption, there are, however, some distinguished exceptions. They may, perhaps, be reduced to three classes.—1. Those singular individuals who do not belong to any of the various orders of mind. They are nature's anomalies. They move in no regular orbit; they hold no place in the great intellectual system. They are like the meteors of the natural world. Their motions are irregular, freakish, and unaccountable. They are distinguished by some monstrous deformity, or some perverse eccentricity. They may be of service at home, where their peculiarities will be harmless, because they are understood, and where they will be restrained and regulated by external influences; while, among an unevangelized people, these same peculiarities (no allowance being made for them) would exert all their deleterious

influence, to inflame the prejudices of the ignorant multitude, and to thwart every effort, however faithful and sincere.

The second class consists of those, whose characters are marked by a striking deficiency of that practical wisdom which passes by the name of common sense. I need not stay to enumerate reasons in proof of *their* unfitness for the missionary work. If we may rely upon the united testimony of those, whose acquaintance with the condition and character of the unevangelized, has been most extensive and thorough, no intellectual qualification is so requisite for a missionary, as a sound and practical judgment. Deprived, as he often is, of the benefits of human counsel, and left to the guidance of his own reason—placed also in a situation where every act of indiscretion must produce its pernicious consequences unchecked, how necessary is it, that he be wise as a serpent, while he is harmless as a dove. A single imprudent action may blast forever his prospects of usefulness; while, in another sphere, where such errors in judgment would be easily remedied, and in the midst also of intelligent advisers, he might prosecute his Master's work with honor and success.—Want of prudence is often nothing more than a moral defect, and, in such a case, it cannot change the line of duty.

The third class comprises those, whose talents are peculiarly adapted to the work of the ministry at home, or to those important labors in the various departments of education and benevolence, which, as collateral parts of the great work, properly belong to ministers of the Gospel. On this point, however, there is need of great caution. Let me not be misunderstood; I speak only of those, whose peculiar adaptation is as clear to others as to themselves. It is an easy thing to establish ourselves in any conviction which is favored by the secret inclination of our hearts. Prepossessions and prejudices, though unseen, are often the heaviest

weights in the scale. They may, even of themselves, carry it against reason, and, with their aid, who cannot make out for himself a singular fitness for *staying at home?* The airy visions of the imagination, when laid in the balance, are heavy as lead. Fancy, with consummate skill, sketches delightful pictures of prospective usefulness, and fills them out with light and delicate touches. In our quiet retreat, we lead forth our gentle flock to green pastures and still waters; or we dwell upon the mountains of Zion, where the refreshing influences of the Spirit descend, like the dew of Hermon. Who has not felt the power of such delicious visions? How many have found in them the index of duty? These are they, of whom it has been well said, in reference to the command of Christ, they have no quarrel with the *preach*, but they have a mortal antipathy to the *go*.

There is, sometimes, a singular incongruity in the processes by which different minds arrive at the same conclusion. One, on account of some mental superiority which he possesses, or imagines himself to possess, finds it to be his duty to remain at home. Another, on the score of some supposed inferiority, finds it to be his duty—to remain at home. —We utterly repudiate the notion, that the missionary work does not require, at least in some of its departments, the highest orders of mind. To reduce unwritten languages to system—to translate the word of God into new tongues—to overthrow a religion which has intertwined itself with all the civil and social relations of a people—to mould, with plastic hand, the elements of society, rising upon the ruins of superstition and idolatry—to give form and tone to the social habits and the literature of a nation—to introduce the arts and sciences of civilized life—in a word, to lead back the human mind from the deepest mazes of superstition and error, step by step, into the light and liberty of truth,—surely, this is not the work of inferior minds.—And yet, on the other hand, the extensive

field of missionary effort presents numerous spheres of usefulness to men of ordinary talents.

It is a remark of Buchanan, than whom few are better fitted by the extent and accuracy of their observations to speak as oracles in this matter—that no labors among the Heathen, are more useful and necessary, during the first years of Christian instruction, than those of the humble teacher and catechist. It was the opinion of the venerable Schwartz, that the best qualifications of a Christian missionary, next to deep and ardent piety, were a sound judgment, combined with an accurate knowledge of the Bible and a general knowledge of the History of the world. Are there not many, who, from a modest sense of inferiority, shrink from the responsibilities of the ministry at home, that might find their proper place among the heathen? The inquirer, who has entered only upon the preliminary question—whether it is his duty to preach the Gospel—may have in his mind nothing more than the home ministry. There have, indeed, been instances where such a one has esteemed it his duty to enter another profession, but has afterwards revoked his decision upon its being suggested to him, that his objections applied to the home ministry, but not to the work of a missionary.

I have not included in the exceptions which have been made, those who possess little aptness for the study of languages. The reason is seldom, if ever, valid. A distinguished missionary has remarked, that there are few, who, when thrown into the midst of a strange people, will not soon acquire a readiness in the use of the native tongue, sufficient at least, for all purposes of oral instruction.

The peculiar situation and relations of an individual, aside from his personal qualifications, may often require a deviation from that course in favor of which I have endeavored to establish a presumption. The circumstances to which I re-

fer, are too numerous to mention in detail. Bodily infirmities, the dependency of friends upon him for support, social or domestic relations into which he may have previously entered, the encumbrances of debt, may be mentioned as examples. In these, and such like cases, the inquirer must be left to his own candid and prayerful judgment. One caution, however, may be interposed; and that is, that he do not give to them more weight than they deserve. They cannot change the path of duty, unless they are necessary obstacles, or such as cannot be obviated, without doing violence to conscience or Christian honor.

It was my design to say something upon the *manner* in which the inquiry should be conducted. But I must forbear. —The whole question is a most solemn and momentous one. Let it not be approached with levity or indifference; nor in a worldly temper of mind. Let not the inquirer enter upon it till he finds in himself a sincere desire to know his duty, his whole duty, and nothing but his duty. Let him shun the maxims of carnal prudence, and the sophistry of an earthly spirit. Away with all softenings, evasions, and subterfuges! Let him be honest with himself, honest with the world, honest with his God. Let his heart be warm with love, and let his spiritual vision reach into Eternity. Let compassion for the miseries of his fellow-men, fill his soul, and let his faith be strong and clear. Let him inquire, in the spirit of submission and trust, 'Lord, what wilt thou have me to do?'—Without this spirit, conjoined with the spirit of prayer, there is no security. The deceitful heart *will* pervert reason and deaden conscience. The mind will run into sophistries, to shun the light of truth. Many things will be presumed upon worldly principles. The soul will lie open to the full influence of all those earthly passions, affections, and feelings, which oppose themselves to a life of self-denial. Sensual ease, the

delights of society, the pleasures of literary pursuits, will operate with wonderful power upon a mind predisposed to listen to such counsellors.—In these various ways truth will be perverted. The whole matter will be weighed in uneven balances, which are an abomination in the sight of God.

AN

ESSAY

ON

TERMS OF COMMUNION

AT THE

LORD's TABLE.

BY CHARLES BROOKS,
Preacher of the Gospel.

What, therefore, God hath joined together, let not man put asunder.—Jesus Christ.

WINDSOR, Vt.

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PREFACE.

word of advice to those who may read this little pamphlet.

IT is common with readers to fall in immediately with those ideas that agree with their own sentiments, and to feel rather more confirmed than ever in their own opinions, because they have found a book that agrees with their feelings. And it is also common for those people to resist, as much as possible, the force of truth that militates against their own opinions; and before they take time to weigh the argument in the balance of the sanctuary, they begin with themselves to query whether the sentiment which the author is vindicating. will not cross their preconceived opinions. But when we read or hear, if we do not put ourselves in the way of hearers, but rather take the place, and act the part of a judge, and condemn before we hear the discourse through, and weigh the matter, we must not expect to reap any advantage from it.

The Scripture saith, "Be swift to hear, and slow to speak." It is of vastly more consequence that we should discover, and be divested of our errors, than to become more and more in love with those errors. The exchanging errors for truth, is like exchanging our ragged garments for new ones, or dross for gold. Errors in religious matters are of a sickening, poisonous nature; but truth is of a cleansing, purifying nature: therefore, "buy the truth, and sell it not." To feel strengthened under our mistakes, is pleasing to our corrupt natures; but to be extricated from our mistaken notions, even if they are torn from us leaving the wounds behind, will work in us the peaceable fruits of righteousness, and make our bed easy in death.

The author of this little work hopes that the truth which he has bought so dear, will spread; if it be not rapid, that it will by slow degrees, make its way to the hearts of some. He hopes, also, that his readers will not be too hasty in denominating him a Congregationalist, as some were in stating that Robert Hall was not a Baptist. I have not only gathered from his pamphlet on Communion, but have been credibly informed from other sources, that he is a Baptist.

It has been the general practice with the advocates of close communion, within the circle of my knowledge, to exhibit in their writings to the public the disadvantages attending the practice of open communion, rather than to determine concerning the duty of the practice: and the drift of some of their discourses has been, to censure and condemn their opponents for their errors, and to express their sorrow for their folly.

My design in the following essay, however far I may have fallen short of my object, has been to know and exhibit what appears to be the mind and will of my Heavenly Father, and that which will stand as truth in the light of eternity, let the disadvantages attending the practice of the same be what they may. If I can gain satisfactory evidence, that this little piece will meet the approbation of the great Redeemer in the last day, I shall feel well rewarded for the labour that I have bestowed upon it. I am aware of my inability to treat the subject according to its merits; nor do I feel insensible to my want of qualifications to appear as an author of a discourse committed to the publick: yet notwithstanding my insufficiency for the undertaking, such is the interest that I feel in the union of Christians, that I venture to step forth as a stripling before the Christian publick, and to introduce a subject for renewed consideration, which I hope will be treated with all that candour and careful attention that it merits. That it may prove a blessing, under God, in the hands and hearts of those who may happen to read it, to their establishment in the truth, is the prayer of their unworthy servant.

CHARLES BROOKS.

INTRODUCTORY REMARKS.

To my dear brethren, with whom I have been connected in church fellowship, and in particular, to those with whom I have been preaching in reformations, and when we were under peculiar trials, before those reformations began. When I first made a public profession of religion, I united with the Baptist denomination, and continued firm with my brethren in the sentiment and practice of communing with Baptist church members only, for about fourteen years. Just before the close of the fourteenth year, on the 25th day of February, A. D. 1819, as I was riding from Jaffrey to Greenfield, N. H. such serious queries arose in

my mind, whether I was certainly right in my belief and practice in this matter, that I concluded I would have recourse to the word of God, and the throne of grace, in order to determine, if possible, whether I was right or wrong: and that I would come to a decision, if possible, before I read any author on either side. Accordingly I improved every convenient opportunity, while preaching at Greenfield, for research and writing down my views, till March 18, in the same year, when I became fully established in the sentiment of open or Christian communion. But I disclosed my feelings to none, excepting two persons, for more than a year; concluding that it would be best for me to review the subject again and again, and to look to the Father of lights, for true light: and to continue to preach, and administer the ordinances of the gospel, as I had done, till I became satisfied that duty required me to open my mind to others. I, however, immediately after this revolution in my mind, had that knowledge of the trials attending other christians upon a change of sentiment, that I knew nothing about before, although my mind was changed in one point only, viz: in communion at the table. Sometimes, when I was engaged in preaching, visiting, or in some other way, I had great enjoyment in religion; but at other times, when this sentiment came rushing into my mind, the thoughts of being separated from my brethren, and the lambs of the flock that I had baptized, (as I supposed they would separate me from their company at the table, if I should reduce my sentiments to practice) brought such severe trials upon my mind, that it is impossible to express them.

Nov. 8, 1819, I reviewed what I had written, and found no essential alteration in the state of my mind. Nov. 9, I kept as a day of secret fasting and prayer, and besought the Lord to lead me as he would have me to go.—Nov. 14, I set apart to spend in secret fasting and prayer, to search for further light; and in the forenoon I opened my mind to the second person, Mrs. Brooks; we conversed some time in love and candour, as I trust; but she was much affected with the news of a change in my sentiment, and before we closed the conversation, she mentioned what the consequence would be, if ever I practiced as I believed. These remarks, coming from the nearest friend on earth, at first somewhat affected my heart; but retiring to another room, and opening my bible, I found an antidote in the 46th Psalm.—Nov. 28, I observed as another day of fasting and prayer, with reference to my trials on the terms of communion.—Dec. 5th I set apart to observe in the same manner.

About this time I wrote a long letter to send to a brother in the ministry, to whom I disclosed my views, and requested his

advice. I laid it by for a while, and reviewed it again and again, and was repeatedly on the point of sending it; but never did, thinking every time when I was almost ready to seal it, that the trial of opening my mind was so great, that I could not do it.

Aug. 15th, 1821, I set apart as another day of fasting and prayer, to look to the Lord for wisdom, to know whether the time had fully come for making my sentiment known to more of my brethren. Since my last date, I have conversed privately with two of my brethren, and have repeatedly felt so impressed with the duty of opening my mind to the Church to which I belonged, that I have almost promised that I would not let another opportunity pass. But as the time for a ministerial conference was approaching, I concluded it would be best, first to open my mind to those fathers and wise men in Israel, supposing I should get the best counsel from them.—I have had great trials to-day, and think if I had made known my views upon this subject in times past, to those who believed as I did, I should have received some consolation from their conversation. But I have thought, through the series of my trials, I would endeavour to pursue the method that would be best calculated to prevent being influenced by others to go astray. I have therefore borne my burden alone, receiving no assistance from any of my fellow-creatures. But I have found that consolation, in trusting in the Lord for support, which I cannot express. To-day, although my body is weak through fasting, the thought of God's supporting presence granted to ancient saints under their greatest conflicts, and what I have experienced myself in seasons past, invigorates my spirits at the present time.

Aug. 29, 1821. I attended a ministerial conference, and there disclosed my sentiment to my brethren for the first time, except in a private way. But, so far from finding any relief from my trials, I found they rather increased. My brethren were all of a different opinion, and argued against me, although they were very tender.

Sept. 7th. At a Church Meeting at Goshen, I laid open my mind before my brethren, and soon perceived it brought a trial upon their minds.—Sept. 8th.—I expressed my views to my brethren at Washington, a place where I had been preaching a little while before. Soon after this I made my mind known in publick, at a place where I had been preaching. A reformation had commenced, and a number contemplated uniting together in church fellowship, on the open communion plan, but soon were informed by some of their brethren in neighbouring churches, that they could not get along in that way, they were soon

under heavy trials, and wished to know what to do. I informed them that if they could be united in forming into a church upon the old plan of the Baptist denomination, I was willing to break bread to them at present, and open the door to no others, unless the Church should become established in my belief. Soon after this, I found that my sentiment had raised a considerable trial in the minds of my brethren at home and abroad. We had several church-meetings, and conversed upon the subject. I have kept a record of them all, and how the subject has been managed; but it is too long to insert here, nor do I think it best to publish the whole matter to the world. But the trial became so serious in the Church, that I advised my brethren to seek for counsel in our sister churches. This was agreed upon: two brethren in the ministry were requested to come and advise with us, in a church-meeting; but for certain reasons they advised us to defer it until the first ministerial conference. This advice was accepted, and a request was laid before the conference by the Church, after an adjournment, asking their advice whether it was duty for the Church to employ me as an administrator at the Lord's table. There were between twenty and thirty ministering brethren present: they deliberated some time upon it. Some asked me if I could not practice as I had done at the table, and say nothing about my sentiment of open communion. I replied that I could at present; and that as I had seen how my sentiment hurt the feelings of my brethren, I had thought for some time, that if they could fellowship me, I should think it duty to wait still longer in so weighty a matter, before I reduced my sentiment to practice; hoping that they would see as I did; or, that if I was in an error, that I should be convinced of it. But others thought, if I was firm in my belief, I ought to preach and practice as I believed. I quoted the words of the Apostle, that "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1st Cor. viii. 13. I informed them that I did not often feel it my duty to preach on the subject of baptism, and did not wish to preach on this subject to hurt my brethren's feelings, before I was fully convinced that I ought to preach the sentiment to the world. But when the brethren were called upon to give their advice one by one, the majority answered that they thought it was not duty for the Church to invite me to administer the Lord's Supper to them, with my present opinion. Some, however, replied, that their judgment was not yet made up; and one or more, I think, replied that they were of a different opinion.

June 13. The Church at Goshen met and came to a decision on the subject, and gave me a letter as follows:

"TO WHOM IT MAY CONCERN.

"This may certify, That Elder Charles Brooks is a member "of the Baptist Church of Christ, in Goshen, in regular stand- "ing with us, except his embracing the sentiment of open com- "munion; and we recommend him as a faithful preacher of the "Gospel, with the above exception. Signed by order and in be- "half of the Church.

"EZEKIEL TANDY, *Church Clerk.*

"Goshen, June 13, 1822."

When I have taken a retrospective view of the trials through which I have passed, since I first became convinced of the impropriety of limiting the commemoration of the death of Christ to the Baptist denomination of christians only, as I progressed towards the decision of my brethren upon the matter before referred to, and heard the arguments that have been made use of by my opponents, and the various methods that have been taken for the defence of their sentiments, and the exertions that have been made for their support, I have been more and more convinced, that it is the will of God that christians should unite in commemorating the death of their Redeemer. But it is remarkably strange, that many of our dear brethren and sisters, and even some of those who have just commenced their pilgrimage, do not hesitate to inform the ambassadors of Christ, who differ with them in terms of communion, that they are certainly wrong; and implicitly judge them as unworthy to have a standing with them in the Church of Christ: when a few questions put to them will put them to the nonplus, and make it evident that they are not well acquainted with the sacred Scriptures, and they are under the painful necessity of renouncing what they have stated as facts. It affords matter of regret, my dear brethren and sisters, that a professed follower of the Saviour should hastily, before he has received true light in his own mind, condemn his brother without considering that our blessed Saviour hath said, "Judge not, that ye be not judged."*

* Matt. vii. 1.

AN ESSAY ON TERMS OF COMMUNION.

SECTION 1.

Communion of Males and Females considered.

THE practice of limiting communion to the Baptist denomination of christians only, when there are numbers of other churches standing by, who give evidence of a work of grace in the heart, and of their regular standing in their own churches, makes a serious impression, not only on their minds, but often on the minds of many who sit down at the Lord's table. This being the case, and so many serious consequences following, it appears highly necessary to obtain true light on the subject. Let us, then, have recourse to the scriptures, in which we find a positive command of our Lord to some, to do this in remembrance of him.* But who were they? they appear to be his twelve apostles only, verse 14, 21. We conclude, however, that after the resurrection of our Saviour, others besides the apostles partook of the sacrament, and also females; but we find no command or example for this practice, as we do for female baptism;† but the decision must be made from the light that the nature of the case requires: from that light it is natural to decide in favour of female communion.

SECTION 2.

Necessary qualifications of Communicants.

Thus having arrived, as we conclude, to a sufficient degree of light to warrant the practice of administering the Lord's Supper both to males and females, who have the necessary qualifications, let us in the next place inquire what those qualifications are. And, 1st. It appears highly necessary that we possess the object, or substance of the thing expressed by the symbols made use of at the Lord's table: that is to say, that we have Christ formed in our hearts, and feed on him by faith, who is the bread of life. 2d. We believe it to be our duty to make a publick profession of our faith, to be buried with Christ in Baptism, and unite with his Church; and that such persons are fit subjects for communion. But are these the only fit subjects? At the present day we find churches of different denominations that we fellowship as christians; but we think they are not baptised according to gospel requisitions. They, however, consider themselves to be baptized churches, and wish to commemorate with us, the death of their Lord. What shall we do in such a case?

* Luke xxii 19. † Acts xvi. 15.

Shall we reject them, or admit them? In so weighty a matter wisdom is profitable to direct. Let us, therefore, look to God and his word, in which we find a general rule of faith and practice. But the scriptures being arranged on a scale to bring into view the duty of man in general, do not descend to such particulars, as to afford us a direct command in this case. They furnish us with commands for believers to be baptized, but they do not particularize of what privileges a mistake in this matter shall deprive us. When they speak relative to the change of heart or moral character, they are express on the point, and tell us, that "except a man be born again, he cannot see the kingdom of heaven," &c.: and they inform us, when speaking of the Passover, that "no uncircumcised person shall eat thereof."* But the scriptures do not inform us, that unbaptized persons shall not eat of the Lord's Supper; if they did, the case in our view would appear different. But as the scriptures do not furnish us with explicit instruction on this point, we must expect to receive our light from their general course, and the nature and design of the sacrament in view. This being the case, let us in the 3d place, view the subject *in its design.* And here we do not find at its first institution, that the Institutor says 'this do in remembrance of your baptismal day, or that you have subscribed to such and such articles of faith, that are not fundamental'—but "this do in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do shew"—what? not that all who are partakers are united in every point of faith and practice that are not essential to salvation: no, the apostle had higher views of the subject; he had in view one of the greatest events that ever took place in our world, viz. *the death of the Son of God.* "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."† And again: our Lord does not say it is baptism, or that it stands connected with it; but "this is my body"—and of the cup he says "drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins."‡

If it be objected that some of the candidates have not been baptized; yet if they have acted according to the light which they had of the ordinances, "who are we, that we should judge another man's servant; to his own master he standeth or falleth.§ If some are under a mistake concerning their baptism, yet if they are united to Christ, they have got the principal thing; and if we reject them, as our Lord said to some, "whether is greater, the gold, or the temple that sanctifieth the gold?‖ So he may

* Exod. xii. 48, 49. † 1 Cor. xi. 26. ‡ Matt. xxvi. 26, 27, 28. § Rom. xiv. 4.
‖ Matt. xxiii. 16, 17.

say to us, Whether is greater, baptism, or a work of grace in the heart, that gives sanction to baptism? Baptism is an adornment to our profession, as the gold was to the temple: for it is the answer of a good conscience towards God, by the resurrection of Jesus Christ. But it is not the putting away of the filth of the flesh.* The temple would have been a temple without the gold as an ornament. So a christian is a christian, without baptism as an adornment, and if we reject christians at communion, we may be virtually saying like Peter, Not so, Lord; for I have never eaten any thing common or unclean; while the voice of scripture is saying, What God hath cleansed, that call not thou common. Acts, x. 14, 15. And our prejudice may be as great against our brethren of other denominations, as was Peter's against the Gentiles, which could not be removed, till the voice had informed him three times, What God hath cleansed, that call not thou common.† Or, we may be endeavouring to pull out the mote out of our brother's eye, while we do not behold the beam that is in our own eye. Mat. vii. 4, 5.

According to the practice of our baptist denomination, we are the only christians on earth that have a right to commemorate the death of our Saviour at his table; for we have not permitted any others to unite with us, and if it is wrong for others to unite with us, it is also wrong for them to do it by themselves. But, can we suppose that a mistake about baptism, in christians, will unfit them forever for commemorating the death of their Redeemer? Have we not reason to believe, that there were, and still are, christians in the world besides ourselves, that gather together around the table of their Lord, in his name? And he says, When two or three are gathered together in my name, there am I in the midst of them;‡ and if he is with them, on what principle can we separate ourselves from them? Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.§

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*1 Pet. iii. 21.—† After this vision Peter was so convinced in his own conscience, that he said "What was I, that I could withstand God?" Acts xi. 17. Now if God had cleansed these Gentiles, how did he cleanse them? Was it by an external application of water? No; baptism is not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Pet. iii. 21. The putting away of the filth of the flesh must be effected by the blood and Spirit of Christ. And it seems that an internal work of grace upon the heart is of so much more consequence than any external ordinance, that the Apostle could say, "Christ sent me not to baptize, but to preach the gospel." 1 Cor. i. 17. And again he says, "I thank God that I baptized none of you but Crispus and Gaius: and I baptized also the household of Stephanas; besides, I know not whether I baptized any." Verses 14, 16. ‡ Matt xviii 20. §Rom xiv. 10.

I fear we are under a similar mistake with those who brought the woman to Christ for judgment, who was taken in adultery. They made a true statement, when they said Moses commanded that such should be stoned; for he certainly had commanded that such an one should surely be put to death; and I do not find that this law had been abrogated at that time; but after he had said, He that is without sin among you, let him first cast a stone at her, they which heard it, being convicted by their own conscience, went out, one by one, beginning at the eldest, even unto the last. Then Jesus said unto this woman, Where are those thine accusers? hath no man condemned thee? She said, no man, Lord. And Jesus said unto her, neither do I condemn thee: go and sin no more.* Should our Saviour say the same to us, he that is without sin among us, let him first shut the door against his brethren, we should be soon convicted of our error.†

4th. If we view the subject in its nature, we shall see it is expressive of the vital union existing between Christ and believers, who are the members of his body. "For we being many," says the Apostle, "are one bread and one body; for we are all partakers of that one bread."‡ Believers, when under the exercise of grace, are so closely united to him, like the members of the body to the head, or the branches to the vine, that they derive life and nourishment from him. When this is set forth by the symbols of his broken body, and sin-atoning blood, it hath a wonderful tendency to cement our hearts together like David's and Jonathan's, or like the members of one body, that are fastened together by joints and bands: and if there be an internal and spiritual union, let there be an external union also; for our Saviour says, "is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?"§ But if we implicitly say to some of the members of the body, "stand by thyself; come not near to me; for I am holier than thou;"‖ it is like dividing the living child, which the true mother would in no wise have done.¶ Let those who act the part of the false mother, remember what the scripture saith: "is Christ divided?" Can we divide him, and each one have a part? or must each one have a whole Saviour? Even the soldiers who crucified Christ, did not rend his coat:** and shall we rend and divide his children at his

* When our Lord dismissed the woman taken in adultery, though he did not proceed to judge her, he solemnly charged her to sin no more. The advocates for strict communion, when they dismiss Poedobaptists, give them no such charge. Their language seems to be, "go, sin by yourselves, and we are satisfied."—*Robert Hall.*——† Lev xx. 10. Deut. xxii. 22. Exod. xvi. 68, 39, 40. John viii. 3, 11. ‡ 1 Cor. x. 17. § Mark iv, 21. ‖ Isa. lxv. 5. ¶ 1 Kings iii. 25, 28. ** John xix. 24.

table? They are called the "bride," the Lamb's wife, in the singular number.* And in dividing them we strike a deadly blow at the life of religion! O, my dear brethren, let us remember what our Lord says: "What, therefore, God hath joined together, let not man put asunder:"† and as he hath fitly joined the whole body of believers in Christ together, and compacted them so that every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love,‡ let us take no means, either directly or indirectly, to put them asunder. As the believer's hope is grounded on the merits of Christ, refusing to unite with christians in setting forth his death, is implicitly denying our dependance on him for salvation.

Again; according to such a practice, we should separate between the labourer and his wages, and violate the scripture which saith, "Thou shalt not muzzle the ox that treadeth out the corn." And the labourer is worthy of his hire.§ In a literal sense it is natural for men, after having laboured together for a season, to sit down with each other at the same table, and eat and drink; and, even if they cannot agree to labour together in all the concerns of life, yet, when they retire from their labour, they can sit down and eat and drink in company. And, after Paul and Barnabas departed asunder, and could not agree to go and labour together for certain reasons, yet I do not conclude that they would have separated at the Lord's table.‖ Sometimes members of the same family or company disagree in many things, but they can agree to eat and drink together; if they could not, but some of the members of the family or company must be finally and forever excluded from the table and provisions of the house, it certainly would be a mark of their exclusion from the rest of the number.¶ It often happens, that members of the same church dissent and separate from each other, in certain points of doctrine and practice, and they cannot fellowship certain members in some parts of the worship of God, because they do not consider these members to be qualified to perform in that part of worship. But they can at the same time sit down with them at the Lord's table. If they could not, but must separate there, it certainly would be considered by churches of different denominations and the world, as a mark of excommuni-

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* Rev. xxi. 9 † Matt. 19, 6. ‡ Ep. iv. 16. § 1 Tim v. 18. 1 Cor. ix. 9. ‖ Acts xv 39 —¶ Many of our brethren will here reply, that we do not hinder their communion among themselves, but we do not think it our duty to partake with them. This is virtually saying, that we do not believe them to be right in commemorating the death of their Saviour; for if we did, what would hinder our partaking with them.

cation. And if so, we certainly violate the general rules of the churches of different denominations, to practice as we have done, in fellowshiping professors in every other part of the worship of God excepting this.

5th. Let us view the scriptures in their general course, and in this way search for light on the subject before us. Do we not find that in so doing in our close researches, God, by the mouth of his prophets, Christ and his apostles, has exhibited and kept in view the vital part of religion, as the sole matter, the sum and substance; even sometimes at the expence of the letter, or the external parts of religion, when the nature of the case required it?—When the Pharisees accused the disciples of doing that which was not lawful to do on the sabbath day, our Saviour informed them, that although the law of Moses was strict on that point, without any toleration, yet the nature of the case required, that on certain occasions there should be a variation from the letter of that law. And he introduced examples of this kind, under the same law. "Have ye not read what David did, when he was an hungered, and they that were with him;" &c. "Or have ye not read in the law how, that, on the Sabbath day, the priests in the temple profane the Sabbath, and are blameless? But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. And he said unto them, the Sabbath was made for man, and not man for the Sabbath."* Here our Saviour taught them, that in cases of necessity, the rule of the letter of the law was laid aside. And when one of the servants of David said, that those men who went not with them to the battle (because they were so faint that they could not,) should not share with them in the spoil which they had taken, David said, ye shall not do so, my brethren, with that which the Lord hath given us. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike,†—So those who went not down with us into the water to be baptised, by reason of the weakness of their faith in that mode; yet, if they have the same object in view with us, viz. to overcome their spiritual enemies, let them share with us at our Lord's table. Let us remember what our Saviour said, concerning the woman who anointed his head with the box of ointment. "Let her alone; why trouble ye her? She hath wrought a good work on me. She hath done what she could.‡ We are not informed that this woman had received any command from her Lord, to prepare this costly ointment, and to anoint his head. There were some that had indignation within

*Exod. xx, 8—12 Num. xv, 32—36. Mat. xii, 1—7. Mark ii, 27. Isa. i, 11. † Sam. xxx, 10, 22, 23, 34 ‡ Mark xiv. 3, &c.

themselves, because she did it; but she had a desire to do something for her Lord; her motive was good, and her Lord said let her alone; why trouble ye her?* Here we see the vast difference between the minds of some of his disciples then present,† and that of our Lord. They thought she had certainly done wrong; but our Saviour so far justified her in the deed, that he said "Verily I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." He said, she is come beforehand to anoint my body to the burying. And it was a free will act, without any command from her Lord. But our Lord has left an express command for his disciples to commemorate his death, and if it was lawful for the woman to anoint his body for the burial without any command, is it not lawful for his children to shew forth his death agreeably to an express command. But if the argument still be continued, that they have never been baptized agreeable to gospel order, let it be considered that if the inside of the cup and platter be cleansed, that the outside may be clean also‡—If the inside of the cup and platter be cleansed, this is the principle thing. And if we swerve from this principle, we must take heed, lest we be found under the government of the same spirit, that the beloved disciple John was under, when he said Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us.§ But Jesus said "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.‖—What a great mistake did this beloved disciple labour under, and he stands not alone on sacred writ. Joshua, another servant of the Lord was found under the same mistake, when he requested Moses to forbid two of the prophets, when they were prophesying by the spirit of the Lord. But Moses who had more light said "would to God that all the Lord's people were prophets and that the Lord would put his spirit upon them!"

Elijah, another faithful servant was found under a similar mis-

*Our Baptist brethren generally let their Pedo-baptist brethren alone, and say they will not trouble them, if they have a mind to commune among themselves, but we should consider, my brethren, what our Lord says, "He that is not with me is against me; and he that gathereth not with me scatereth abroad.——† Mat. xxvi, 8. ‡ Mat. xxiii ,26.

§ It seems that this disciple thought, that he had acted noble for his Master, and had no doubt, but that his conduct would meet his Masters approbation. And I have no doubt, but that our close communion Baptists are generally sincere, and think they are doing honor to the cause of Christ, when they implicitly forbid all from coming to the table of the Lord, who follow not them, in the ordinance of Baptism.——‖ Mar. ix. 38, &c.

take, when he complained that he was left alone and they sought his life. But the Lord who seeth not as man seeth, informed him that there were seven thousand in Israel, which had not bowed unto Baal, and every mouth which had not kissed him.*

Let these three men of God, with their mistaken views of his mind, serve as a looking-glass to bring our infirmities into view, and let us look with diligence to see if we do not discover a principle that looks very much like thier mistakes, when we imagine that there are none besides our own denominations that are qualified to shew forth the death of their Saviour.† With this principle, we should be under the necessity of excluding some of the most eminent Christians from the table of the Lord. If Whitefield, Brainard and others (who have hazarded their lives for the Redeemer, in contending against earth and hell) were present at one of our communion seasons, we should be under the necessity of saying stand off, when no doubt but we should give place for them before, and immediately after our communion, to preach and take the lead in the worship of God. Withoutprinciple we should exclude the sweet psalmist of the gospel Church, viz: Dr. Watts; and while we make use of his hymns at thetable,in preference to any productions of our own denomination, we are virtually excluding their author, who no doubt possessed as great a degree of the spirit of communion with Christ, as many of us who are bid welcome to partake. It seems, in so doing, we are putting asunder what God hath joined together.—We are making use of his hymns at the table—a work made ready to our hands—we are entering into his labour and enjoying the benefit of his work; eating, as it were, of the fruit of the vineyard which he hath planted, that affords such a rich supply, and not suffering him to partake with us. The Apostle saith, "If thine enemy hunger, feed him; if he thirst give him drink."‡ And if a friend to us and the Saviour, hunger and thirst for that bread and wine of which our Lord hath said, eat and drink ye all of it, shall we withhold it? even that which is not ours but the body and blood of Christ.

But let us notice the scope of the scriptures, and see what they present to our view, as the great criterion by which the point must be decided. And we find that they inform us that pure religion, and undefiled before God and the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."§ Now, the end of the com-

* Num. xi. 26 ——† Strangers would suppose if they saw professors of religion separating at the table of the Lord, that those who must withdraw had no interest in the Saviour; but when they come to learn that we acknowledge them to have been redeemed by the blood of Christ, our conduct must appear to many an incomprehensible mystery ——Kings, xix 1,14,18. Ro. xi.3. ‡Ro. xii. 20. §Jam. i.27. Isa. viii. 6,72. Tim. i. 16,17,18.

mandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbour as thyself." And when we extend our views to the time of harvest, we find that nothing but fruit will be regarded as precious.—When the Son of God informs us, that the decisive sentence will be pronounced against the goats; not because they had never been baptized and joined a certain denomination of Christians, nor because they had not been clear on such and such points of doctrine; but because says our Lord, "I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. And when they shall inquire when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. Then shall the King say unto them on his right hand, "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." But why shall they be admitted into that holy, happy place? Is it because they have been baptized and belonged to a regular baptist Church? No.—Is it because they belong to a regular Congregational, Presbyterian, or Methodist Church? No. What, then, will be rendered as a reason why they are blessed, and bid welcome to the Kingdom of Heaven in that day? It will be this from the King's own mouth, "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; (it will be awful to remember that we withheld meat and drink from our brother, for whom Christ died,) I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."*

SECTION 3.

Some of the supposed difficulties attending communion with different denominations removed, and some of the difficulties accompanying close communion brought to view.

In open or occasional communion, we may extend our fellowship as far as to churches of different denominations, that appear to be composed of Christians, in regular standing. And in so doing, it lays us under no more obligation to extend our fellowship to Churches, where this evidence is wanting, than to fellowship one man's preaching, would oblige us to fellowship another man's, of the same denomination, who gave us no evidence that he preached the gospel. Nor does it give approbation to infant sprinkling, any more than to Arminian doctrine,

* Mat xxv 35, &c.

or to any other errors which they have embraced. Nor will it destroy the visibility of the Church of Christ, any more than it would to unite with them in other parts of public worship. Nor will it prevent good discipline in the Churches; every Church may adopt or continue their own articles of faith, agreeably to their own belief, and discipline their own members; and should this sentiment be reduced to practice, it would have a great tendency to remove the prejudices which many inquiring minds have against us, and it would have a good effect in destroying error; as the union increases among christians, antichristian religion will decrease, until the man of sin is destroyed. The scripture says, "the Lord shall consume and destroy him; not by carnal weapons, or contention among his people, but with the spirit of his mouth, and the brightness of his coming."* And what is a brighter evidence, that the Lord is come indeed by his spirit among his people, and that he will build them up and destroy the man of sin, than to see them united in love. It is not only "good and pleasant for brethren to dwell together in unity!" but by this, says our Lord, shall all men know that ye are my diciples, if ye have love one to another.† The strength of a nation consists, in a great degree, in its union. But a house divided cannot stand. If the world saw the different denominations of Christians united in things wherein they see alike, how much more useful would our labours be among them. But while one is striving to pull down what another is striving to build up, so far from being co-workers together, we are weakening each others hands; and not only so, but often we are the very instruments of disheartening ourselves, and procuring for ourselves unhappy feelings; and besides this, our conduct with our brethren of other denominations is unreconcileable. We admit and invite their members into our own Churches, to preach and join with us in every other part of worship except this, and then separate them from our company at the Lord's table. Suppose a man should receive a number of visiting brethren into his house, and one of the number came not in by the door, but still the man of the house called on him to engage in the different parts of the worship of God with the others, in praying, exhorting and preaching; and at supper time, the same man gave thanks for the food prepared; would he commit any more sin in doing this, than in attending to the former parts of worship? If not, then must he be admitted to sit down at the table and refresh nature with the rest of the brethren, or must he withdraw? If he must withdraw, this rude conduct certainly appears contrary to the course of nature; for it is natural for men to sit down and eat and drink

* 2 Thes. ii. 8. † John xiii. 35.

with their friends, and especially with those who have performed some service for them. Again suppose a family of fatherless children were wishing to erect a monument over their father's grave, to commemorate his death, and his love to them, as he had commanded them on his dying bed; but some of the number were not willing that the others should unite with them in erecting the monument, because they had been mistaken in performing one of their father's commands; the others replied that they were not sensible of any mistake, but if they should be convinced of it, they felt willing to rectify the mistake; and both parties were agreed that the supposed mistake was not sufficient to deprive them of their portion in their father's estate.—The father's will acknowledged them to be his own children, and joint heirs with the others in his estate, and the other brethren were willing to divide with them their father's inheritance, and to associate with them, acknowledge them as their brethren, children of their father, and yet they cannot walk with them into the grave yard, and unite with them in erecting a monument over their father's grave!!! "Tell it not" to their enemies, lest they take occasion to blaspheme!! O, fatherless children! erect the marble stone together! And when you see the inscription thereon, remember your father's worthy deeds, and how he has given all his estate into your hands, and his dying love, and solemn command, "This do in remembrance of me" and in so doing, your union will increase, and your errors may be discovered. But if those brethren who are right in their own eyes, cannot consent to let the others unite with them, it will grieve their very hearts: so our Poedobaptist brethren, when sitting by, who cannot have the privilege of uniting with us in commemorating the death of their Saviour, are grieved, and we are the cause of it, and in so doing we offend these little ones that believe in Christ!

Again, my brethren, let us look at our former practice in withdrawing the hand of fellowship from members of our churches, who commune with christians of other denominations, or, as some say, only shut the door against those who are gone out from us, because they are not of us. But let us endeavour to rectify our practice, and if they go out from us because they are not of us, and we shut the door against them, we ought to keep it shut until they confess their fault and return; but if we continue our practice in opening the door, and admitting such members into our churches to labour in word and doctrine, and then turn them out, when we come around our Lord's table, it certainly argues that we are entangled with our own practice.—Pursuing such a practice, we virtually contradict ourselves.—The above mentioned persons are Church members, or not

Church members: they are in good standing, or in bad standing. When they are put forward by the Church to preach or pray, they are treated as members in good standing; but when they come around the table of our Lord, they are treated as excommunicated members!!! My dear brethren have we not forgot the words of our Lord? "Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt."

In our attempts to extricate ourselves from obnoxious church members, we know not what to do with those members, or how to disengage ourselves in an honourable manner from them.—If they request a letter of dismission, and recommendation to a Church of Christ in some other denomination, we cannot grant their request; for our practice denies the existence of any such, besides the baptist Church; and we perceive that it will not do to recommend them to a Church of Antichrist. Our only alternative is, either to deliver such a one unto Satan, as the Apostle hath directed,* or to retain him in our number until we receive some new light; for if we let him go without a letter, and join what some call an irregular Church, yet we must consider such a Church a Church of Christ, or not a church of Christ. In this case we should be as much puzzled as the Scribes and Pharisees were, to tell whether the baptism of John was from Heaven or of man; for if they be a church of Christ, why do we not treat them as such? and if not a Church of Christ, why do we feel so contented to see our members leave us and unite with them?

It is no wonder that our churches have felt themselves difficulted in giving letters to such members, for this reason: if they could not fellowship a member themselves, how could they feel willing to throw the burden upon another church; and if they did not wish to see him prosper in his error, they could not recommend him; for such a practice would be like a certain man who bid his son fare-*well*, but told him at the same time, that he did not wish him success. Thus, the only direct way is to excommunicate a member that has forfeited his standing. The scripture is plain in this case: the Apostle says, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.† And if any man obey not our voice by this epistle, note that man, and have no company with him, that he may be ashamed:‡ And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.§" If this is the treatment that he deserves from us, (and it certainly is, if we follow the scrip-

* 1 Cor. v. 5. † Rom. xvi. 17. ‡ 2 Thes. iii. 14. § Mat. xviii. 17.

tures) then we do wrong to call him a good christian, and fellowship him in every part of religious worship, except in communion.* It must be acknowledged there is no christian community except the church of Rome, that give that latitude to their judgment that the close communion Baptists do: and even in such a state of mind, that they know not where to consider a brother holding the sentiment of open communion, whether a member of any church or not: yet they do proceed to pronounce their excommunication against him. Every person has a right to judge for themselves, and every one ought to be "fully pursuaded in his own mind;" but my meaning is this, that we virtually deprive all other christians, besides the Baptists, of liberty of conscience, and implicitly forbid their approach to the Lord's table. I have never yet found the person, (if my memory is correct,) who restricts communion to the Baptist only, that will fairly admit, that it is right for any other christians ever to have a communion: and this is a very prudent thing in them; for the instant they confess this, it will spread contagion through the whole system of admitting no other christians to partake with them. I regret, my dear brethren, that the practice of our denomination obliges me to state such facts: but to establish this position in the view of the candid reader, I refer him to the note below, which contains a true copy of the decision of the council with Elder Welman, and of the report of one of their members afterwards. I admit, however, and with pleasure, that the conduct of that council is not a fair specimen of the proceedure of our denomination at large; yet many individuals, and some churches within the circle of my knowledge, are gradually moving towards the same point, by using their influence

* At an ecclesiastical council, convened at Brookline, Vt. Feb. 28, 1821, three ministers and twelve brethren named, besides others not named, were present. Elder Isaac Welman was the offender, for having embraced the sentiment of open communion, and after deliberating on his case, the council came to the following result: "We consider Elder Welman has departed from the rule given in the gospel, for planting, building, and disciplining the Church of Christ. Therefore, we cannot fellowship him to the church and table of the Lord, as a minister or private member, while he retains his present sentiments; that is, to commune with unbaptized persons. Asahel Wood, *Moderator:* Levi Dunham, *Scribe.*" After this decision, one of the members of the council being asked by Elder Welman, what the council meant in their decision against him? what he had done? he replied that they did not know that he had done any thing; but they meant to crush him, and break his legs, to prevent his doing any hurt: he, however, recalled his words, and said he did not know that they expressed it in the same words, but that was the import. Soon after his exclusion, the church being disappointed about another man's coming to preach with them, called on this excommunicated member to preach with them. Thus, we see, one wrong step prepares the way for another, and serves to entangle a person in his own net.

to lay their brethren who have embraced the sentiment of open communion under such restrictions, as will pave the way for their excommunication.

Again; the scripture saith, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church:" Eph. v. 29. but in our attempts to extricate ourselves from those whom we acknowledge to be members of the body of Christ with us, we have manifested a hatred towards our own flesh: and the practice of separating members from our churches, and at the same time acknowledging them to be good christians, cannot be supported by scripture. If a member of a man's body becomes a dead, destructive member to the man, reason requires, that it should be completely separated from the body; but to cut and mangle a member that is not dead, and neither heal nor cut it completely off, but put the member, and the whole body in pain, or to cut off a limb, and afterwards make use of it when about our labour, but when we sit down to eat lay it by, is contrary to nature; but, alas! it is similar to the proceedure of some of our churches! "My brethren, these things ought not so to be." James iii. 10.

The following remarks of Mr. Hall ought to be considered by every serious minded christian: "In withholding the signs from those who are in possession of the thing signified, in refusing to communicate the symbols of the great sacrifice to those who are equally with themselves sprinkled with Christ's blood, and sharers of its efficacy, in dividing the regenerate into two classes, believers and communicants, and confining the church to the narrow limits of sect, they have violated more maxims of antiquity, and receded further from the example of the Apostles, than any class of christians on record."*

It is not known by the close communion baptists,† how many there are of their own denomination, who believe in their hearts in open communion. I was surprised myself, after de-

* Hall's Terms of Communion, page 42, 43.

† Many of our brethren do not like the term, *close communion;* and they will not admit they put up bars, but they say that the Pœdobaptists put them up; but this would be a very absurd thing, for the very people who had a desire to come to the Lord's table, to put up bars and shut themselves away. As to the term, close communion, I sometimes use it because it is generally used as the most convenient word to express our idea on this subject. They think the word is improper, and that their communion is no more close than that of the Pœdobaptists. I am not certain that the term, close communion, is the most proper one; but I suppose it will be admitted by its advocates, that the true import of their sentiments and practice is this, that the privilege of commemorating the death of Christ, is confined within the narrow limits of the baptist denomination. Now, as no other christians can be admitted to the table of the Lord, the question is, whether there is not some propriety in the use of the term, close communion?

vu'ging my sentiments to my brethren, to find so many who replied that they entertained the same belief, and some had for many years; but they had mostly kept their feelings to themselves, knowing that as soon as they introduced their sentiments to their brethren it would bring a trial, and they should get a blot to themselves, if they were not cut off from the church. My dear brethren, it is not possible that you can know the feelings of our hearts in such circumstances, unless you know by experience. It was above two years that I kept my feelings hid from all as much as possible, except a very few brethren with whom I conversed in a private way; but since I have divulged the sentiment publickly, influence has been used from different quarters, and in different ways, to persuade us to recede from the sentiment. I have learned the painful, but true lesson, that our baptist brethren take those methods to retain and multiply proselytes, which I once with regret beheld among some other christians. Did I say the same methods? Some of them have gone so far beyond those other christians, that they consider their own judgment, on terms of communion, almost an infallible standard; and with this principle do actually proceed, in the view of other christians, to put asunder "what God hath joined together." In view of such a proceedure, many christians, foreseeing what their fate must be, if they did not shut their mouths about open communion, have concluded to be as silent as possible at present, and continue as they were. In this way, probably, I should have continued even until this very day, if God, by his grace, had not convinced me that it was better to do his will, and meet his approbation, than to have the whole world on my side, and God against me.

SECTION 4.

A union and communion amongst christians soon expected.

My dear brethren, and especially those in the Ministry:

It appears that the night of close communion darkness, which confines the celebration of the death of the Son of God to the baptist church only, is far spent!! and that the day is at hand, wherein it will appear that other christians besides ourselves, who have a Saviour, may commemorate his death. Light is pouring in from different directions. The writings of brother Hall, of England,* and the hints from the regions of the East, by brother Ward,† and from Massachusetts, by brothers Going and Branch,‡ and from brother Benedict, of Rhode-Island,§ and of brother Hough, in the East, who has recently wrote to a friend

* See Robert Hall's pamphlet on terms of communion.——† See Boston Recorder April 6, 1822 ——‡ See Boston Recorder May 25, 1822.——§ Author of the history of the Baptists, with whom I have conversed personally and found him established in the sentiment of open communion.——

in New-Hampshire, informing him that if he was in America, he should use all his influence to do away close communion, and the full conviction that many deserving christians have arrived to in their own consciences, and the exertions that our opponents are making against even the sentiment, before it is reduced to practice, all conspire to forebode the appearance of day. The time has come, when some begin to think they must act for God and eternity! and must love the praise of God more than the praise of man! And although we love our brethren, and the fellowship of the Associations, yet we must love our Saviour more than all! And we must not inquire "What shall this man do?"* but, "Lord, what wilt thou have me to do?"† The fear of excommunication for advocating in favour of christian communion, and the loss of fellowship with our Associations, hath long struck a dread on the minds of many, like the appearance of Goliah the Philistian on the armies of Israel, before whose presence the host fled in sore dismay, till David, the stripling appeared in the strength of the Lord, and gained a signal victory!‡ Blessed be the Lord, there are some Davids at the present day. But by this time some of my brethren may begin to say, "Thou art beside thyself; much" zeal "doth make thee mad." But "I am not mad, most noble" brethren, "but speak forth the words" (as they appear to me) "of truth and soberness." My brethren, as the voice of the multitude, and of the chief priests prevailed over Pilate to pass sentence against our Saviour, so the voice of the body of our denomination and Chief Ministers, hath too long prevailed over us, when we continued in a practice that militates against our own conscience. Let us consider ourselves obligated to act for the honour of our bleeding Saviour, and to exercise those feelings in our hearts, that we shall wish to possess in the day of death and judgment.

How can we, my dear brethren, judge those whom we acknowledge to be Christians, and separate them from our company at communion, without one, at least, plain text of scripture for so doing;§ and it must be acknowledged, that when we search for such a text, it is not to be found in the bible,—nor can it be proved, that all the twelve Apostles, with whom our Saviour communed, were baptized any way;‖ but we are not informed

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* John xxi, 21, 22. † Acts ix, 6. ‡ 1 Sam. xvii

§ It is a very solemn thing to sever the members of the body of Christ, and to put "asunder what God has joined together." And it ought not to be done without some plain direction in the word of God. The scripture saith "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth." Deu. xix, 15, and in this case we have not one witness.

‖ It is the opinion of Mr. Frey, the converted Jew, as he recently informed me, that some of the 12 Apostles were not baptized any way; and

that our Lord was afraid that the want of an external washing of their bodies, would defile him; but I fear, my brethren, that we have been over much righteous, and unwilling to commune with those with whom our Saviour communes.

The Apostle says, "let a man examine himself, and so let him eat of that bread and drink of that cup."* Every communicant should examine for himself, and be fully pursuaded in his own mind; for "to his own master he standeth or falleth." If he feels it his duty to partake, he must act for himself, and if he is under a mistake concerning our duty, his presence will not defile us; we shall not be accountable for his mistake. The Apostle rejoiced at the preaching of Christ, although "some preached him even of envy and strife."† And have we not reason to rejoice, when the death of Christ is set forth by those who do it of "good will," if they are mistaken concerning the ordinances of baptism?—But one thing I hope we shall not forget, and that is this; that after our long and zealous contention for baptism's being an essential prerequisite to communion, we are wanting in proof: and not only so, but we cannot prove that christian baptism was instituted till after the Lord's Supper; for this was instituted before his death;‡ but Christian baptism was not instituted till after his resurrection, and then it was enjoined upon the Apostles to practice as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."§ It is evident that there was no such commission given to baptize in the name of the Father, Son and Holy Ghost, by our Saviour, or John the Baptist, or any other, that is recorded, before the institution of the supper; and we must at once admit, that baptism would not be valid, if it was not administred in the name of the Father, Son, and Holy Ghost. Another thing that confirms this opinion, is the circumstance of the diciples, that Paul found at Ephesus, who were baptized the second time. See Acts xix, 1—5.‖

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there is certainly room for a query why there was not mention made of their baptism, if all were baptized since they were called to such a distinguished office, as to lead the van in the Church of Christ; and express information is given not only of the baptism of our Saviour and of Paul, but of many common saints. If our opponents by this time begin to say that the author is explaining away baptism, I reply that this is not the case, I would not do it for my right hand: but my object is this, to shew the danger of excluding members from our communion presumliously, without sufficient testimony against them The express command of our Saviour to his diciples to teach and baptize, which he gave them after he instituted his supper, destroys the idea of doing away baptism——* 1 Cor. xi, 28.—† Phil i, 16—19.

‡ Mat. xxvi, 26, 27. § Mat. xxviii, 19 ——‖ Another circumstance that requires our candid attention is, what is said of Apollos, that he knew only the baptism of John. This statement implies that there was another baptism besides John's, that was necessary to be understood and attended

It seems that Paul and those diciples, did not consider their first baptism valid, because it was not administered in the name of the Lord Jesus. However, perhaps many who had been baptized unto John's baptism, received no other, but continued under that mistake, and yet were not debared from the table of the Lord. And shall we debar our Poedobaptist brethren from our communion, because we think they are mistaken in the performance of baptism? when at the same time we acknowledge that "Christ has received them" as Christians!! O my dear brethren "Let us not judge one another any more."*

CONCLUSION.

It has a very unfavourable appearance for brethren, who have become disaffected towards ea ch other, on account of a mistake in one of the externals of religion, to see them inclined to separate from each other, and to dissolve those ties of love, which once appeared so strong. How is it possible, my brethren, that we who have covenanted together as a church of Christ, and have once appeared so united, that the world took knowledge of us that we had been with Jesus, should, on account of a desire in some to unite with other christians in showing forth the death of our Saviour, separate them quite from our company at the Lord's table. Did our Saviour exercise a spirit of separation? No! his love was stronger than death! and when he saw his disciples' mistakes, he corrected them, but did not separate his little flock from each other. No, the scripture informs us, "that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."† When our Saviour speaks of separating the people, he does not tell of dividing and subdividing his little flock, but of making one general division; and that will be between the sheep and goats. When he speaks of his sheep, he does not say that he must divide them into different folds, but he says, "Them, also, I must bring," not separate, "and there shall be" not two, but "one fold, and one shepherd."‡ If he should decide for us, my brethren, concerning our having two or more tables, have we not reason to believe, that he would say, as of his speep-fold, there shall be but one table? And, indeed, if Christ be not divided, why should his table and little flock be divided? How do our baptist and Pœdobap-

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to, and it is still more evident, when we take into consideration, that, Aquilly and Priscilla took Apollos and expounded unto him the way of God more perfectly. And it adds peculiar force to the argument, when we consider that it is called the *way of God*, shewing that there is a baptism besides John's that is of God, and will not every deliberate Christian be convinced that it is the baptism that Christ commanded his diciples to baptize with, after he instituted the supper, Acts xviii, 24, 25, 26.——*Rom. xiv, 13. †Rom. viii, 39. ‡John, x, 16.

tists Missionaries feel, who are gone to the dark regions of the East, like lambs among wolves? Do they not feel more inclined to unite than to separate? Hath not brother Ward, since his visit in America, expressed with wonder, that a baptist church, practicing open or christian communion in America, he found not!!!* Brother Hough, as I have already shown,† hath stated, as I have been credibly informed, that if he was in America, he should use all his influence to do away close communion. And we are informed by publick papers, that our baptist Missionaries actually break bread to Pœlobaptist churches in the East.‡ May this happy union soon become visible in America. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalms cxxxiii. 1.

POSTSCRIPT.

To those who are in favour of open communion in Baptist Churches.
My dear brethren of the Baptist denomination in particular.

You who feel a degree of conviction in your own consciences, that it is right for Christians of different denominations to commune together occasionally; to you, I will offer a few words of advice how to proceed.

1. Go to your bibles and the throne of grace, to know what is the will of your Heavenly Father concerning this matter.

2. If in this way you become established in the sentiment, it is true, you will immediately see difficulties in the way; you will conclude in your own minds, that if you make known your sentiments to your brethren, that they will be sorry to hear it, and will have a trial with you. And if you should, after a season, come to the table of your Lord with other Christians, you will lose your standing in our Associations; and probably be separated from your brethren in the Church to which you belong; thus you may foresee, that the disadvantages to which you are exposed are exceeding great; but remember you are not the only people that have suffered for Christ's sake: God's people have been in every age a tried people, and sometimes they are tried by their nearest and dearest friends. The Psalmist says, "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance.—We took sweet counsel together, and walked unto the house of God in company."§ Joseph was sold for a slave, by his own brethren. Sometimes real Christians are left in a state of dark-

* See Boston Recorder, April 6, 1822. † Page 22. ‡ See Missionary Herald, June, 1822, page 170. § Psalms lv, 12, 13, 14.

ness, under the influence of a wrong spirit; as was David, when he killed Uriah with the sword. It has been God's usual way, to bring his people through some peculiar trials, to the enjoyment of some great privilege. The way of the Israelites to the promised land, was through the red Sea. The greatest privileges that the children of God have enjoyed, have generally been preceded by great conflicts. Joseph's exalted privileges above his brethren, were preceded by a state of separation from them, and imprisonment in Egypt. And, indeed, the greatest blessings that we enjoy were purchased by the sufferings of Christ! Therefore, my dear brethren, let us endeavour to act prudently, and suffer manfully and willingly for Christ's sake. If the ancient saints could say, "For thy sake we are killed all the day long; we are counted as sheep for the slaughter,"* are we not willing to bear the shame of being separated from our churches for Christ's sake, if they will separate us from our Lord's table? Let us remember, that "If we suffer with him, we shall also reign with him." And we shall also receive an hundred fold, even in this present life. If we suffer for Christ's sake, we may be the means of opening the way for many to rejoice with us in this life, or in the life to come. Our Saviour told his disciples, that other men laboured, and they had entered into their labours.

The trial, my dear brethren, that the ministers of Jesus must experience at the present day in America, who hold the sentiment of open communion, is very great. They are called to appear in the front ranks, and as David gave charge that Uriah should be placed in the hotest of the battle, where he would be smitten and die, so we have reason to believe, that some of our dear baptist brethren would place us where we should die, as to our usefulness in the Church, if we do not give up the sentiment of communing with any besides baptists.—But let us remember, that "in due season we shall reap, if we faint not."† "They that sow in tears shall reap in joy."‡—"How sweet are the promises of God when we can trust in them under our greatest conflicts." Be patient, therefore, brethren, "behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain."§ While we are seemingly, in the furnace of affliction, God may use us as instruments in opening the way for Christians of different denominations to sit down at one table. But if we never live to see the fruit of our trials, and we die without the sight, yet if we can die in faith, that God will, in following generations, cause this happy union to exist among Christians, it will more than compensate for all our present suf-

* Ps. xliv, 22. † Gal, vi, 9. ‡ Ps. cxxvi, 5. § James v, 7.

ferings. But my faith is strong, that the time is at hand, when this union will begin; and I ground my hope on this promise, that "nothing is too hard for God." It is true that some of our dear brethren seem to be almost or quite certain, that it would be wrong to admit the best Poedobaptist on earth to their communion, but I think that many cannot long resist the force of that light which is breaking forth at the present day. I think, however, that many aged professors, who have long held so dear the sentiment of communing with baptists only, will die with the same sentiment, and that some who are convicted in their own consciences of the impropriety of it, will never divulge it, on account of the opposition which they foresee they must meet. But this will not make the grace of God without effect. And when we consider, my brethren in tribulation, how God was preparing the way, when his servants the Prophets and Apostles, were in superior afflictions, for great and precious blessings to flow to following generations, even down to us, and that we are reaping the fruits of their labour, we have reason to "thank God and take courage."

But before I close, I will give another word of advice, and that is this, to those who are established in their own minds, that open communion is right: seek for the most convenient opportunity, and in the most prudent way, disclose your feelings to one or more of your brethren, and after this to others, as you think would be right in the sight of God, endeavouring, at the same time, to arm yourselves with the same mind that was in Christ. And to be not moved, if you find many, who are dear to you as life, resisting the sentiment at once, but remember that God can take the veil from their minds, that they may yet see with you. Improve opportunities in conversing with, and writing to others who have similar trials with you, and weigh the arguments that are brought against you. I shall be happy receive letters of information from you, and to answer all the requests for visiting and attending meetings with you, that I possibly can. And may the God of all grace grant you that true knowledge of his will, and a heart devoted to do the same, that will make your death bed pleasant, and which will appear conspicuously glorious in the world to which we are all hastening. —Amen.

Goshen, New Hampshire, August 1, 1822.

☞ ERRATA.—Page 13, last line, for 'Isa. i. 11,' read i. 13; for 'Sam.' read 1 Sam.—Page 14, note, for 'Mat. xxiii, 26, read xxiii. 25.—Page 15, note. for 'Num. xi. 26, read, at bottom of the note, 1 Kings, xix. &c.; for 'Isa. viii. 6, 7.' read Isa. lviii 6, 7.; for 'Tim.' read 1 Tim.—Page 21, note, for 'had,' read *have*.—Page 24, note, for 'presumiliously, read *presumptuously*.

REMARKS

ON

A SERMON,

PUBLISHED BY THE REV. ISAAC ROBINSON, A.M.

PASTOR OF THE CHURCH IN STODDARD, N. H.

"ILLUSTRATING THE

HUMAN AND OFFICIAL INFERIORITY,

AND

SUPREME DIVINITY OF CHRIST."

BY T. R. SULLIVAN,

PASTOR OF "KEENE CONGREGATIONAL SOCIETY."

Printed at the Sentinel Press, Keene, N. H.—1826.

REMARKS, &c.

This is a discourse written for the purpose of "illustrating the human and official inferiority and Supreme Divinity of Christ." The text prefixed to it is Romans ix. 5, "Of whom, as concerning the flesh, Christ came, who is God over all blessed forever."

We begin by remarking on the *text.* We presume that it would be generally allowed, that if the doctrine, or mystery, of the Trinity, is contained in the Scriptures, its existence there is plainly discoverable: that, if it is one of the fundamental truths of Christianity, it is expressed or implied in passages of the Bible, which are *not questioned*, either as respects their genuineness, or the correctness with which they are translated. Still more, if a belief in this doctrine is essential to the character of a Christian, or necessary for salvation, it will be revealed in texts of undoubted authority and accuracy. If these preliminaries are granted, is it not better to rely on such unquestionable texts? We think then that the author of the Sermon is unfortunate in his first setting out—in commencing his illustration of the Divinity of Christ, a doctrine the truth of which is disputed, by taking a text, the correct rendering of which is denied.

We proceed to give our views of the passage. The last clause of the verse is thought to be improperly applied to Christ. By a slight variation in the *pointing*, without adding, omitting, or altering a single Greek word, it may be rendered thus: "and of whom as concerning the flesh, Christ came. God who is over all be blessed forever."

The *punctuation* of the New Testament, it is well known, is entirely arbitrary. It is of no authority. It was not the work the spirit. The Greek manuscripts have no punctuation. The punctuation of the New Testament was not

made by the *Evangelists* or *Apostles*, but by later hands. We have the same *right* to alter this punctuation as they had to make it. And our *reason* for adopting a change in this instance, is that the whole tenor of the New Testament requires the alteration. By the use of a period then, instead of a comma, the rendering above will result. Or, by adopting a colon, or semicolon, instead of a period, it will admit of this rendering. "He who is, or was, over all, is God blessed forever."

The whole passage has been translated as follows:—

"Who are Israelites, whose was the adoption, and the glory, and the covenants, and the giving of the law, and the service of the temple, and the promises, whose were the fathers, and of whom was Christ according to the flesh; he who was over all being God blessed for ever." *

The author of the Sermon considers the phrase "as concerning the flesh," as referring to the human nature of Christ in distinction from his divine nature, i. e. as implying the idea of a double nature in Christ. In this also we differ from him. Concerning the flesh means *by natural descent;* of like the same expression in the third verse of the same chapter, "my kinsman according to the flesh." Did the Apostle mean to speak of the human nature of his kinsman? Had *they* two natures? It means, obviously, "by natural relationship": as it is understood by Rosenmuller, Macknight, and others. So, in the eighth verse, "the children according to the flesh," children by natural descent—as distinguished from 'children of God.'

The author begins with a declaration of the importance of his subject. "No inquiry," says he, "can be more important, than that which respects the character of Jesus Christ, 'the only name under heaven, given among men, whereby we must be saved.' To this sentiment there can be no objection. But we think that there are inquiries *more* important than those which concern the doctrine of the *Trinity*. The most important questions are those

* See Christian Disciple for 1819, Vol. 1. Art. Stuart's Letters.

which relate to the terms of salvation by Jesus Christ. Inquiries about the forgiveness and future hopes of men are surely more momentous, of greater consequence, than such as relate to their creeds, considered as to the points in which those creeds are at variance. No doctrine is fundamental upon which the *benefits* of the Gospel are not depending. *Because*, if those benefits do not depend upon the reception of a certain doctrine, they may be obtained without a belief in it. Now we affirm that it is no where said in the Scriptures that the salvation of man is any degree dependant upon his believing in the Divinity of Christ, or the doctrine of the Trinity. His salvation is indeed connected with his faith in Jesus Christ. But to believe in Jesus Christ does not necessarily imply a belief in his divinity, i.e. that he is God. *Jesus called himself* "the *Son* of God." *He no where calls himself God.* He approved of Peter's reply, "Thou art the Christ, the *Son* of the living God":—not Christ, the second person in the trinity, "the same in substance equal in power and glory" to the Father: not Christ, "God over all." We think that the reply of Peter would be approved again by him who approved it once. We do not therefore enter this discussion with the impression that our *Salvation* depends upon the result to which we arrive. *This* is not the importance which belongs to the subject. It *is* important however to "give to God the glory *due* unto his name." If this is done by believing with St. Paul that "to us (Christians) there is one God, *the Father;* doubtless God will accept such a faith. If it is not done,—if the glory of God is divided between the Father, Son, and Spirit; we doubt not that He will pardon it—in consideration of human blindness and imperfection, and of the fact, that in the Scriptures there are many things 'hard to be understood.'

The author of the sermon after again mentioning his text, "of whom, as concerning the flesh, Christ came, who is God over all blessed forever," goes on to state the divisions of his subject as they seem to him to grow from it. He asserts that "two propositions are contained in the

text. I. Christ is inferior to the Father. II. He is equal." We *deny* that these two propositions are contained in this text.

In the text itself as it stands in the common translation, and in the Author's Sermon, neither *two* persons nor *two* natures are brought into view: and therefore there is nothing implied of their equality: for where there is but one object there can be no comparison. To explain. "Christ came, who is God over all;"—in this clause, even with the usual rendering, there is but *one* person mentioned. This Christ, here spoken of, "*is* God over all." Is he then any thing else, or any person else? Is he less than God? Is he more than God? Is he is equal with God? No. The text says he *is* God. He is consequently not a person equal with God, but God himself. There is therefore but *one* person referred to in this clause. It is said, not that Christ is God, and the Father is God too, but, that Christ himself is God. There is then but one person in the proposition: if so, no comparison: if no comparison, no equality; if no equality, no divinity; if no divinity, no trinity: and therefore, the text, as it appears in the common version, not only does not contain the two propositions of the author, but proves nothing whatever relating to the "*equality*" of the Son with God. It proves only that Christ is God:—not equal with God. But we have shown already that the clause may have a different pointing: and that it requires it because the general tenor of the Bible implies the subordination of Christ: and one text especially declares that "there is but one God, *the Father*":—and, with this altered punctuation, it clearly implies that there is a God "over all" who is not Christ, but distinguished from him.

The author goes on to prove the first proposition, that "Christ is inferior to the Father: to which, tho' not contained in the text, according to the common rendering, we cordially agree. He has saved us the necessity of proving it. We never had any doubt of the inferiority of the Son to the Father.—that he was made "in all points like unto his brethren, tho' without sin," nor that his power and authority were "given" him "of his Father."

The author illustrates the official inferiority of Christ by comparing him to an ambassador (who, he says, is "inferior in office and authority to the king who sends him." We deny that the "*authority*" of Christ exercised towards men is inferior to that of the Father. An ambassador, *as far as his power extends*, has equal authority with the king who sends him. The ambassador possesses power and authority to a certain extent, and so far he is to be 'honored' as the king,—and no farther. Christ had authority and power so far as regards the purposes of his mission. In the exercise of that degree of power and authority he is to be 'honored' as the Father.

Suppose a king, at war with a foreign nation, sends an ambassador with power to make peace with the enemy on certain specific conditions, and with power to proclaim the peace when those conditions are complied with. The enemy complies with the terms, and the ambassador announces the peace. Is not that peace, thus proclaimed by the ambassador, as obligatory upon the king's subjects, they knowing his delegated power, as if they heard it from the king's own mouth? Would not the king punish the violation of a peace so published? If so, the authority of that ambassador, as far as that pacification is concerned, is the same as that of the king. It is in fact the king's authority. And his subjects, in preserving that peace, honor the authority of the ambassador as they honor that of the king. So with Jesus, the prince of peace, who brings the terms of salvation to mankind. His words have the same authority as if God had audibly spoken them from the skies:—and, in obeying those words, as of divine authority, we "honor the Son as we honor the Father." And yet the Son, like the secular ambassador, is inferior in *rank* to the king, who sent him.

The author of the Sermon after stating the inferiority of Christ, and producing many considerations and texts to establish the fact, assumes that this inferiority is consistent with his equality to the Father.

This equality he proceeds to prove. His first proof, is his

text, which has been already considered. He next introduces Philipians ii. 6. "Who being in the form of God thought it not robbery to be equal with God."

The word 'robbery' does not give the true sense of the passage.

The whole passage is as follows: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at (*in*, margin) the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is *Lord*, to the glory of *God, the Father*."

The apostle is proposing the conduct of Jesus as an example of humility. "Let the same mind be in you that was in Christ Jesus who—humbled himself." Would it have been any mark of *humility* if he had "thought it not robbery *to be equal with God*?" The word will admit of a different meaning; and the sense of the whole passage requires it. A celebrated commentator has given the following translation of that clause, "who, being like God, or in the image of God, did not think that likeness a thing to be ostentatiously displayed"—"but humbled himself." The word rendered equal is used sometimes to denote *equality*, and sometimes *likeness*. The purpose of the sacred writer in this passage, which was to inculcate humility by the example of Jesus, demands that "like" should be substituted for "equal" as well as the above rendering for "robbery."

We shall introduce a translation which has been given of this part of the passage.

"Let the same dispositions (of humility and benevolence) be in you which were in Jesus Christ; who being the image

of God, *did not think his likeness to God, a thing to be eagerly retained*, but lowered himself, and took the appearance of a servant, and became like men; and being in the common condition of man, he humbled himself, and submitted to death, even the death of the cross."

We have transcribed above the whole of the passage from the 5th verse to the 11th, because it is even more, if possible, inconsistent with the common version, and with the supposed "equality of Christ with the Father." It thence appears that after his humiliation, Jesus was exalted in the highest degree, having a name given which is above every other name; all being put under him in heaven and in earth:—But,—as the Apostle Paul himself explains expressions of this kind in i. Cor. xv. 27.—"But when he saith that all things are put under him it is *manifest* that HE is *excepted*, which did *put* all things under him: and, when all things are subdued unto him, then shall the SON also *himself be subject unto* HIM *which did put all things under him*, that God may be all in all: i. e. as in Philippians, that "every tongue should confess that *Jesus Christ* is *Lord*, to the glory of *God the Father*."

A further attempt is made to prove Christ's equality with the Father by showing, "that he is called by the same names; performs the same works, possesses the same perfections, and claims and receives the same worship with the Father."

Jesus Christ is called by the same names as the Father: therefore argues the writer of the sermon he is equal with Him. To this we think it necessary to make only a general answer. And as it can be given in the words of a Trinitarian writer we presume it will not, on that account, lose any fits weight. Professor Staurt, in the postscript to his third letter to Dr. Channing, writes thus. "What you say of Matthew i. 23. (they shall call his name Immanuel, which being interpreted, is God with us,) so far as it respects the argument in favor of Christ's divine nature from the *name given him*, perfectly coincides with my views. It is a very *fallacious* argument on which many Trinitarians have *imprudently*

rested, when they maintain that the name Immanuel proves the doctrine in question. Jerusalem is called 'Jehovah our righteousness;' is Jerusalem therefore *divine*?"

Now is it any less fallacious or any more prudent to rest on the same argument in any similar case? And such is the passage from Isaiah, ix. 6, 'he shall be called the mighty God.' Does his being *called* God make him God? According to the principle maintained by Prof. Staurt it does not. Under the same principle falls the text, 'he shall be called the Lord our righteousness."

Here also we might class the passage from St. John's Gospel, chapter 1st, 1st verse. In the beginning was the Word, and the Word was with God, and the Word was God.' But we have more to offer upon this passage. The whole force of the Trinitarian argument from this text depends upon the question whether the 'Word' is or is not a person, or intelligent agent. We say that the Word cannot be an intelligent agent, because, if so, one clause of the verse is irreconcilably inconsistent with the other. To show this, let us substitute person for Word. In the beginning was the person, that is, a person, or intelligent agent; and the person was with God, and the person was God. The person who was *with* God, *could not* be God. But St. John says the person 'was God.' Then God is a self-existent independent Divine Being, and also the person; i. e. one person is two persons:—the same as saying, Moses is Moses and Aaron too. This is a contradiction, and therefore impossible.

But then St. John says that the world was 'made' by the word, and that the word was God. Certainly if it made the world it was God in some sense or other. But it may be so without having any connection with Christ until it was "made flesh."

It seems probable that if St. John had intended Jesus Christ by the Word, he would have said Jesus Christ, and not the Word. All must allow that the Bible, when rightly understood, cannot contradict itself. How then can St. John make the very first mention of Jesus Christ in a man-

ner inconsistent with what the Bible has already taught us of God. The fact probably is that the Evangelist intended to refer every thing relating to the claims of Jesus Christ to the *wisdom* and *power* of that God, who created the universe. And there will be no difficulty in understanding the propriety of his expression, if we attend to the resemblance of the commencing verses of St. John's introduction to his Gospel, to the account of the Creation in the first chapter of Genesis. By comparing these two passages, we may perhaps reconcile ourselves to the use of the expression 'Word' to signify the power and wisdom of God. The first verses of St. John are, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: all things were made by him.'—Genesis commences as follows: 'In the beginning God created the heaven and the earth—And God *said*, Let there be light and there *was* light:'—What produced the light? The word that God said. And God *said*, 'Let there be a firmament'—'And God *said*, Let the waters under the heaven be gathered together in one place'—And God *said*, Let the earth bring forth grass'—'And God *said*, Let there be lights in the firmament of heaven'—'And God *said*, Let the waters bring forth abundantly'—'And God *said*, Let the earth bring forth the living ceature'—'*And it was so.*' It is evident from these texts that it was the word of God which produced the creation: ('by the *word* of his mouth were the heavens *made*')--that "at this word" the active power necessary for this immense purpose went out from Him.

Now will any one pretend that in the *word implied in the expression 'God said'*, the sacred historian intended to convey the idea that *Jesus Christ*, the Messiah, and Mediator between God and man, *created the heavens and earth!*—that the meaning of the expression 'God said' is, *Jesus Christ created!* For so it must mean, if the word of God called the universe into being, and if Jesus Christ is that Word. Will any one pretend that the phrases 'God said', and Jesus Christ created, convey the same meaning? For this must be maintained if the Word, i. e. that which made the heaven and

earth, was Jesus Christ. For in Genesis we are told that God created the heaven and earth by his word. Omnipotence had infinite modes and means by which the creation might have been effected. It chose the simplest. It spoke. God spake:—and the parts of creation in order, harmony and beauty, arose successively at the word. They sprang into existence, quicker than ever "to the poets eye, imagination bodies forth the forms of things unknown, and gives to airy nothing a local habitation and a name." Now when the account of creation is repeated to us in the New Testament, is it to be for a moment supposed that this awful, sublime and magnificent narration will be contradicted or qualified?—as if the former account was false or exaggerated:—as if what had been misrepresented by the pen of inspiration in the Old Testament must be related with truth in the New. And does not the assertion that Jesus Christ, by whom all understand an intelligent being, created the universe *contradict* the words of the writer of the book of Genesis, and consequently of God himself, who repeatedly declares that 'God spake, and it was done.' We conclude therefore that the 'Word' of St. John's Gospel and the *word* implied in the expression 'God said' are *the very same thing:* that is, that the writer of the book of Genesis intended that God by his power and wisdom created the universe, the *word* of omnipotence being sufficient for that purpose;—and that St. John in using the expression Word, in his narration of the same act by the same person, meant nothing more or different. In fine both expressions mean the *power* and *wisdom* of God, as displayed in giving birth to the creation.

This word was 'made flesh.' Divine (not infinite) power and wisdom were *imparted* to Christ who thus became the 'power and wisdom of God' unto the salvation of men, and the Author or Lord of the 'new,' or *spiritual* 'creation.' Christians are said to be '*created* after (the likeness of) God unto good works.' A true Christian is called a '*new creature*': many Christians form a '*new creation*': and the times of this new creation, from its prophetic dawn, and its

rudiments in Moses, to its completion in Christ, are called *ages*, or worlds.* These worlds, or ages, were 'made by' Christ—appointed in relation to him from the beginning—(which explains the phrase 'his goings forth are from everlasting') and constituted and consummated by him, the author and finisher of our faith. This new creation, or 'church,' of which Christ is the head, and not the universe, is expressly said to be the 'fulness' of Christ.

Christ is said to have "performed the same works with the Father." And in proof of it Colossians i. 16. is introduced. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him."

This passage, before it proves any thing in favor of the equality of Christ with the Father, is to be reconciled with one in I. Corinthians viii. 6. 'But to us there is but one God, *the Father*, *of* whom are all things and we in him; and one Lord Jesus Christ, *by* whom are all things and we *by* him.' Here is a distinction between the one God, the Father—the Father alone being here called God—and the Lord, Jesus Christ. All things are *of* the Father, and *by* the Son. Here is another distinction. The creation, here referred to, is either material or spiritual—we think the last—at least with respect to the second expression 'all things.' Suppose it to relate to the material creation. Does saying that all things are *of* the Father mean that all things are *of* Jesus Christ? If all things are '*of God*,' he is the *Original* of all things. If all things are said at the same time to be *by* Jesus Christ, he is the *Instrument* by which all things are. But the creation in the passage above is one (whether natural or spiritual) which is *by* and not of Jesus Christ. He is therefore the instrument and not the original: and the Father who is the original, must be infinitely superior to the Son, who is the instrument. We have already given our views of the 'new creation' by Jesus Christ.

* The Greek word translated 'worlds' properly signifies ages, and is so rendered by Theologians.

"The words *thrones*, *dominions*, undoubtedly mean 'those who sit on thrones,' 'those who exercise dominion,' &c. whether the latter expressions are to be understood as figuratively or literally. By a substitution then, of these, and of some other expressions which we regard as perfectly equivalent to those of the original, but more conformable to our common use of language, we may convey the sense, which we believe the Apostle intended, in the following terms:

"For to him all things (in the Christian kingdom) owe their origin, the highest and the lowest, what is seen, and what is not seen, those who sit on thrones, those who exercise dominion, those who have government, and those who have power. He is the author and master of all, he is over all, and all exist through him; (*or*, have a common relation to him.)

"In any case (however particular expressions may be explained,) this passage cannot be understood of the creation of the natural world. This is the work of God. But the person here spoken of is not God, but 'the image of God, and the first born of every *creature*.' It is not of God that it is said (in the 18th verse) that 'he is the first born from the dead;' or (in the 19th) 'that it pleased the Father that in him should all fulness dwell.' "—Christian Disciple, New Series Vol. I. Art. Stuart's Letters.

One word more in relation to the passage, which we compared with the one quoted by our author to prove the equality of Christ with God. "For though there be that are called gods, whether in heaven or earth, (as there be gods many and lords many,) but to us there is but one God *the Father*, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him."—1 Cor. viii. 5-6.

Read the whole of this passage and what other conclusion can you draw than this, not only that the Father is God, but God *alone*, in distinction from Jesus Christ and from every other name;—that the name Father is appropriated to God by the Apostle;—that God is the Father, and none but the Father is God.

With respect to the proof drawn from the *miraculous* works of Christ, raising the dead, &c., our Lord says expressly, that the power by which he did them was his Father's;—power to do these things,and all things necessary for the objects of his mission, and not omnipotence, having been '*given* him of the Father.'

The author of the sermon would ascribe to the Son, an "equality with the Father," because he performed miracles. No miracle of our Lord is greater than that of raising Lazarus from the dead. Let us go then to the tomb of Lazarus, and see to whom, and to what *person*, *our Lord* ascribes this miracle. 'Jesus saith unto her, said I not unto thee, that if thou wouldst believe,thou shouldst see the glory of *God*? Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes and said, *Father*,I thank thee that thou hast heard me,and I know that thou hearest me alway: but *because of the people which stand by I said it, that they may believe that Thou hast sent me.* And when he had thus spoken, he cried with a loud voice, Lazarus, came forth: and he that was dead came forth,' &c. John xi. 40—44.

The people, with Mary, were to see the glory of *God*: can any one help perceiving that our Lord intended to speak of the glory of the *Father*,—to whom he 'prayed,' and who had 'sent him.'

Again, look at Mary's confession of faith in the same chapter, 26, 27. 'Whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the *Son* of God, which should come into the world.' Is this creed unsafe?

But says the author of the sermon, 'omnipotence' is ascribed to Christ. And to prove it he quotes Revelation, i. 8. 'I am Alpha and Omega, the beginning and the ending, saith the Lord (the Lord God, in the Greek), which is, which was, and which is to come, the Almighty.' We answer that in the Greek the expression is, 'saith the Lord *God*.' Compare then this passage with a similar one Rev. xxii. 13. and it will be plain to an unprejudiced mind that those

similar expressions are applied in these two passages to *different* beings, and of course in different senses.

When John 'fell down to worship before the angel which shewed him these things,' the *same* that said a few verses after, 'I am Alpha and Omega, the beginning and the end, the first and the last' (but not the Almighty), this angel said to him 'See thou do it not; for I am thy *fellow servant* and of thy brethren the prophets, &c. *Worship God.*'—Rev. xxii. 8 13.*

"To Christ is ascribed omniscience." Proof. "No man knoweth the Son but the Father, neither does any one know the Father save the Son, and he to whomsoever the Son will reveal him." Answer. "But of that day and of that hour *knoweth* no man, no, not the angels which are in heaven, neither the *Son*, but the Father."—Mark, xiii. 32. Can he who is omniscient be ignorant of *any thing*? The Son was ignorant of that day, therefore he was *not* omniscient.

"To Christ is ascribed omnipresence." "Where two or three are gathered together in my name, there am I in the midst of them." Because Jesus Christ is present with his disciples, does it follow that he is present with all the inhabitants of the universe? If he is present on the earth '*where* two or three are gathered together in his name,' does it follow that he is present on the planets Jupiter and Saturn, or any where else where he has no disciples assembled in his name?

We need not pursue farther the arguments from the supposed ascription of infinite attributes to Christ. If he is destitute of any one of these he is not equal with God.

"Christ claims and receives divine worship." In proof, the following passage is adduced. 'The Father judgeth no man, but hath committed all judgment unto the Son; that

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*"I am Alpha and Omega, the first and the last" (in the 11th verse of the Ist Chap, of Rev.) "These words are wanting in the Alexandrian and Ephrem Manuscripts, and in the Coptic, Ethiopic and other versions,and are omitted in the editions of Greisbach and Newcome."—

all men should honor the Son, even as they honor the Father." Every one at all acquainted with the idiom of the New Testament knows that the particle (ina) that, does not always indicate the *end* or, *final purpose*, but often denotes a *result*, or *consequence*. To apply this remark. God did not commit all judgment to the Son *to the end*, *for the purpose*, that all men should honor the Son as they honor the Father—but to the end that they should be *judged* by Christ, or by the principles of his Gospel. Whence *it follows*, that the Son is to be honored as the Father ; that is, *his authority in judging*, and in all that concerns the salvation of his disciples, is to be honored as the authority of of God:—not his *nature* as divine.

DOUBLE NATURE.—p. 21.

The writer of this Sermon, with others of his persuasion, relies much upon the hypothesis of the *double nature* of Christ. The only manner in which he reconciles the acknowledged fact that the inferiority of Christ to the Father is a Scripture Doctrine, with his alleged equality, is by adopting the supposition of the divine and human nature united in Christ.

On the 21st page of the Sermon, there is an attempt to support the assumption of a double nature by an illustration, (which, by the way, has appeared before in Stuart's letters.) "Because men are *mortal* with respect to their bodies," says he, does it follow "that they are not *immortal* with respect to their souls?" Most of us have heard of a *fallacy* in reasoning,—of leaving the point at issue, and bringing forward an argument, which, with an *apparent* relation to the subject, has in reality nothing to do with it. We think there is an instance here.

What then is the point? Is it whether Christ had a mortal body and an immortal soul? This no one doubts. Is it whether he had two bodies, and those two bodies were 'one.' Does his double nature consist in two united bodies? No one maintains this. The point then really is whether Christ had *two minds*, and whether those two minds were one—*whether his mind was double*. The fact to

be proved is, whether there were two minds in Christ; and what has it to do with this question whether the mortality of the *human body* can be reconciled with the immortality of the *soul*.

But we do not intend to dismiss thus the doctrine of the double nature. Every intelligent reader of the Sermon will perceive that this is the author's strong hold. It is the cement of his system: dissolve it, and his structure falls to the ground. *We* have brought passages from the Bible which *plainly* indicate the inferiority of Christ and the superiority of the Father. In opposition to such plain undisputed passages,—passages which no critic of any denomination has ever *questioned:* passages which cannot be answered by similar undisputed and clear portions of Scripture, in opposition to these, we have the hypothesis, the human supposition, of the double nature of Christ, and the equally unscriptural plea of *mystery*.

The double nature of Christ forms a convenient and universal reply to every conclusion from the comparison of scripture with scripture. It serves as a substitute for argument; an answer to objection; a refuge from dilemma. Do we say, that 'all things were delivered' to Christ 'of the Father,' and draw the inference, that whatever Christ was and had was derived from the Father,—O, this was said in his human nature. Do we remark that Christ referred the spectators of his miracles to God, as the source of the power by which he performed them: that his 'doctrine was not his, but that of Him who sent him'—and conclude that God was the source of Christ's supernatural wisdom, as well as his miraculous power—O, this was spoken in his human nature. Do we notice that the Son was at last to 'deliver up' the power he had received, to 'the Father,' and conclude that his authority, as well as his power and wisdom, are derived from his Father. It was of his human nature that these things are said. Do we observe that Christ 'came' from 'the Father;' that he 'prays to the Father;' that he calls the being, to whom he prayed '*his* Father and *his* God,'—Oh, all this is in his human nature. Now this

distinction is a most serviceable invention:—and, *if it were to be found in the Bible*, there would be an end of the controversy. But the truth is that we look for it in vain *there*. No one has ever pretended, or ever will pretend, that our Saviour himself said that he had a double nature. Never did *he* say, 'this I do or say as man, and this I do or say as God.' There are no *texts* to prove this double nature. (We have shown that the only expression that has a trace of any thing of the kind, 'as concerning the flesh,' signifies only by natural descent, and is applied to all the *Jews* as well as to Christ.) The Apostles and Evangelists have nothing to teach of a double nature. What then is it but an *invention of man!*

"God is not the author of *confusion*." And an argument like this, if once admitted, would *fill* the sacred records with obscurity and doubt. As Christ *never tells us himself* what he says and does in the human nature, and what in the divine, how are we to know what to believe as of *divine* origin. Whatever he did or said *as man merely* was not divine:—was not a part of the divine revelation, or of the Christian dispensation. Of the great multitude of the sayings and doings of Christ, how, on the supposition of the double nature, are we to know what is to be received as of divine authority? Our Lord gave precepts of duty, and promises of reward. Are they both divine or neither? Are both spoken in the human nature, or one in the human and the other in the divine? Suppose the precepts were uttered in the divine nature: how do we know that the *promises* do not stand in the human nature? And if we entertain this doubt, what reliance can we place on them? What motives are they to obedience? How are 'life and immortality brought to light?' How do we know whether we have divine, or only human authority, to secure our hopes of *heaven*.

Such is a specimen of the confusion and the uncertainty which would be thrown over the whole volume of divine truth by the doctrine of the double nature of Christ. It is however not to be seen in the sacred pages. Strange in-

deed if it could be:—strange would it be, did a Book, intended to be a *revelation* of the truth, and the light and hope of the world, contain a principle which leaves us doubting in every verse, and casts a veil of darkness over the whole Christian dispensation.

Besides, there is something so like attributing *duplicity* to our Lord in admitting the supposition of the double nature that we cannot but shrink from ascribing to him what we believe *he* would have abhorred, who is the author of a religion, which teaches to 'avoid' even 'the *appearance of evil.*'

These remarks are not made with the intention of imputing to Trinitarians a design to impose upon others an artifice for an argument. We consider it an instance of self-deception:—a remarkable example of the power of prepossession to blind minds, equally with the best strangers to deception, to the perception of truth. We believe that he who 'spake as never man spake," spoke with *sincerity* as well as authority. And *we* cannot reconcile the supposition of the double nature, either with the dictates of reason, the testimony of the scriptures, or the 'simplicity that is in Jesus.'

"MYSTERY."—p. 22.

As is usual with the defenders of the Supreme Divinity of Christ, another mode of putting an end to argument is adopted, by wrapping up the doctrine in a "*mystery.*" And, as is usual too, the ground of objection to the inconsistencies of the doctrine of the Trinity is misapprehended. Unitarians do not object to the doctrine of the Trinity because it is a mystery, but because it is a *contradiction.* They know that *three* are not *one*, and *cannot* be. They consider the idea of a double nature equally unreasonable, as well as unscriptural; and they can conceive of no *medium* between the absolute personal Unity of God and Tritheism. God must be one person or more than one. If more than one, two; if more than two, three. There can be no medium. And if three or two, his Unity is contradicted. To say that the word person is not used in the sense of being, "as when

applied to men" (page 25), does not affect this reasoning.—Jesus Christ either was a being, or he was not. If he is a being, God is certainly a being also. Are these two beings one being? If Christ is not a being, he has no existence: if he has no existence, there never was such a being as Christ;—which is to deny the truth of Christianity. If he has an existence, then he is a being; if a being, a conscious, thinking being; if this conscious thinking being is equal with God, then there are two individual intelligencies, each of which is God;—that is there are *two* Gods.

Unitarians have no objection to believe mysteries, when such a belief is *required*. But here is the question. Does the Gospel demand a belief in the mystery of the Trinity?—They employ their *reason* to ascertain this fact; and they see no evidence of it. In like manner you employ *your reason* to infer it. They do not affirm, any more than you, that nature is not full of mysteries,—of objects and operations which they do not thoroughly understand, and which no one pretends to explain. If, in the scriptures, they find that Christ is called a man, they do not reject this truth, because they cannot conceive the mode in which the divine power operates in the creation of man. There is no difficulty in understanding the proposition, Christ was a man, any more than the proposition, Moses was a man. Nor is there any contradiction in either. But it would be a contradiction to say that Moses is also God the Father:—that a man is himself and some other being too.

"Socinian Scheme."—p. 23.

Upon the Socinian scheme, as the Author chooses to term it, for the disbelievers in the pre-existence of Christ disown the name, there is no contradiction: though he pleases to call it "contradictory" and "absurd" too. They have no concern whether there is a mystery in it or not, because they can believe a mystery, if *declared upon divine authority to exist*:—though they cannot believe a contradiction, because the nature of the human mind does not admit of it.—"I must read this book (the Bible) as I do all other books. Then if there be a *contradiction*, I reject its claims. If not, and I think the whole evidence sufficient, I admit them."—

Stuart's Letters, p. 53. There is another way; hold to the Book, and reject the *contradiction*. The author seems to us to have been ill-advised in "recalling his language," when he said, upon the ground of the text, 'Before Abraham was I am,' that the system which rejects the pre-existence of Jesus Christ is a "palpable absurdity," a "downright contradiction." He knew, or might have known, that it is neither as *those who adopt that system understand that text*. They think it should be rendered 'Before Abraham was, I am *he*. And they think so because the same Greek words (*ego eimi*) I am are translated, *I am he*, twice in the same chapter. See St John's Gospel, viii. 24, 28 & 58. 'Unless ye believe that I am *he* (I am, in the Greek) ye shall die in your sins'—'When ye have lifted up (crucified) the son of man, then shall ye know that I am *he*. (I am in the Greek). Now how happened it that when the translators came to the expression 'I am,' the *third* time, they did not render it in the last instance as they had in the two other places? And what was meant by the words 'I am he'? What were the Jews required to believe when they were called by our Lord to believe that 'I am he'? Doubtless that he who spake to them was the promised Messiah; whom they rejected, and therefore 'died in their sins.' When then he says, 'Before Abraham was I am he,' it is to be understood either, I the predicted Messiah existed before Abraham: or, I was predicted; I existed in the counsels of God: 'for all live unto him.' Where is the "*absurdity*," upon this explanation? Does it consist in what is said in the Scriptures of a creation by Jesus Christ. True, if that was the natural creation.—But *they* would say that they believe that creation to be spiritual. How do they contradict themselves?

"Arian Scheme."—p. 23.

Again of the 'Arian scheme,' which is that "Christ was the first and greatest creature that God ever created," the writer asks, "will this free you from mystery or difficulty?" We reply again that we have no objection to mysteries that are not contradictions; and that we expect difficulties in interpreting the Scriptures. Contradiction however, and ab-

urdity, there are none in the Arian system. That system supposes that Christ existed before he appeared on earth in human form, though he was, previous to his advent, a distinct person from the Father, and inferior to him. Where is the difficulty? Do we not conceive of beings existing *after* they have left the human body? We believe that the spirits of the departed are to exist in another state after they leave the tabernacle of clay. Those spirits once existed united to a human body, and then we called them men: they exist hereafter without that body, and we call them angels. Cannot we conceive of the soul's returning to the mortal body? Certainly. It was so when Lazarus was raised from the dead. Why then cannot we suppose an angel, or spirit, in existence *before* a certain period, and, at that period, becoming joined to a human body? Why is one more difficult to conceive than the other, or more mysterious to be explained.

We are *advocating* neither the "Socinian nor the Arian scheme." It was not necessary to our purpose to maintain either:—that purpose being to show that these two systems, however irreconcileable with each other, *are consistent with themselves*, when considered in relation to the interpretations of scripture corresponding to them. Viewed in this light they contain neither "absurdity nor contradiction."

Was not the author of the sermon acquainted with the above exposition of the text "before Abraham was I am?" If not, why did he undertake to tell what "Socinians" believe? If he was, why did he charge them with absurdity and contradiction? Those systems, it is true, contradict the doctrine of the Trinity,—but not more than that doctrine contradicts *itself*. But both of these "schemes" are consistent with themselves, in the terms on which they are stated, and with the interpretations on which they are founded. They may either or both be false; but they are not contradictory. The Arian does not say, that Christ both *did* and *did not* live before the Christian era. Nor does the other say; that he *did not* and that *he did* pre-exist before his miraculous birth:—though the Trinitarian affirms, that Christ is both God

and man; that the son and Father are one being; that the *Creator* and the first born of every *creature* are *equal*;—*here* is contradiction. We do not borrow the other epithet from the author of the sermon.

"Moral Life."—p. 27.

The author has been misled to say, that those who reject the Supreme Divinity of Christ and the(orthodox)doctrine of the atonement* "have not scrupled to tell us that other foundation can no man lay than a good moral life; that all hopes built on any thing else must be vain." This is an entire mistake. Ask the individuals to whom you allude, and *they* will tell you that it is a *religious* life which the Gospel of Christ requires. And what religion will they say must govern the heart and life? That of the Jew, the Mahometan, or the deist? They will *probably* reply, the religion of Jesus Christ. And what does this religion require? The *same* authority that makes faith necessary to salvation, declares that 'faith without works is dead:' and that faith must 'work by love, purify the heart, overcome the world, and *keep the commandments of God.*' The religious life then, that the the Unitarian requires, supposes faith as its principle, and virtue as its fruit, and test. Does this "strip the Gospel of its peculiar and distinguishing excellencies"? Is this "hope vain"? Does this belief "jeopardize our immortal interest"? Should it make us "forfeit our claim to the *character* of Christians"?

Spirit of the Author's Sermon—p. 26.

"If the view which has been now exhibited of the *person* of Christ be scriptural, a denial of it must be *a virtual denial of Christianity.*" That is, all who disbelieve the doctrine of

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*We believe the doctrine of '*reconciliation.*' The word atonement does not belong to the New Testament. It is found but *once* even in the English translation. And *then* it stands for the same word in the original which is rendered reconciliation in other places. 2 Cor. v. 18. 'hath given to us the ministry of reconciliation' (katallages.) So Romans v. 11. 'by whom we have now received the atonement' (katallages, reconciliation.) The doctrine of reconciliation offers pardon to the sinner, on the conditions of 'repentance towards God and faith towards our Lord Jesus Christ. This we believe.

the Supreme Divinity of Christ *or, this author's "view"* of it (for there are different views of the doctrine of the Trinity) are *Infidels.* Again, "it is not one of those theological speculations which we may either receive or reject, *without forfeiting our claim to the character of Christians, or jeopardizing our immortal interests.*" How does *this* sentence of excommunication disagree materially with the spirit of the Athanasian creed, "the Catholic faith, which Faith, except every one do keep whole and undefiled, *without doubt* he shall perish everlastingly"? *Who* is it that utters denunciations like this? Is it a mere *man*? and are his *fellow men* the subjects of it? Is it a Christian minister of the 19th century?—'Who art thou that judgest another man's servant'?

We were going to acknowledge the duty of examining our own spirit before we investigate that of another—But we believe our readers will do us the justice to think that we are more grieved than indignant. We *disclaim* the spirit that we have just been exhibiting in the publication beforeus. It is alike repugnant to our principles and our hearts. We know that we have no right to pronounce the judgments of God; and that *a mere difference in opinion* should make no difference in our feelings towards one another. If a man is pious, benevolent, upright, he is not the less so because his theological views differ from another's. He should be treated then with the respect and kindness, which he equally deserves, whether he differs from us or not, provided he continues to possess the good qualities which entitle him to esteem and affection. Virtue, and especially christian virtue, *will* be respected.

But if a person manifests a want of proper regard to the rights and feelings of others, it is no breach of christian charity to *disapprove* his conduct, however it might be so to recriminate. We avow then that we can neither reconcile it to justice nor reason, nor to christian benevolence, forbearance, or humility, that those who disbelieve the doctrine of the Supreme Divinity of Christ are to be excluded from the name and hope of Christians. This is a spirit which we cannot respect, however we may pity it. For we are sure that they who harbor it in their bosoms have less peace there,

than those who are the undeserved objects of it. But no principle of charity requires them to submit to it in silence. This would be owning the justice of the exclusion. We ask then, by what authority—those who are condemned have a *right* to ask, *by what authority* they who condemn them are acting? Did he who spake the command "Judge not that ye be not judged," give you this authority to denounce? Has it been delegated to you by 'God, the Judge of all:'—by Him, who inspired an Apostle with wisdom and authority to say "in every nation, he that feareth God and worketh righteousness is accepted of Him"?—To no such claims will you pretend. You have then to reconcile the denunciations contained in your sermon, with your want of authority, 'with the mind of the Spirit', and with the precepts of Christ.*

"FUNDAMENTAL DOCTRINES."—p. 26.

"It is manifest then that if the doctrine which is the subject of this discourse be true—those who reject it, reject *the Gospel* of Christ, and substitute another Gospel in its room." "A denial of his (Christ's) Divinity" "is found associated with the denial of other doctrines of vital

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*This is no mendicant appeal to the sympathy of the public. We are not to be supposed to be made to *feel* excluded from the privilege and benefits of the Christian Dispensation, by these unauthorized pretensions. We yield no jot of right, or dignity. We place our claims to the Christian name, on the score of *justice*, equally with Christian charity. Jesus Christ, and his Apostles, required faith in him as the promised 'Messiah' of the Jews, and the 'light of the world,'—the 'Saviour' of men, and the 'Son of God.' This belief we profess and avow, and we *demand* the name of Christians. The *name* may be withheld, by those who appropriate it to themselves: the *title to it* cannot be. We do not demand it, on account of any Christian excellence, which we suppose ourselves peculiarly to exemplify: but simply, on that common principle, which gives to those who receive, and profess to follow, a Teacher, as his disciples, a Master, as his servants, the name and designation of the Teacher and Master to whose authority they submit. We believe in the divine origin and authority of the Christian religion; and we are believers, disciples, subjects of the Christian kingdom. *We are a class of Christians*, whatever appellation may be denied or bestowed by other Christians; and *they* are no more.

importance." "And when all these doctrines are *denied*, the gospel is stripped of its peculiar and distinguishing excellencies." As to what these vital doctrines are, we are not left in the dark. For *says the Author*, "a denial of the Divinity of Christ *leads* them to deny the Divinity and personality of the Holy Ghost, the total depravity of men by nature, and the necessity of regeneration by the special influences of the Divine spirit."*

It would be more productive of peace as well as more rational and just, if those who use language like this would consider, that because certain *interpretations* of the scriptures are *peculiar to them*, and to *their denomination*, it does not follow that they constitute the distinguishing peculiarities of the *Gospel*. We may place our meaning in a more obvious light, if we say what we do, and what we do not believe. Let it be understood however, in the first place, that we do not differ from our Trinitarian and Calvinistic brethren in rejecting the *texts* by which they support the doctrines above mentioned, but only in *understanding them differently*. To proceed.

Personality of the Holy Spirit.

We do *not* deny the *Divinity* of the Holy Ghost; the Holy Ghost is the Spirit of *God*. We *do* deny its distinct *personality* from the Father. Because we think that the divine influence is not a person, but is personified. Just as in Proverbs, chapter 8th, *wisdom* is introduced under the figure of a person speaking, and says 'When he prepared the heavens I was there,' 'when he established the clouds above,' 'when he gave to the sea his decree,' &c. 'then I was by him, as one brought up with him,' &c. Does any one suppose, in reading this chapter, that the writer meant that we should understand by 'wisdom' a *living being!* Did the 'men,' to whom she is represented as 'calling,' actually

* Less, perhaps, than twenty years ago, the doctrine of *Unconditional Election* would not have been omitted in a Calvinistic enumeration of fundamental articles of belief. Perhaps a denial of the doctrine of the Supreme Divinity of Christ, is not thought to 'lead' to the rejection of *this* point.

see her 'standing on the tops of high places'? Was there a person standing there? Every one, in reading the chapter, understands this very common figure of speech, and perceives that men are exhorted to be wise, and that wisdom has this recommendation, in addition to its 'ways of pleasantness and peace,' that the 'Lord by wisdom stretched out the heavens and laid the foundations of the earth,' and that wisdom is 'his delight.'

As the author has been satisfied with telling us what arguments he '*might* produce, if he had time,' we might do the same. But as we were not convinced ourselves by these promises, we do not suppose our readers would be persuaded by any that *we* should make. We are *not* then "led," as the Author supposes, to disbelieve the personality of the Spirit, by our rejection of the Supreme Divinity of Christ, but by the *separate* and sufficient *evidence*, which we think we find for that opinion.

It cannot have escaped observation, that the main efforts of Trinitarian writers are bestowed upon proving the divinity of the Son. But little argument, comparatively, is adduced to prove the personality of the Spirit. Yet before a belief in the doctrine of the Trinity can be demanded, the personality of the Spirit is to be proved. Trinitarian writers, when they have argued for the divinity of the Son, *seem* to imagine that the personality of the Spirit is to be received of course; or at least, that it is enough to *assert* that the Bible furnishes "evidence in the same way" for it. But it is a momentous thing, to give to God the Father a *second* "equal." And forcible indeed should be the reasoning to establish a truth so high.

It is a doctrine which we reject, and we are ready to furnish the evidence on which this rejection is founded. Unitarians reject the doctrine of three persons in the Deity.—They reject the second, because they find Jesus Christ distinguished from the 'only true God,' whom they suppose to be God *the Father*, and who is never, *in the Scriptures*, called, "God, the Son." They reject the third person of the Trinity, not only because the Spirit, as well as the Son,

was 'sent' by 'the Father,' *John*, xiv. 26, but because they find no testimony that there is existing any such person as the Spirit, *distinct from the Father*; and by a person *they* mean a being.

But does not Christ speak of the Holy Spirit as 'the Comforter'? And does not this language imply his personality? We admit the fact, but deny the inference. For, let us go forward to the time when the promise of sending the Comforter was performed, and doubtless we shall see a Being coming into the world conversing with the disciples, comforting their hearts, and convincing the world of sin.—In the first chapter of Acts, our Saviour commanded his disciples, 'not to depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptised with water, but ye shall be baptized with the Holy Ghost, not many days hence.'

This promise was performed. The Comforter came.—Let us read the history of his appearance. We find it related in the 2d chapter of the Acts of the Apostles. 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind. And it filled all the house in which they were sitting. And there appeared unto them'—What? A person; a sublime, 'superhuman being'? No. 'Cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance.' Let us pause for a moment. The Spirit has now come to the disciples of Jesus; but not in the form of man, or angel. If then it was a being, who was present with them, it was in the form of 'fire,' or else invisibly. And why not an invisible being? We reply, that *you* may suppose it was, *we* do not. But no Scripture doctrine can be built upon supposition merely, whether it be ours or yours. The Bible, in this passage, does not say expressly whether it was or was not a being. If then we must understand that the miraculous appearances of the day of Pentecost were the reality, or the indications, of the presence

of a spiritual being, distinct from God the Father, it can be inferred only from the manner in which the Holy Spirit is spoken of in other places, compared with this. What language then is applied to the coming of the Holy Spirit? Are they not such as would *not* have been used, in speaking of a being? Let us examine. The Apostle Peter, in his address to the amazed multitude, who witnessed the effects of the descent of the divine influence upon the Apostles, in the use they made of the gift of tongues, quotes from the Prophet Joel, a passage, which he applies to the occasion. 'And it shall come to pass in the last days, (saith God,) I will *pour out* of *my* Spirit upon all flesh," Acts, ii. 17; and again, 'And on my servants, and on my handmaidens, I will *pour out*, in those days, of my Spirit, and they shall prophecy,' 18. And again, 'This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath *shed forth* this which ye see and hear.'—32, 33. And once more, Christ had promised that they should be '*baptised with* the Holy Ghost.'—i. 5.

Now, with what propriety can the phrases, 'poured out' and 'shed forth,' be used of a *being*? And again, how could they properly, be said to be 'baptised with' a being? Is it ever said that Christians are 'baptised with' the Son, or 'baptised with' the Father? And yet, were the Spirit a being, this language would be equally correct. Christians are indeed baptized in their name, with *water*, but not with *them*.

'He hath shed forth this, which ye see and hear.' Notice that what they *heard* was a part of what was shed forth. Peter was one of the speakers. And what did they 'hear' from him? The truth of God. Observe too the agreement of these figurative expressions with the language of Christ. He had promised his disciples the Comforter, which he calls the 'spirit of truth.' In Romans, xv. 16, the Gentiles, to whom the Apostles were to minister, were to be sanctified by the Holy Spirit; hear then our Saviour praying for the sanctification of his disciples. 'Sanctify them through thy *truth: thy word is truth*.'

The phrase, Holy Spirit, is indeed used in other senses in the New-Testament; such as miraculous gifts, miraculous abilities, and whatever was superhuman in the knowledge and power of the Apostles. In *some* places, the Spirit is *personified* under the title of a 'Comforter;' because the spiritual communications, which the Apostles were to receive, were peculiarly suited to comfort them under the loss of their Master's presence and countenance,—whose promises were thus known to be fulfilled,—and to encourage them to persevere in the work to which they were set apart, and to guide them in the execution of their arduous office.

But while the Spirit is in this manner personified, it is evident that it is a personification only, that is, a figure of speech; because *the other figurative language* which is applied to the Holy Spirit, is such as could not have been employed, had it been intended to be applied to a person, or being.

To make this the more obvious, consider the following illustration of our meaning. Suppose it should be in the counsels of God, to send a temporal deliverer to some nation, oppressed by foreign enemies, and threatened with destruction. And suppose it had pleased Him to prophecy this event. Would it be possible that his prophet should speak of this promised champion, in language like this? 'I will *pour out* a deliverer upon you; a deliverer shall be *shed forth*; and with this deliverer ye shall be *baptized*.' What could be more harsh than such a mode of speaking? How could figurative language, of this description, ever have occurred to a mind, in quest of words to express the coming of a *being*?—It obviously would not be; because there is no point of resemblance between the prototype of such a figure, which is *water*, and a being. But in speaking of abstract things,—such as religion, truth, light,—such a figure as that of a Comforter might, with propriety, be used; and such expressions as 'poured forth,' &c. be naturally applied in other passages, without involving any incongruity. Thus, the *word* of God, is called in scripture, 'living water.' It might properly be said to be 'poured out.' The truth of God is sometimes called 'light;' and light may be said to be 'shed forth'

upon the earth, and upon the minds of men. So, truth, virtue and religion, may be correctly personified: as when religion is called a physician, virtue a friend, and truth a guide. It is in the same way, as it appears to us, that the spirit of God, i. e. his truth, and his power and wisdom, in their agency and influence upon mankind, is called a Comforter.

We may be told that Trinitarians do not understand the word person, as a being, "as when applied to men." Trinitarians however, though they may not allow the Son and Spirit to be distinct beings, maintain their *equality* with the Father. Now the *Father is a being*, and, what is more, a self-existent and eternal being. If the Son and Spirit are not beings, if they are not self-existent beings, with a consciousness, and will of their own, how are they '*equal*' with the Father? We think the Father 'is the *Supreme Being*—without an equal. If the author does not mean, by the phrase 'personality of the Spirit,' p. 25, that the Spirit is *a being*, we do not disagree with him: for we believe the *personification* of the Spirit. Does he deny that the Spirit is a being: and also, that it is personified? In what other sense then, does he use the expression, 'the personality of the Holy Spirit.' Let him not think this question met, when he uses the indefinite language of Professor Stuart. It must be answered by *Scripture proof*, and not by the plea of *mystery*.

We do *not* deny, the necessity of regeneration, for our Lord says 'unless a man be born again he cannot see the kingdom of God.' We believe him. But we *do* deny that any 'special' i. e. miraculous, influence of the spirit is required to effect it:—because we do not find evidence of it in the New Testament. We believe that a sinner must be converted, to be a Christian, and that all men are sinners, though not equally so: but we do not believe that the conversion is *miraculous:* for 'the *word* of the Lord is pure, *converting* the soul,' and we suppose that Christians are 'sanctified *by the truth*.' Neither do we conceive that it is necessary to tell the precise *moment* when conversion takes place, because our Lord

says that 'the wind bloweth where it listeth, and ye *cannot tell* whence it cometh and whither it goeth—*so* is every one, (or so it is with every one) that is born of the Spirit.'

We do *not* deny the 'depravity' of man. But we think his depravity is of his own making; and that he is accountable for it, which he would not be if depraved '*by nature*,' "as he is born." What we are as we are born, we are made by our Creator. Can God be the author of *pollution?* Neither do we suppose the depravity of man to be '*total*.' Are the fallen angels *any more* than totally depraved;—and are men, before regeneration, *as* wicked as the *devils? They* are *but* totally depraved. Unless the ungenerate are as wicked as *these*, they are *less* so: if less, *not* totally depraved. But if we believe in the necessity of conversion, we must of course believe in the existence of the *wickedness* from which men are to be converted.

But does not the Apostle Paul speak of those who were 'by nature children of wrath?' The question is not whether he said so: for this no one denies; but what he *means* by the expression 'by nature.' Some would say as they have said, that it signifies "*innate* moral depravity,"(Dr. Woods,) others, "the corruption of man's nature, by which he is utterly indisposed, disabled, and *made opposite* to all that is spiritually good, and wholly inclined to all evil, and that continually—and that men, are thus by nature as they are *born*, under the displeasure and curse of God, *justly* liable to all punishments in this world, and in that which is to come.'—Assembly's Catechism. We say that the words 'by nature' do not necessarily imply an '*innate* moral depravity,' or 'total corruption.' Why? Because the *same* phrase is used by the same Apostle in a *good* moral sense. 'When the Gentiles which have not the law, do *by nature* the things contained in the law, these * * * are a law to themselves,' he goes on; 'which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or excusing one another.' Here the word nature includes a good principle, *an approving conscience;* by the light of which some of the

Gentiles did, to a certain extent, govern themselves; and by regarding which, all might have been better. But if to be 'by nature children of wrath' signifies that as they were born, they were utterly indisposed, disabled and made opposite to all that is spiritually good, and inclined to all evil;' how could they at the same time be capable '*by nature*' of rectitude, of the observance of the moral law *in some degree*? Did their corrupt nature incline them to both evil and good? Were they inclined to *all* evil, as they were born, and yet, as they were born, disposed to some good? The truth is, that the word 'nature,' in neither place, relates to the natural birth. It indicates in the first instance, 'the degraded state, into which, in the absence of the light of revelation, the heathens had fallen by the *habitual* indulgence of the appetites and passions; and in the latter, the sense of rectitude, arising from natural conscience, from the abuse of which proceeded their guilt and condemnation. Thus we find that the 'children of wrath' and the 'children of disobedience' are the same persons—become the subjects of wrath because they *were* disobedient Is farther scriptural proof demanded?—what are we to understand by Ecclesiastes, vii. 29. 'Lo this only have I found that God *hath made* man (mankind) upright; but *they* have sought out many inventions.' The plural relative 'they' shows that the antecedent is mankind, all men, and not the first man, Adam. Besides, the whole tenor of the Bible implies that men are accountable beings, and that '*sin*' is not a constitutional "taint,"* but 'the transgression of the law.'

Origin of the Trinity.

If the doctrine of the Trinity is not to be found in the Bible, whence did it originate? Has it not long been believed? It has, in some form or another, from the beginning of the third century—but it did not exist in its present form, previously. The commencement of St. John's Gospel has been supposed to relate to certain philosophical opinions of the first ages of Christianity, which were in-

* Wilberforce.

consistent with the revelation of Jesus Christ. It appears obscure to us because we do not now know the precise form of the errors to which St. John alluded. One thing however is plainly perceptible. And this is that there is a remarkable resemblance to the language of the later Platonists in many of the terms in which the doctrine of the Trinity is expressed, especially in the writings of some of the Christians who lived after the Apostolic age. Now as these Trinitarian ideas of theirs, approach nearer to the language of those philosophers, than to that of the Bible, and, as it is well known that their philosophy was popular, and much in repute, in the early ages of Christianity, the presumption is, that the doctrine of the trinity originated principally, in the attempt to reconcile this philosophy, or at least its language, with the Christian religion.

Danger of rejecting the Trinity.

There is nothing more unfounded than the idea of any *danger* connected with the honest results of the examination of the scriptures. We are required indeed to receive the Gospel as the rule of our faith and practice; and we reject it at our peril. But having adopted the Christian religion, we need not fear to make up our minds on disputed points of faith. Can any one sincerely believe that he, who, upon due examination, cannot receive the doctrine of the Trinity, is liable to punishment? that God will condemn a person eternally for differing from another upon a tenet which has divided the Christian world for centuries; on which Trinitarians themselves do not agree; and on which more learning and study have been expended than any common individual could attain and employ, were the term of his probation thrice repeated. The truth is that we shall not be punished *for believing according to the evidence, having taken due means to obtain it*, whether that evidence be in favor of what *others* believe, or not. It is 'not every one that saith unto me Lord Lord,' said our Saviour, 'that shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven'.

It is the will of God that we should 'search the Scrip-

tures;' but it cannot be his will that we should profess what we do not believe. Our belief then, if founded on the best evidence that we can obtain, will never be rejected by *Him*, provided we make our faith and knowledge subservient to the doing of his will, in other respects.

Idolatry.

It is possible that there may be some appearance of harshness in saying that we 'can conceive of no intelligible medium between the personal Unity of God and Tritheism.' And the very erroneous impression has sometimes been given, that "if the Unitarians are right, the Trinitarians must be idolaters." It does not follow, however, that because the terms in which the doctrine of the Trinity is expressed, appear to others incompatible with the Unity of God, that the believers in the former doctrine are idolaters. Trinitarians understand, or *think* they understand, the terms differently from the sense they bear to an Unitarian. They affirm that when they worship the Father, Son, and Holy Ghost, as three persons, they have but one being before them. If they address divine homage to one Being only, they are not idolaters; they *intend* to worship but one God. But then the language which Trinitarians use in worship would suggest *three* beings, three objects of worship, to an Unitarian; and should *he* use that language, *he* would be an idolater:—because the terms do not convey to *him* a sense which can reconcile their application to one being only.

We infer then that a doctrine, any intelligible meaning of the terms in which it is stated, is inconsistent with the plain declarations of Scripture, must be erroneous. We think, therefore, that they who hold it are *in the error* of receiving an article of faith, *inconsistent with the Unity of God*, (which Unity they with us acknowledge,) and *not in the sin* of idolatry.

Degrading the Saviour.

A great deal is said too about degrading the Saviour. We think it quite as dangerous *to degrade the Father*, as the Son. *If there is* but one person in the Deity—if the Father is God alone—then, to give him an equal, is to degrade Him from his supremacy and pre-eminence in the Universe. Believ-

ing as we do, we dare not exalt the Son to an equality with the Father. If it be to degrade the Saviour to ascribe to him the rank which the Scriptures give him, as inferior to the Father and inferior to no one else—then we degrade him—but, in doing it, we follow his own example, and reduce him, not from his real rank, but from the false exaltation to which he has been raised by mistaken men.

We suppose that we exalt him sufficiently when we call him, what he called himself, 'The Son of God:'—when we regard him, not as equal, but as next to 'his Father and our Father, to his God and our God:'—we suppose that we exalt him sufficiently, when we place him 'far above all principalities, and powers, and every name that is named,' holding at the same time, with the Apostle Paul, that 'it is *manifest* that He is *excepted*, which did *put* all things under him.'—We suppose him sufficiently exalted, even to the rank which he himself claimed, and which his Apostles claimed for him, when we view him as the promised 'Messiah,' 'the only Mediator between God and Man,' a divine teacher, a sufficient Saviour,—and love and revere him, and confide in him as such:—when we believe, not the Supreme Divinity of his person, but "the divinity of his mission":—when we believe that he spoke with divine wisdom; performed miracles with divine (not omnipotent) power; commanded, promised and threatened, with divine authority:—and that 'the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' And we hope sincerely, that all from whom we have the misfortune to differ, as well as ourselves, may find 'eternal life through his name.'

SUPPLEMENT.

PAGE 1, of REMARKS. "The punctuation of the Bible is a modern invention. In the ancient manuscripts no marks are o be found, except a point (or dot) and a blank space." —*Butler's Horæ Biblicæ.* (Neither of these marks even are indicated after the words 'Christ came,' in the Greek text of Griesbach's edition of the New Testament.")

"INFLUENCE OF THE SPIRIT."—p. 32, of Remarks.

Let it not be imagined, that although we do not think it essential to harass the mind respecting the exact *moment* when conversion has taken place,—and reject the idea of a supernatural interposition to change the "nature" with which man is "born,"—that we disbelieve in the influence of the Spirit of God. If we did, it would be in opposition to the plain testimony of scripture. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his *Holy Spirit* to them that ask Him.' Luke xi. 13. We perceive in this passage, as connected with our Lord's declaration to Nicodemus, not only a promise that they who pray for the divine aids shall obtain them, but an intimation also, that they who do not 'ask' shall not 'receive' them, and that they who do not 'seek' salvation, and acceptance with God, may not expect to 'find' them. How are we to know then, *when* these spiritual gifts are imparted? We answer, *by their effects:*— 'Ye shall know them,' said our Lord 'by their *fruits,*' If we have never wished, and never asked the divine assistance and blessing, we need not question that we have *not* received them, in the sense in which they are promised in the texts above mentioned; or, that as long as our hearts are distrustful and divided, and our prayers restrained, that we *shall* not. On the other hand, if, impresssed with the infirmity and insufficiency of human nature, we have lifted up

our thoughts to the Father of our spirits for the strength and sufficiency, which are from above; and have also used the means which He has given us to employ, and the knowledge and power which are allotted to man, in the pursuit of the things that are pleasing in His sight, then according to our day may be our strength. If it is the Spirit of God, by the aid of which men are disposed to embrace, and inclined to observe, the Christian religion,--then, if, having accepted the conditions of 'reconciliation' with God by the 'Mediator,' and having sought the proffered aid, we have been converted from the error of our way, and have put aside the evil of our doings; if we cherish the holy dispositions and purposes of the Gospel; if we are forming our characters after the likeness, and subduing our rebellious inclinations and desires to the will, of God; if we are imbibing the spirit and copying the example, of Christ; if we are conquering the inordinate relish for sensualand worldlygratifications,and acquiring a taste for divine things, & pure & exalted pleasures; if we are living more and more the life of Christians; and (surest of all tests) if we are more and more 'careful to depart from iniquity,' and like St. Paul, to exercise ourselves 'to have always a conscience void of offence toward God and toward men;'—rely upon it, (though we cannot, and *need* not exhibit our secret feelings to others,) we have been 'born of the Spirit,' and the Spirit attends our steps, to bestow its fruit, which is peace, to 'sanctify,' and to 'comfort' and 'guide' us to the end.

11TH PAGE OF THE SERMON.—"For the information of the mere English Reader, it may not be improper to remark, that whenever the word, Lord, occurs in our translation, in capitals (thus, LORD,) it is Jehovah in the original *Hebrew*. In the quotation that follows, I shall take the liberty of substituting Jehovah for Lord." *We* also, "for the" *further* "information of the mere English reader," think it proper to remark, that this observation of the Author of the Sermon applies only to the *Old* Testament. The *New* Testament is in *Greek;* and when the word Lord occurs there, it does *not* necessarily signify Jehovah.

It is the same Greek word, (kurios,) which is used to designate Augustus, the Roman Emperor, and Christ. See Acts, xxv. 26. 'But when I found * * * that he himself hath appeared to Augustus, I determined to send him. Of whom I have no certain things to write to *my lord* (kurios).' It is the same Greek word, which is applied to Christ by the angel.—Luke, ii. 11. 'Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord (kurios).' The same word is also applied to God.—Matt. iv. 7. 'Thou shalt not tempt the Lord (kurios) thy God.' It will be observed that, in the first instance, the word occurs in the small etter, thus, lord; and in the other two, in the capital, thus, LORD. So it is in the English; but in the *Greek original* there is *no capital*, in either case: in each of these three examples it is (kurios) lord. It is evident, therefore, that the use of this word for both God and Christ, no more proves that Christ is God, than it does that *Augustus Cæsar* is God.

Page 11th.—1. Corinthians.—"'Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.' Can there be a plainer proof that Christ is Jehovah!"

The clause, 'as some of them also tempted,' is elliptical. There is a word to be understood; thus, either 'tempted' him, referring to Christ, or 'tempted God, understood.—I give now the paraphrase of Dr. Macknight, himself a *Trinitarian*. "Neither let us grievously tempt Christ, by distrusting his providence, as even many of the Israelites tempted *God*, by saying he had brought them to die in the wilderness, and perished by serpents." Two of the Greek Manuscripts have *Lord*, instead of Christ, and one has *God*. "If we read Christ, the sense is—Nor let us tempt, try, prove, provoke Christ now, as some of them did *God* at that time."—Newcome.

Page 12.—"Searching what, or what manner of time, *the Spirit of Christ* did signify." Explanation. It was called the Spirit of Christ, because it led them to prophecy of

Christ; or, perhaps, because it was the same Spirit, which was afterwards in Christ,—to whom 'the Spirit was given without measure': that is, the Spirit of *God*, as we think we have shown before.

PAGE 17.—'I and my Father are one.' Answer. John, xvii. 20.—'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one*, as thou Father art in me, and I in thee, that *they also* may be *one in us*.' He prayed that the disciples might be one, as he and the Father were one; that is, as in the Epistles, 'of one mind,' harmonious. And thus, Christ himself reconciles the clause, 'I and my Father are one,' to what he had said, John xvii. 3.—'And this is eternal life, that they might know *thee, the only true God, and Jesus Christ, whom thou hast sent*.'

PAGE 18.—'And when he bringeth his only begotten into the world, he saith, Let all the angels of God *worship* him.' The word 'worship' signifies paying reverence of any kind, according to the *object* to whom it was given. Thus, in Chronicles, xxix. 20.—'And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their Fathers, and bowed down their heads, and *worshipped* the Lord, *and the King*.' They bowed in reverence to the Lord, as their *God;* to David, as their *king*. Thus the angels of God are said to pay reverence to 'the only-begotten of the Father,' to denote his pre-eminence over them; not to worship him as God, the Father, who 'exalted' the Son over them.

PAGE 22.—'Without controversy, great is the mystery of godliness; God manifest in the flesh.' Instead of 'God' in this verse, two of the ancient *manuscripts* have 'he who,' and one, 'that which.' "*All* the old *versions* (says Dr. Clarke,) have *who* or *which*."

The word translated godliness signifies either *piety*, or the *Christian religion*. In this place the latter.

MYSTERY. "The first and leading sense of the Greek

word (musterion) is a *secret*. This is totally different from the *current sense of the English word* mystery, something *incomprehensible*. In the former acceptation a thing was no longer a mystery, than while it remained unrevealed: in the latter, a thing is equally a mystery after the revelation, as before. In the first sense, it is something that may be concealed for ages, and then made known—though perfectly intelligible before discovered: in the latter, something in its own nature dark and inconceivable: in the first, *unknown:* in the latter, *unknowable*. The proposition that God would call the Gentiles, and receive them into his Church, was as intelligible as any plain proposition or historical fact: having been hidden for ages, and generations, it was in the Scripture idiom, a 'mystery.' A 'mystery *revealed*,' which terms are brought together by the Apostles, means a *secret discovered*, and consequently a secret no longer."—Campbell's Diss.

The mystery in this verse is one which was '*manifested*.' If you retain the word 'God,' instead of adopting 'which,' still the mystery of God was 'manifested'; consequently *not incomprehensible*: But if it was the mystery of the *Christian religion* without any *particular* reference to God, as mysterious, how does the passage prove any mystery in his unity? Is the mystery of the *Christian religion* the mystery of *God*? Not *necessarily*. Compare then this passage with clear undisputed scripture, and it will appear that it does not even *probably* indicate this mysterious unity of the divine nature. The Trinitarian mystery relates to the *persons, or personal distinctions*, of the Deity. 'To us there is but one God, *the Father*:' St. Paul:—the God of St. Paul, and of those for whom he spake, is one God in *one* person, and that person is *the Father*. On which side of the question then is the *probability*?

Page 25.—"If the Son and Spirit are divine, then there are three that bear record in heaven,—the Father, the Word, and the Holy Ghost,—and these three are one."—This text has long been given up as an interpolation, by learned men on both sides of this controversy. Prof. Stu-

art makes no use of it in his Letters. Nor would any learned Theologian, at the present day, rely upon it as a proof-text. Why then does this Author introduce it? He does not, it is true, bring it forward as a *direct* proof; but it amounts to an *indirect* one:—and the common mind does not always distinguish. If this was viewed by the Author of the Sermon as an *unsuspected* text, why was it not advanced into the front of the argument? If it was suspected or doubted by him, why did he introduce it at all? We will not put the supposition whether he *knew* it to be *questioned*.—But if he did, was it right to employ it without comment?—If it has been proved to be an interpolation, as many of the learned, both Trinitarian and Unitarian, admit, it should be abandoned. If the Author thinks not, he should either introduce it with a caution to his readers, or refute the arguments against its genuineness. Whether genuine or not, it says nothing of the *personal equality* of 'the three that bear record'; and we have already given our *Saviour's* testimony, as to the *oneness* of the Son and Father—a harmony, and 'unity of spirit,' which we wish might prevail amongst all 'who believe on him.'

Acts, xx. 28.—In the common version we find these words, "to feed the church of *God*, which he hath purchased with his own blood." Instead of 'the church of God,' the true reading is the 'church of the Lord.'

Matthew, xviii. 19.—'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' This text has been often adduced as a proof of the doctrine of the Trinity. The whole passage is as follows:—18. 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations,' &c. The Trinitarian doctrine maintains the equality of the three persons, and the unity of the three in the divine nature. Of these two peculiarities of the Trinitarian doctrine, there is nothing *expressly* said in this text. Are we then at liberty to *suppose* this equality and Unity, after our

Lord had just said before, *in express terms*, 'All power is *given* me?' Can he who derives his power from another, be equal to him in whom that power originates? Is it not more probable that he intended, in this passage, to be understood, that his disciples were to be initiated by baptism into that religion, which "came from God the Father, was published to the world by his Son, and confirmed by the miraculous operations of his Holy Spirit"?

In Revelation, i. 4, are the following words:—'John to the seven churches which are in Asia: Grace be unto you and peace, from him which is and which was, and which is to come; and from *the seven spirits which are before his throne*; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth.' The same mode of reasoning, by which the Holy Spirit, in the form of baptism, is argued to be equal with God, and together with the Father and Son to be one God,—the *seven* spirits, here mentioned, might be exalted into so many persons in the Deity, equal to the Father, and all these persons proved to be one God! They are mentioned in the same verse; grace is invoked from all of them: and the argument would be as sound. Besides, is it not unaccountable, on the supposition of the truth of the Trinity, that in the mention of the Father and Son in this place, *seven* spirits should be introduced, instead of the one spirit, equal with God? The Holy Spirit was the enlightener, sanctifier and Comforter of the Churches; but the grace here invoked is not invoked from him. Could it be said that these seven spirits represent the one personal Spirit in the Deity? Be it so. He is however *before* the throne of God, not *on* it:—a ministering spirit, not a supremely divine person!

I. Cor. i. 2.—'Unto the church of God which is at Corinth * * * with all that in every place *call upon the name of Jesus Christ our Lord.*' These concluding words have been supposed to relate to the duty of offering worship to Christ, as supremely divine. But, those words will admit of either of the two following renderings:—

With all who in every place take upon themselves the name of our Lord Jesus Christ;—or,

With all who in every place are called by the name of our Lord Jesus Christ.

It was said, p. 19 of the 'Remarks,' that the only text in which a trace of any thing like the two-fold nature of Christ was visible, is the one that contains the expression, 'as concerning the flesh.' As the text quoted by the Author, p. 24 of the Sermon, may seem to some an exception to this remark, we introduce a comment upon it. This text is Hebrews, ii. 16. 'For verily *he took not on him the nature of angels; but he took on him the seed of Abraham.*' We give the translation and paraphrase of Dr. Macknight, a Trinitarian. His translation is, "Verily *he took not hold* of the nature of angels, but of the seed of Abraham *he took hold.*"—His paraphrase is as follows:—"*Moreover by no means doth he take hold of the angels*, who sinned, to save them; *but of* those who are *the seed of Abraham*, by faith, *he taketh hold*, to deliver them from death, and to conduct them to heaven."

There is another text, p. 10th of the Sermon, which is relied on with great confidence, as a proof of the Trinity.—'And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.' Interpretation. The words 'true God' refer to 'him that is true,' and the phrase 'eternal life' to 'his Son Jesus Christ.'—He that is true is 'the true God,' and 'his Son Jesus Christ' is 'eternal life.' So Jesus calls himself, 'the way, the truth, and the life.'

The fact that the texts above, and others, which Trinitarian writers rely upon, admit of various interpretations, not only shows that there is a deficiency of *plain* Trinitarian proof-texts, but also manifests a *general and characteristic difference* between the Unitarian and Trinitarian *modes of reasoning* from the scriptures. Unitarians produce plain Unitarian texts—such as 'to us there is one God, the Father'—'this is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent:'—and adopt their plain and obvious meaning. Such texts, those on which they place their princi-

pal reliance, have never been *questioned:* with regard to them, there is no variation of Manuscripts, no opposition of Versions, no charge nor pretence of alteration from the original, by interpolation or corruption, either intentional or accidental. In opposition to these clear texts, *no* texts containing *in terms* the doctrine of the Trinity, the personality of the Spirit, and its equality with the Father and Son, and the unity of the three, ever have been, or can be produced. There *is* a text which says, 'to us there is but *one* God, *the Father:*' There is *no one*, which states, that there is one God, the Father, Son, and Holy Spirit, and that, that these three are one God. This doctrine, in these terms, is a doctrine of *inference*. The Unitarian proof-texts agree with the general tenor of Scripture—the natural sense which it bears. The Trinitarian *inference* does not. In order to *make it accord with the plain sense of Scripture*, it is necessary to resort to the *supposition* of "the *union* of the *divine* and human natures in Christ," or to the *inference* of a "mystery" in "the nature of the Divine Unity." Does not this characteristic difference, between the two modes of reasoning in this controversy, afford a presumption in favor of the greater correctness of that faith, which maintains the *simple Unity of God*?

"The Bible has no where revealed the nature of the Divine Unity,"—p. 25 of the sermon.

The author, with Professor Stuart, thinks that the Bible intimates that there is something mysterious in the nature of the Divine Unity. The latter would substitute the word 'distinction' for 'person,' in his statement of the doctrine of the Trinity: and the former seems to have adopted the same language. He writes thus, "It has indeed been customary to express this distinction (that in the unity of the Deity) by saying that 'there are three persons in the Godhead:' But you need not be told, that the term person is not here to be understood in its common acceptation, as when applied to men; nor is it designed to explain the nature of this mysterious distinction; but simply to express the fact, that it exists, and is not merely a distinction of titles, or attributes."—p. 25.

What is the meaning of *person*, as distinguished from being? We answer that we can perceive no distinction. Why then use the word person at all? Why has it been employed? In what sense did former writers use it, before the substitution of the expression "distinction" was invented? Whatever exists, is called a Being. Being, applied to man, means a spirit, or thinking being, one, single, intelligent, voluntary agent. Being, applied to God, the Father, signifies one single, intelligent, uncreated spirit, possessing all the attributes of the Divinity. The *Father* is one of the distinctions in the doctrine of the Trinity. If the Son and Holy Spirit, which are the two other distinctions in the

Trinity, are not to be defined in the same way, how are they *equal* with the first distinction, the father? If their definition is the same as that of the Father, and if the definition of the Father above is correct, (which it cannot be denied, in the main, to be) then there are, in the Deity, three distinct, intelligent, uncreated beings; that is, there are three Gods.

Is there any defineable, or intelligible *medium* between the simple personal Unity of God and Tritheism? Trinitarians may think there is: they are not then to be called Tritheists, or idolaters. We believe that no intelligible medium can be defined between the simple personal Unity of God and Tritheism, or between the simple personal Unity of God, and Trinity, which, *it appears to us*, is the same thing as Tritheism. For, suppose this medium to be defined as consisting of three *distinctions* in the Godhead, and, in the place of person, substitute distinction. Then the Deity consists of three distictions. But these distinctions are affirmed to be equal, and if equal, equally perfect; of course *alike;* how then do they *differ*? How can they be distinguished the one from the other? Is it said that these distinctions are stated in the terms, Father, Son, and Holy Spirit? Father, and Son are *relative* terms, (recollect that Christ has no human nature *now*, as he exists in the Deity, and is there called Son) and, if they have any meaning, they imply that the Son is a being, derived from the Father. If the Son is derived from the Father, he is inferior to Him. There cannot be two self-existing, that is, *uncreated*, beings; and the one that is uncreated must be superior to the one that is created: and the infinite and eternal Creator, must be infinitely superior to the derived and dependent creature. There must therefore, (under any *intelligible* definition of the word *Son*) be an *infinite difference* between these two distinctions, which are affirmed to be *equal* in power and glory. Consequently we say, that there is no *definable, intelligible medium* between the simple personal Unity of God and Tritheism.

But why will not we (Unitarians) adopt the word 'distinction' instead of 'person' when we speak of the Father and Son.' Simply because we can find no evidence in the Scriptures that such a substitution, or the doctrine which requires it to be made, is a part of the Christian system. 'To the law and to the testimony.' The following texts, among very many others, appear to us to give testimony against the fact of there being any "mystery" "in the nature of the Divine Unity."

OLD TESTAMENT.

Exodus xx. 3. 'Thou shalt have no other Gods before me.'

2 Sam. xxii. 32. 'Who is God* save the Lord ("Jehovah in the original Hebrew.")† †See Supplement p. 1.

* Instead of 'Who is *God*,' it is also, in the Hebrew, 'Who is *Crea-*

2 Kings xix. 15. 'Thou art the God, even thou alone.'
Psalms lxxxvi. 10. 'Thou art great, thou art God alone.'
Isaiah xliv. 8. 'Is there a god besides me? yea, there is no god.'
Isaiah xlv. 22. 'Look unto me, I am God, there is none else.
Isaiah xlvi. 9. 'I am God, there is not else, none *like* me.'
Hosea xi. 19. 'For I am God, and not man, the holy one.'
Deut. xxxii. 39. Even I am he, there is no god *with* me.'
1 Kings viii. 23, 'There is no God like thee.'

NEW TESTAMENT.

John xvii. 3. 'That they might know Thee, the only true God, and Jesus Christ, whom thou hast sent.
John viii. 42. 'For I proceeded forth and came from God.'
1 Cor. viii. 4. 'There is none other God, but one.'
Matth. xvi, 16. 'Thou art the Christ, the son of the living God.
John vi, 57. "As the living Father sent me, and *I live by the Father*."
I Cor. viii, 6. "To us there is but one God, *the Father*."

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tor.' So likewise it is rendered in the Septuagint; (ktistes). It is nearest the original literally thus, 'Who is Creator save Jehovah?' i. e. 'Who is God, in the highest sense of the word, save Jehovah? It is of this Jehovah, the 'God of Abraham, of Isaac and of Jacob,' that our Lord said to his disciples, who were Israelites, 'I ascend to my Father and to your Father, and to *my God* and your God.' John xx. 17.

The writer of the foregoing Remarks makes no claim to originality, for the greater part of their substance. They are new only as respects the form in which they appear, and the occasion to which they are applied. His main reasons and expositions have been long before the public. He has given his thoughts as they occurred at the moment, without regarding whether they were the recollections of his reading, or the suggestions of his own mind. His arguments, and the warmth, which, in the heat of argument, may have been excited, are directed, not against the author of the Sermon personally, nor against any class of persons, but against an opinion, and a system of opinions, and a spirit, which are, in his estimation, at variance with the Scriptures. This disagreement, in the want of another to notice it, and after repeated solicitations, he has thought it his duty to attempt to point out. By using the pronoun plural throughout the Remarks, after the manner of reviewers he means to be understood to be responsible for the sentiments of others besides himself, only so far as what he has written accords with what other Unitarians have written;—he supposes however that Christians of his denomination will assent to his leading views. An elegant writer has observed, "that the natural appetite or taste of the human mind is for *truth*;" "it is the very same taste which relishes a demonstration in geometry, that is pleased with the resemblance of a picture to an original, and touched with the harmony of music." The writer of these Remarks, rests the weight of his arguments, not on the demonstration of *human reason*, but on the resemblance of the opinions, which they support, to the original Scriptures; and he hopes that the only result of them will be, that truth will be perceived, and harmony be promoted.

T. K. S.

TWENTY-THIRD

ANNUAL REPORT

OF THE

FEMALE SOCIETY

OF

BOSTON AND ITS VICINITY,

FOR THE

PROMOTION OF CHRISTIANITY

AMONG

THE JEWS.

BOSTON:
PRINTED BY PERKINS & MARVIN.
1839.

ANNUAL REPORT.

Ladies,

The return of another anniversary has brought us together. We have come up yearly with our offering, and we hope our heavenly Father has deigned to accept it at our hands.

Your committee have not many exciting facts to communicate; yet we have enough to encourage us *to persevere.* The past dealings of God with his people, his promises and daily providences, should be *enough*, had we yet seen *no* fruit of our efforts; but we have seen *some* fruit, and are confident, that an abundant harvest will yet be reaped—For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. Isa. xiv. 1.

Our object is the conversion of the Jews; and He who caused the waters of the Red Sea to flow back, and led his people through it dry shod, and in the dark howling wilderness was a cloud for them and a pillar of fire and their guide to the promised land, has given us his word that they shall yet come to the heavenly Canaan, led willing subjects of the Prince of peace. To labor for such an object, with a promise from the King of kings, is an exalted employment; and should be, in itself, motive enough to urge us on.

The church of God on earth was once contained in a frail ark of wood, floating on a wide waste of waters, sustained alone by an almighty arm. But did the holy patriarch doubt His word who had *shut him in?* No, he knew He was faithful who had promised. And by and by, the green mountain tops began to appear, and Noah sent out the dove, and she returned with an olive branch; again he sent her forth and she came back no more. And the ark rested on dry land. Have we not received the green olive branch, the emblem of future peace to Israel? We will not doubt Noah's God. It is *ours* to sow the seed; shall we expect seed time and harvest to come together?

Many of the descendants of Abraham are actually entering the land of Judea; thus making it manifest that they are literally to return to their own loved plains and valleys, and sit down by their sweet streams of running water. It is said, that forty thousand Jews are annually entering Palestine. But whether this be so or not, is not the fact of most importance. Is the veil falling from their hearts? Do any begin to see and to feel that Jesus of Nazareth is their Saviour? We answer—the number of such is increasing.

In the city of Amsterdam, a few years since, two youthful friends (both deeply versed in the science and learning of the world, but ignorant of the way of salvation) were in the habit of meeting secretly to read the Bible and converse on its great and holy truths. Sometimes the quiet study, sometimes the shady grove was the place of their interviews. The Holy Spirit touched their hearts and they began to be guided by His influences; they took sweet counsel together, and together professed their faith in Jesus. Their piety was beautiful—so humble, so devoted, so sincere. They seemed indeed little children in Christ. They had not come to the knowledge

of the truth to be lukewarm in their love, fitful in their zeal; they felt the worth of a Saviour, for it was only a little while since they believed he had come, since they knew indeed that the babe of Bethlehem was the promised Messiah. Only a little while since the prejudices of Judaism had been laid aside. But this bond of union is broken, to be united again in heaven. One has gone to swell louder and longer the song of praise, to Him who hath redeemed him with his blood. Just before his departure, the dying man said to his friend, "My dear brother, I am dying—but I believe in God the Father, the Son and the Holy Spirit. I believe in Jesus my Saviour. He is Master—King of kings. All must come to him. Europe, Asia, Africa and America belong to him. He must reign over the whole earth. Announce in the synagogue that I die in his name."

His friend yet lives; eminent in piety and learning, devoting his life to promote that Christianity he had been taught to despise. He has recently written a work entitled—Jehovah Jesus, or Crowd of Witnesses to the Divinity of the Saviour. This work has already led some Jews to renounce Judaism. This is the Lord's doing, it is marvellous in our eyes.

Let us look now beyond the Atlantic wave to the land of the Crescent and the Minaret, and here and there may be seen a poor Jew wandering sadly and alone—*among* men, but not *of them*—having no common interest with his fellow creatures. In that dark land is a devoted Christian, cheerfully spending his strength and health in efforts for these benighted ones. This beloved missionary has hitherto been supported by our Society, but our funds are well nigh exhausted, and our contributions yearly growing less. How can we send him word that he must look to other sources for support? His services are invaluable, for he knows the prejudices of the Jew and the

best way to lead him to renounce his error. His heart is in his work, and daily and hourly he is preaching liberty to the captive, and in heartfelt earnestness he says to them,

"Oh think on that Messiah,
Who once thy cities trod;
In him, slain, scoffed, rejected,
In him BEHOLD THY GOD!
Behold him, whom ye pierced,
Stands waiting to forgive;
Return, repentant Zion,
Kiss ye the Son—and live."

MARY JENKINS, *Rec. Sec'y.*

BOSTON, *May* 21, 1839.

BOSTON, *September*, 1837.

To Mrs.

MADAM,—Last May, at the annual meeting of the "Female Society of Boston and Vicinity for Promoting Christianity among the Jews," the conversion of the Jews of our own country became a topic of conversation, and the ladies present gave their suffrages in favor of addressing a circular to individuals of their sex, in those cities of our Union where some of that people reside.

While we thankfully rejoice that we are allowed the privilege of coöperation in sustaining a faithful missionary to the Jews in Turkey, and also rejoice in all the exertions which are made in their behalf in other countries, we are anxious that those whose proximity to us would seem to render them less inaccessible, should not be forgotten or neglected. Therefore we ask permission to solicit your

attention, and that of others who "pray for the peace of Jerusalem," to our brief communication, the object of which is to extend a reciprocity of feeling concern for that mistaken and unhappy class of our fellow citizens, who, even now, amid the full beamings of gospel light, are tenaciously cherishing the hope of a future Messiah; thus living and dying without the blessedness of believing and enjoying the spirit of His religion who died to save the perishing.

God having promised that they shall be gathered into his kingdom, why should not Christians be at least equally desirous for their salvation as for that of others? Are not the wondrous events comprised in their history adapted to awaken our strongest sympathies? Is not even humanity touched? How much more deeply should religious sensibility be moved.

At our meeting for the year 1836, it was

"*Resolved*, That this Society will observe a season on Saturday evening of each week, in concert, for special prayer for the Jews, and that they request the friends of the Society to unite in the concert."

In this we affectionately invite you to join, believing that if divine direction be sought with faith and humility, it will be vouchsafed, and then, channels for conveying benefit to their souls may speedily be opened, which are now unthought of, and the divine Spirit may constrain them to inquire for rest and peace of mind hitherto unattained. This being effected by the mercy and power of God, who can measure the good which might result from their instrumentality to their nation throughout the world? "Jacob has been given to the curse, and Israel to reproaches. Yet now hear, O Jacob my servant, and Israel whom I have chosen: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."

And then the glorious ultimatum! What mind can fully contemplate it. The song at first heard by the shepherds from a celestial choir, would be repeated with rapture—"Glory to God in the highest." The very nation which crucified the Lord of glory, is drawn within the circle of his everlasting love.

We beg, madam,
Your acceptance of our cordial and
respectful salutations,

MARY DEXTER BROWN,
Corresponding Secretary.

N. B. In consequence of ill-health, Miss Brown has been obliged to resign her office, and all communications for the present, may be directed to Mrs. Daniel Safford, No. 3 Beacon Street, Boston.

The Society has expended the past year, for the support of Mr. Schauffler, $700; for the school for Jewish children in Bombay, $100. There remains on hand $800—$500 of which was given by legacy, the interest only to be used for the education of Jewish children. So that it may be easily seen, that unless immediate efforts be made to increase the funds, the operations of the Society must cease.

Characteristics of a good District School.

AN

ADDRESS,

DELIVERED BEFORE

THE TEACHERS' ASSOCIATION

OF BOWDOIN COLLEGE,

BY ALPHEUS S. PACKARD.

BRUNSWICK:
PRESS OF JOSEPH GRIFFIN.
1838.

The following Address was first delivered at a meeting of the Teachers' Association of Bowdoin College held at Freeport, January 1837, and repeated at a similar meeting held Dec. 31, 1837, at North Yarmouth, Me. It is now published by request of the Association.

AN ADDRESS.

A friend who not long since traveled from Philadelphia across the Alleghanies to the Ohio, in speaking of the scenery and general aspect of Pennsylvania, made the following remark. "After leaving Philadelphia, it was very apparent that we were out of New England. You see no steeples or school houses, except at mighty intervals." The school house, then, is one of the characteristic features of the land of the Pilgrims. Wherever the New Englander may roam over the face of the earth, next to his father's fireside, the school house is one of the familiar objects that come up most frequently in his visions of home. There are comparatively few hearts in which the District School has not a place. It is, moreover, cherished with religious care by every lover of his country.—It may be well to dwell, for a few moments, on the value of our District Schools.

Since the barriers which formerly existed have been removed, and the right of suffrage has become universal, at least among the free citizens of our country, every individual has a voice in the government of the land; he has an important influence in the framing and execution of our laws. Poverty is no disqualifica-

tion, nor ignorance, nor character. Now what is the ground of our confidence, that anarchy and misrule will not prevail, and our beloved constitution of government be overthrown? I put it to every one present, what is your security, that mob-law, which has exhibited such frightful scenes of violence and lawlessness in many parts of our land, will not extend over the whole country, sweeping before it the barriers which have hitherto guarded the rights of property and the comforts and privileges of social and civil life, and mingle all in one common ruin? Every one has an answer ready for me. Our safeguard lies in the institutions of religion and in our systems of education. The people, who hold in their hands the institutions of Government, must be taught to know their duties as citizens and men, and have principle enough to perform them. I say then our safeguard lies in religion and knowledge. So far as regards the true welfare of a community, they cannot be separated. Knowledge alone, every one knows, is no protection. On the other hand, if religion could exist any length of time without knowledge, it would degenerate into fanaticism or be overwhelmed by error. Religion and morality, said the father of our country, are the firmest pillars of our national welfare. But religion, when she goes forth to bless a people, always takes knowledge in her train. They are mutual helps in the work of improvement.

I need not pause to answer the inquiry, how it is that religion and knowledge afford a perfect security for those rights which we all prize more than life itself. If men know their duty to themselves and others, and have principle enough to perform it, we need not fear violence or misrule. The more important question remains, how shall we provide for the maintenance of

good principle and the diffusion of useful knowledge ? The ordinances of religion are indispensable to the dissemination of correct moral principle; but this is not the occasion to speak of them. What is the best method of diffusing knowledge ? Let it be observed, that the necessity of the case requires, that provision should be made for the mass of society ;—not for a privileged few, but for the people at large. With us every man must be an educated man. But if it be left to the voluntary contribution of individuals to provide such education as their condition requires, it is obvious, that a large portion of the community will not avail themselves of the privilege; some, because they cannot well do it, more, because they will not. Were it left so, moreover, it is plain, that the system of schools would fall under the control of the wealthier classes, and might be so managed, that its advantages would be confined, in fact, though not by design, to them, to the exclusion of those in the humbler walks of life. It is manifest, then, that to attain the desired object, provision must be made for the means of education by an appropriation of the public income for that purpose, or by a tax upon all in proportion to their property, to be appropriated in such a way and under such regulations, as will insure the accomplishment of the purpose in view.

It would not be difficult to show, that it would be far better to impose a tax, than to appropriate the public revenues, or to establish a fund for their support. Blessings which come to us too easily cease to be valued as such. By one of the reports of the British and Foreign School Society made a few years since, it appears, that there were in England at that time two hundred and forty schools for the poorer classes, in which a payment was required for tuition of from one penny

to four pence sterling a week; nearly equal to four dollars annually. It was found that children educated in these schools were most defective in their attendance, and their advantages were less prized by themselves and their parents.

In the city of New York, the Common School Fund was at one period confined in its advantages to those who were deemed proper objects of a *gratuitous* education. The Free Schools on this foundation were always unpopular, and parents in many instances chose to let their children go uneducated rather than avail themselves of the privilege. It is true that a feeling of self-respect and a sort of pride, which most possess, exerted an influence in the case of the New York schools. Still there is the common disposition to value that most, which it costs us something to secure.

In Connecticut they have a school fund amounting to about two millions. The effect of this bounty on the common schools was, to reduce their character and value at once. This deterioration was so apparent as to excite alarm in the minds of the most enlightened citizens, and public meetings were held in several towns, and even counties, to take the subject into consideration. A committee of the Legislature of Connecticut make the following remark in regard to appropriations designed to benefit Free schools. "No appropriations of money will secure the increasing prosperity of schools. They lighten the burden of the people, but they also diminish, and for that reason perhaps, the interest in these institutions."

In the State of New York they have also a large school fund, the income of which in 1828 was one hundred thousand dollars. But it was, and is I presume now, a condition of the school appropriation, that each town shall raise a sum at least equal to the amount re-

ceived from the State, and they have annually exceeded this amount. Such a provision may counteract the evil effects which would otherwise result from a large school fund.

Virginia has such a fund which lies useless. Pennsylvania has recently established an enormous one, but her statesmen know not how to make it effective.

For at least a large part of the support of our schools designed for the education of the community, we therefore prefer a tax. The operation of such a measure will be, that the man of wealth has contributed his dollars to the object, and the poor man his cents almost without knowing it. The one will not feel, that more than his just due has been extorted from him, or that any special indulgence is to be shown him because he has contributed more than his neighbor; nor will the other feel, that he has paid less than his fair proportion, or that his mite does not entitle his child to all the privileges of the system, enjoyed by the son of the richest man in the land.

But again, the tendency of the system will be manifestly *republican*, entirely republican. The school is open, and designed alike for the sons of wealth and of poverty. There they may be seen sitting side by side; knowing no other distinction than that of superior worth. The child from the cottage may bear home, exulting, the little badge of merit which she has won from her companions, as frequently, and probably more so, than those who have been brought up in luxury. It may be, that all will not avail themselves of the advantages of this system. Some will neglect or abuse the privilege, and others, from various motives, will choose to secure for their children, schools less crowded, or nearer to their homes, or managed in a way more to their taste. Notwithstanding these exceptions, we still

have our system, by which the means of education are offered to all without distinction, and which, as a general fact, will be relied on by the mass of the community. Now who does not perceive, that I have been describing the system of Free Schools, of which New England has the honor of exhibiting to the world the first successful example?

In nothing is the wisdom of our forefathers more conspicuous than in the provisions which they made for the education of the people. These provisions were among their first public acts. The statute concerning schools which bears date 1647, with perhaps one exception, affords the first example in modern times of institutions for the instruction of the youth at large being established by law.*

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* I have said above that *perhaps with one exception* this is the first act establishing free-schools.——"After much research," says Hon. Mr. Burnside, in an Address delivered a few years since at Worcester on the Anniversary of a new organization of the schools in that town, "I have found but one solitary instance in which provision has been made *by law* for the indiscriminate instruction of children in the elements of useful knowledge. In 1646, the Parliament of Scotland passed an Act requiring free schools to be maintained in all the Parishes of that kingdom for the elementary instruction of the poor. Scarce had the system contemplated by this act, gone into operation, when the Statute was repealed upon the restoration of Charles II, together with all other laws passed during the Commonwealth, as not having received the royal assent. It did not suit the views of the politic Charles or the headstrong James II, to furnish facilities for the education of the Scottish peasantry. After the revolution in 1696, this act was re-enacted and is probably still in force."

It may in this connection be added, that a system of Public Instruction has been established within the last twenty

I need not dwell upon the laws relating to our common schools. I do not know, that Law can do more than it now does, to place the means of suitable instruction in the common English branches within reach of every family. Still, as there are in most of our towns schools founded by private subscription, we may not be aware how much dependence is actually placed on our district schools. Let us inqure, then, what proportion of our youth are dependent for whatever education they receive on the District Schools. During the last two years in Massachusetts about four fifths of their youth have attended upon the free schools, the remaining one fifth being members of private seminaries of learning. The proportion of our youth in the public schools of

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years in Prussia, which is superior in all respects even to our own. Furthermore, as the public have recently been informed in the interesting Report made to the Governor and General Assembly of Ohio by Prof. Stowe of Lane Seminary, the world are now surprised by the spectacle of the *Catholic* King of Bavaria, moved by the example of his relative, the Prussian monarch, bestowing upon his people a system of instruction which rivals that of Prussia. Nay more, "the Autocrat, Nicholas of Russia, has been induced," says Prof. Stowe, "to commence a similar system throughout his vast dominions ; and from the reports of the Russian minister of Public Instruction, it appears that already from Poland to Siberia, and from the White Sea to the regions beyond the Caucasus, including the provinces so recently wrested from Persia, there are the beginnings of a complete system of Common School instruction for the whole people to be carried into full execution as fast as it is possible to provide the requisite number of qualified teachers." It may well stimulate the New England spirit to greater efforts for the improvement of our Free Schools thus to know, that the most despotic sovereigns are giving their people better systems of instruction than our own.

our own State will be found to be about the same. Of the two hundred and six members of the Connecticut Legislature at one period, more than one hundred and eighty were indebted for their education entirely or chiefly to their common schools. Whatever, therefore, they may be elsewhere, surely among ourselves the free schools are of incalculable importance.—If they are poorly managed, or their interests neglected, how unhappy must be the consequences! If they are improved in the highest degree, how great must their influence be on the character of our community! The youth now in our District Schools will in a few years determine our character as a people. For let it be borne in mind, that these schools are valuable not only as they diffuse knowledge, which is essential to the existence of free institutions, but also, as they may be, and ought to be, schools of morals. If they are conducted as they ought to be, they will be such. I am happy to be able to quote on this point the language of Hon. Mr. Burnside of Massachusetts. "We see," says he, "the magic influence of our schools in the habits of industry, sobriety, and order which prevail in the community; in the cheerful obedience so generally yielded to the laws, and in the acts of charity and benevolence which are every day multiplied around us. Rarely have we seen a native of Massachusetts paying the forfeit of his life to the violated laws of the State. Still more rarely have we found of the unhappy number of capital sufferers, one, whose early years have been passed in the seminaries of our villages."

The Governor of New York stated in a message a few years since, that of the ten thousand children who had been educated in the free schools of the metropolis of that State, *not one* had ever been convicted of an infamous crime. It appears, that the influence of the

Parish Schools of Scotland on the morals of the people was very obvious. Before the establishment of these schools the state of society was depraved and wretched beyond description. It is observed, that a majority of those who suffer the punishment of death for their crimes in England can *neither read nor write.**

But it cannot require argument or an array of facts to

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* The following statements of Prof. Stowe respecting the views entertained in Europe on the importance of moral training in Schools are very striking.

"In regard to the necessity of moral instruction and the beneficial influence of the Bible in Schools, the testimony was explicit and uniform. I inquired of teachers, and men of every grade of religious faith, instructers in common schools, high schools, and schools of Art, of Professors in Colleges, Universities, and Professional Seminaries, in cities and in the country, in places where there was a uniformity and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants, and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost every thing that can make it valuable ; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted, repelled with indignation the idea that moral instruction is not proper for schools ; and spurned with contempt the allegation, that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching ; an indignation and contempt, which I believe will be fully participated in by every high minded teacher in Christendom."

show the influence of our free schools. If they are well regulated, if the members of the District or class are united in advancing the interests of their school, and are willing to make sacrifices for its good; if by their conversation and their doings they make it evident to their children, that they regard its privileges as more precious than gold or silver or any other earthly good; if its concerns are superintended by an intelligent and efficient committee; if the teacher, selected with care and suitably qualified as it regards information and character, is received by all as a valuable friend and most important member of the neighborhood for the time being, who can calculate the influence of such a school? What a generation, under God, is it rearing! I have thought, we need but walk through such a neighborhood, without entering a dwelling or addressing a single individual, to satisfy ourselves that they are blessed with a good school.

Something more however is necessary to ensure the prosperity of our schools than the prevalence of good opinions in regard to their importance or a tax promptly paid for their support. It becomes all to feel, that they have a duty to discharge in regard to them, in order that they may accomplish the object of their establishment. It is not a matter which we are to provide for, and then leave to take care of itself.—I will then ask your indulgence to some remarks on the circumstances which are, I conceive, essential to ensure the success and prosperity of our district schools.

I. The attention of those who are resolved to secure to themselves the blessing of a good district school, will be directed to *the School House*. It will not be erected on some worthless spot, discarded by the whole district as unfit for any other use. A secluded, pleasant site will be selected, with every advantage of light

and air, sunshine and shade. It will be built after the most approved models of the day, and it is well known, that much attention has within a few years been given to the proper construction of school houses. Not to enter into details on this point, which would be better elsewhere, the object will be to have the school house, not a place which will be regarded by the children as a dreary prison, in which they shall be compelled to sit six hours a day, stived up and cramped, to breathe impure air, to shiver with cold or scorch with heat, but one so constructed, as to combine all the advantages of a cheerful aspect, and of healthful and commodious arrangement.

II. They who intend to enjoy the benefits of a good school, will use their influence to obtain the election of *an efficient and intelligent Superintending Committee.* How much is entrusted to them by the provisions of our Legislative Acts, you are all aware. How important their office is deemed by our public men, is evident from the penalty to which a town is liable, which neglects to appoint such a Committee. And yet how little interest is generally felt in this appointment! Instances have occurred in which the election has been made a farce, in towns too, where we should expect the importance of the office to be appreciated. The want of interest referred to may indeed be accounted for, in part, by the fact, that no political question is involved in the matter. Notwithstanding, however, all the allowance which may be made, there can be no doubt, that the great majority of our citizens feel no responsibility in filling an office, which, in importance, is perhaps second only to the Sacred Ministry. I speak of it not as it is, but as it may be, and ought to be. The assertion may be thought extravagant.—But consider for one moment, that to the General Superintend-

ing Committee is entrusted the charge of all the schools in the town; that they have the direction in regard to the books that shall be used in the schools; that they examine into the qualifications of teachers, and can remove them for sufficient reasons; that the whole discipline of the several schools is subject to their supervision; and then say, whether I attach too much importance to this office. The Superintending School Committee are the guardians of that knowledge, which, as the handmaid of religion and morality, goes forth to enlighten and bless; and is theirs a trifling concern? Questions of delicacy and importance, involving the welfare of our schools, the good discipline of our children, perhaps even the harmony of neighborhoods, are submitted to their decision; and shall we not make suitable efforts to secure to such an office men of sound judgment, of high character, men, who estimate aright the responsibilities which attach to their station, and who are well informed in regard to the principles which should regulate the education of youth and the management of schools?

III. Those who aim to secure the blessing of a good district school, will strive to awaken *a general and a lively interest in the welfare of the school.* But let it be observed, that there are two ways in which interest may be manifested in the school, differing materially in their bearing on its prosperity. The interest, which we would inculcate, is that which regards the school as a common concern. The feelings of friendship and mutual good will, which bind the families of the District together in an agreeable, harmonious neighborhood, embrace their school. It is a property in which each one has a share. All cheerfully acquiesce in whatever will enhance its value. Petty jealousies or envyings are forgotten or absorbed in the prevailing

sentiment, that their school is an object of common interest.

There is another—a widely different mode of regarding the school. Happy are the districts who have not those who look upon the school, not as a joint partnership, but as a sort of concern, in which each member may consult his own personal convenience without regard to that of others! Such are always ready to commend the school, if it is managed so as to please them and their children. I ought, perhaps, to reverse the order and say, the school must please their children and them; for they are generally the victims of their children's caprices. If their children are aggrieved, or if the teacher is so ignorant or so perverse, as not to conduct matters according to their notions, they break out into complaints; and unless there is a well regulated and enlightened public opinion in the neighborhood, they succeed in raising a storm which results in ejecting, perhaps, a worthy, good teacher, or if it does not effect this, disturbs the quiet and harmony of the District.——A young and inexperienced, but very capable teacher, we will suppose, undertakes the charge of a District School. The business being new to him, it requires the experience of some days before he learns to arrange the multifarious employments that press upon his attention, so as to bring them all within the narrow limits of his six hours. Now it is found, that John, a pet son of six years, the darling of his mother, during the whole of the first week, has read and spelt only twice a day; and all the masters from the most famous of them all, who was indeed the Prince of school-masters, always made his scholars read and spell four times every day. It may be, that our youthful teacher, in fact, took twice the pains with his readers, that any of his predecessors did, and spent double the time. But

what of that? John has read only twice a day and is neglected; and, as a spirit of fault finding never fails to exaggerate, we soon hear, that the little ones in the school are left to take care of themselves. The children of Squire such an one, the agent, receive, however, special attention. Neighbor such an one, it is averred, has the same complaint to make; and by the aid of a little gossip, now with children to foment their discontent, and now with parents, a spirit of disaffection is excited and gradually diffused, which the agent, perhaps, has not firmness or influence enough to resist. Our young school-master, solicitous as to the result of his first effort, before the end of the fortnight is surprised with the exaggerated story, that half the district have become dissatisfied; and disheartened, he forms the purpose of quitting his post, without even referring the case to the General Committee of the Town; and thus a cause so trifling is permitted to break up the winter's school; a deep injury is inflicted upon the character of the school, both so far as relates to the children and their parents, not to speak of the wounded feelings and reputation of the young man who has been made the victim of this folly. Incredible as it may seem to those who are not familiar with the embarrassments incident to our free school system, this is almost a literal history of difficulties which spring up every year in some of our School Districts.

But are not parents to complain? Is there no redress for the incompetency of a teacher? Yes, surely; but in a different way. Troubles like those just described, I hesitate not to say, should always be resisted and quelled at all events. Better is it for all concerned, that a master, even if in the wrong, should be sustained, than be removed in a way that teaches children and parents a lesson so ruinous to the peace and wel-

fare of the school and the District. But what is the proper mode of procedure in case of dissatisfaction with the method of the Teacher? Not to enter into detail, let it suffice to reply in general, that the proceedings should be characterized by a strict regard to the rights of all concerned, and to the consequences involved in the decision. Furthermore, if they result in the removal of the teacher, let it be manifest both to parents and children, that it was not effected by a spirit of reckless and factious discontent, but for good and substantial reasons. As has already been intimated, there are to be found in all our towns, families, who have established a reputation, as indefatigable disturbers of the peace and order of our schools, and wherever their influence is powerful enough, they have well nigh destroyed the usefulness of many a teacher, and disseminated the seeds of disorder in the school. To prevent such mischief, requires prudence and firmness in the influential and upright members of the community, and decision and vigilance in our Superintending Committees.

Now, as has been intimated, there are various ways in which parents may manifest their interest in the school. By conversation with their children on the privileges they enjoy, by discoursing with their neighbors on the interests of the school, by the generous hospitality with which they receive to their firesides the new teacher, and by their readiness to extend to him a word of encouragement to cheer him in his labors, in these and other ways may they exhibit their interest in the school. And let us suggest to parents, that the teacher of their children, to be successful in his vocation, should have great influence over the minds of his pupils, and they should take pains to give him this influence by speaking of him in such a

way as will show their children, that he deserves respect and affection. Above all, the exhibition, before children, of a suspicious spirit in relation to the schoolmaster, of a disposition to expect deficiencies in him should be scrupulously avoided. Another caution I shall be pardoned in suggesting. In our desires to promote the welfare of the school and to aid the master by our hints, we may unconsciously interfere with his rights, and cramp him in the exercise of his own judgment and of that authority which the laws vest in him. The nature of the case shows, that the management of the school and the mode of instruction must be left to him. We may counsel and advise, though even this must be done with delicacy; but we have no right to dictate. The power to prescribe is lodged with the Superintending Committee of the Town, and even with them it is very general. They have no right to interfere with modes of teaching or of government, unless the school-master violates law. As it regards the teacher, if he has not some opinions of his own as to the management of a school, and decision enough to put them in execution, he is not worthy of the office.

IV. The members of a District who prize the privileges of their school, will be very solicitous in regard to the *selection of a person to take charge of it.* To enumerate, in much detail, the qualifications of a teacher would carry me beyond my limits. I shall therefore merely glance at the prominent characteristics of a good school-master.

In the first place, he must possess *common sense*; by which I mean a knowledge of human nature and of the ways of men. No other qualification will atone for the want of this. The master of a school meets human nature in its various aspects. He has every variety of

disposition to deal with; and how can he discharge successfully the duties, often delicate and perplexing, which devolve upon him, without some acquaintance with the human heart. I repeat it, then, the teacher should have *common sense.*

In the next place, those who employ a school-master should satisfy themselves as to his moral qualifications, *his moral character.* Will any be so inconsiderate as to commit the education of their children to men of bad, or even of doubtful principle? What an influence over the opinions and feelings of the young do they entrust with him, who is to undertake the charge of their school! How many opportunities has the school-master to scatter the seeds of infidelity and immorality in the tender and susceptible minds which are open to his arts! He is perhaps an inmate of your families; certainly he is admitted freely and cordially to your firesides, and what facilities has he for infusing the poison of his own heart into the hearts of your children and youth. We have reason to thank God, that by the wisdom of our forefathers who threw safeguards around the character of the common school, and by the willingness of their descendants to imitate their example, worthless, unprincipled school-masters are not common in New England. The teacher of our youth, however, should be characterized not merely by the absence of immorality. As he has the opportunity, so should he have the disposition, to be active in inculcating good morals. How frequent are the occasions afforded in every school of making salutary impressions on the character. A quarrel arises amongst the boys; how important for the teacher to embrace the opportunity of inculcating the loveliness, and the nobleness too, of that spirit, "which suffereth long and is kind." An instance of profaneness comes to his knowledge;—

the folly and wickedness of this sin may easily and forcibly be exposed: and so of the other numerous occasions which occur, favorable to the production of impressions that may abide forever. And let that be borne in mind, which has before been affirmed, that our common schools were originally designed to be schools of morals, as well as of common learning.—Here allow me to state as a matter of personal experience, that in a school, of which I was a member when quite a child, it was the custom of the Instructer whenever any such occasion, as I have alluded to, occurred in the school, in connection with the notice he took of the event, to embody the instruction he would derive from it in a moral maxim which he gave to the whole school. Occasionally, as a general exercise for the whole school, he called upon them to repeat these general rules of conduct. Some of these rules, I remember, were; *Remember the Sabbath*, *Honor your parents*, *Respect the truth*, *Take not the name of God in vain*, or *Use no profane language*. Now on supposition that this is managed properly, how much good may he be instrumental in effecting, who feels his responsibility to watch over the morals, no less than to superintend the studies of his pupils!

Another requisite essential to a good teacher is, *a familiarity with the branches he undertakes to teach.* Now let it be noticed, that a school-master is selected and placed in a school *to teach*. Many keep school who are not teachers. They hear lessons recited very methodically, perhaps; they listen to the reading of the children their three or four times a day; under their eye, the scholars go through with their geography and arithmetic and their parsing, and yet they do not teach, in the best sense of that term. It is too common a notion, I apprehend, that teachers of limited

qualifications will answer best for common schools. They can reduce themselves most successfully, it is supposed, to the level of their pupils. There cannot be a greater mistake. What is necessary, in order that a teacher may adapt himself to the capacities and wants of his scholars? First, he must discern the peculiarities of their minds, and detect the source of their difficulties. No two children are precisely alike, and the method, which will meet the wants of one, will utterly fail in the case of another. Now the teacher who has no knowledge of these facts, or who has never been taught to discriminate traits of intellectual character, and who comes to his school with a mode of teaching, based on no settled principles, one, which he has picked up by chance, and which is the same for all, is like a physician, who, without a knowledge of the human system or its disorders, commences practice with a few medicines in his saddle-bags, which he applies in all cases that come under his notice, the reason why he cannot tell. But again, that the instructer may be successful in adapting himself to the wants and capacities of his pupils, he must be able to *make things plain*; that is, to unravel difficulties, to simplify, to present a subject in various lights, so that if by one method he fails of gaining access to the understanding of the pupil, he may try another. It is not the man of limited qualifications who can thus come down to the wants of learners, but he who is, in a good measure, master of the subjects he professes to teach. Who is so likely to adapt himself to peculiarities of mind as he who has studied the mind? Who so likely to be simple in his mode of teaching, as he who is so far master of his branch as not to feel that he must assume grave airs and use long and hard words in order to impress his pupils with a sense of his superiority. The real-

ly capable, well-taught man, as a general fact, makes no show of himself. True excellence makes no parade. In a word, those who strive to secure to themselves a good school will give no countenance to a mere pretender. They will obtain the labors of a thoroughly taught, well informed school-master, no matter where he has been educated, whether at the District School, the Academy or the College.

In this connection I must give special prominence to one requisite, which is included under the particular we are now attending to, I mean, the teacher's *aptness to teach.* Instances are not unfrequent of men of learning who have no faculty at giving instruction. But the best modes of teaching and the principles which should regulate the communication of knowledge, have been the subject of so much discussion within a few years, that every teacher now has an advantage, unknown to his predecessors of ten years since, of knowing the theory and practice of the best teachers in our own and other lands. Let me say, that the Journal of Education, or, as it is now entitled, the Annals of Education, published in Boston, and now in the eleventh year of its existence, is a highly valuable treasury of information on all points interesting to those who engage in the business of instruction. Could each town supply itself with copies of this periodical for the use of its teachers, it would find its account in the measure. Information, however, is pretty generally diffused on the several topics connected with the business of school keeping, and the teacher who has not availed himself of the means of such information within his reach, is unworthy the station he holds. Let me remark in passing, that the formation of this Association of teachers must be regarded as a pleasing indication

of the increased interest felt by its members in their vocation. If its object is faithfully and perseveringly pursued, great good must result from it. Those who have connected themselves with it show by this act, that they do not merely labor for their monthly hire, but that they aim to become able and successful teachers, and we may therefore confidently anticipate a rapid improvement in the character of our schools.

But to return; that the importance of an instructer's being well acquainted with the science and art of teaching, may be more duly appreciated, it seems necessary to refer to some leading principles of instruction.

So far as relates to the cultivation of mind, it is obvious that the teacher can attain his object only by giving a healthful exercise to the mind. Here then is the first principle in intellectual education to which I would direct your attention. The intellect which is committed to the teacher's care, to be developed and matured under his guidance, must be put upon salutary exercise; just as in rearing up the body into the strength and beauty of manhood, the object is attained by giving the body healthful exercise. Yet obvious as this principle is, there are few present, probably, who have arrived at mature life and who are in the habit of reflecting on the subject, who, in looking back on their school days, do not perceive, that the methods of teaching then adopted were strangely inefficacious in producing active exercise of the mental powers.

Another maxim in education is, that the exercise which the mind requires be such as is adapted to its capacities. You would not give the youthful mind a task to perform which would be better suited to the mind in its maturity, any more than you would require a child to perform in bodily labor, what could be expected only of the full grown man. Yet obvious and simple as

this principle is, children are often required, in the common methods of instruction, to do what is beyond the strength of their fathers.

Another principle, and which is a plain deduction from those already advanced, is, that in educating the youthful mind, the moment the teacher perceives, that its powers are not in exercise,—that its operations are suspended, the process must stop. Something is wrong. He has failed, from some cause or other, of reaching that mind. His method is perhaps defective; or it may not be adapted to that particular mind. There is, plainly, an error somewhere, and he must ascertain the cause of failure, or he may do that intellect an irreparable injury.

Such views of the true theory of instruction must impress every one with the idea, that to constitute the efficient teacher requires not only an acquaintance with the branches to be taught, but still more, a knowledge of the human mind and sagacity in detecting peculiarities of mental character Still, although the importance of suitable qualifications in teachers is so apparent to one who reflects upon the subject, that it may seem hardly to require a passing remark, there is no point on which the community at large are less informed. If a young man has received six or even three months' instruction at an academy, he is deemed by many as, of course, suitably qualified to take charge of a winter's school. He may be, it is true, quite as competent for the office as some that have passed through a college. But this does not meet the case. Instruction is a science based on philosophical principles. The individual, who professes to teach, undertakes to communicate a knowledge of facts and things and principles to an intelligent mind. Rather I should say, his object is to aid that mind in acquiring by its own powers such

knowledge; for to attempt to pour knowledge into a mind like water into a vessel, is labor lost. When the teacher, therefore, has acquired a knowledge of the several branches to be taught, he ought himself to go through a course of discipline under experienced guides, who shall show him the proper mode of communicating knowledge. Much has been said, within a few years, on the importance of Seminaries for the training of teachers; and I know not how the objects we would attain in our system of Free Schools can be secured without such institutions. Teaching is as much a profession as Law or Divinity, and why should not similar preparation be required of those who would engage in it? It would seem, that there can be no more important object of Legislative patronage, than the establishment of Seminaries for the preparation of Teachers for our Common Schools. Until provision is made in some way by Legislative enactment to secure well qualified teachers, I do not perceive how we can anticipate that general, universal advance in their character, which the times demand and every patriot should earnestly desire. Too much time and treasure has been already wasted in consequence of the incompetency of teachers. The period, I trust, is near, when it will be as well understood among us, as it is already in some of the States of Europe, that the teacher of youth should pass through a course of preparation for his calling, as much as the Clergyman, the Physician, or the Lawyer.*

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* Michigan has set a noble example to her older sister States. She has appropriated for the benefit of common schools, lands *now* valued at more than two millions of dol-

The views which have been expressed of the dignity and responsibility of the teacher's office, it is hoped, commend themselves to every individual. They make it evident, that to select an instructer for his children is one of the most important of the parent's duties. They also show how delicate and sacred a trust is confided to those who are the constituted guardians of our common schools. Nor let any one imagine, that all this preparation is of less consequence in the case of those who aim only to become teachers of our elementary schools. There is as much philosophy requisite in teaching Arithmetic or English Grammar as in unfolding the principles of Ethics or Astronomy. Nay, I should be nearer the truth were I to affirm, that a knowledge of the philosophy of mind is more needed to ensure success in guiding the mental efforts of a child, than of one who has attained to the maturity of his powers and who therefore needs less the aid of another.

Within a few years an important advance has been made, particularly in some parts of New England, both

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lars. But what is of most consequence in the measure is, that *a large proportion of this fund is consecrated to the purpose of preparing teachers.*

Seminaries for the training of masters of primary schools now exist in Prussia and the other States of Germany, in Denmark, Russia, and Switzerland. Those of Prussia furnish annually seven hundred and fifty teachers, enough to meet the annual wants of the kingdom; so that the humblest village school will soon be conducted by a well trained master. I repeat it; it is impossible that our free schools can sustain their character, unless measures are adopted to establish such seminaries among ourselves.

in the interest cherished in the cause of popular education by the community, and in the management of our schools. Still, glaring defects in our system of education exist every where; they may be seen in all our towns, and it becomes every parent, every individual who wishes well to the best interests of society, to use personal efforts, that our schools may receive the benefit of all the light which has been thrown out on the subject of education. Every parent should desire for his child the best education his resources will allow. The child deserves it. For aught the parent knows, a competent education may make all the difference between his infant now sleeping in his arms, and the future honors of a Webster or a Clay. Yes, every parent, even though he may not hope for his child more than the opportunities presented by the free school, should desire for him the best education the free school will afford. And there is nothing to prevent every school district in the country from having, for its due proportion of time, a school as efficient, as is to be found in any other district however populous, however wealthy. It is not wealth that makes all, or even the most essential difference between one school and another, but the mode of instruction. Fill your school room with apparatus of all kinds and of the best description, and give it in charge to one who works for his monthly hire and for that alone, to one who has not the heart and skill of the true teacher, and I would, in preference, send my child to the poorest school district in the land, if he may but enjoy the guidance of a well qualified instructer.

As another requisite in a good teacher we might mention *good manners*. Children always observe narrowly their teacher. They detect his peculiarities

and are prone to imitate them. Now if care in regard to the personal habits of their children is incumbent on parents, is it not a matter of some consequence, that the school-master should not be a man of rude and clownish manners.

V. Nothing has yet been said of the *teacher's pay*. There are too many districts in which it is esteemed a matter of the first importance to obtain the master who will work the cheapest. The reason, undoubtedly in most cases, is to prolong the school. But in this there is a great mistake. They will employ a teacher ignorant and incapable, at a low rate, that their school may continue three months, rather than secure a competent teacher at a little higher rate and a good school for two months. Now it cannot require much reasoning to convince any one, that an efficient teacher will accomplish more in two months, and will do more for the children, than one who does not understand his business will in three. Nay, I will undertake to say, that under such a teacher the children will learn many things, which they would never hear of under one of a different character. In the daily business of life we reason better. When we employ laborers or workmen, we always think it an object to secure the most able and efficient men, even at a higher rate, especially if we are engaged in a matter requiring much care and skill. Now let those who are determined to have a good school establish it as a principle, to pay their master well, and they secure two objects by their liberality in this respect. 1. They ensure, generally speaking, fidelity in their teachers. 2. As people value that more, for which they are paying a good price, they will take pains to remove every obstacle on their part to the welfare of the school.

VI. Time will allow me to mention but one more circumstance essential to the prosperity of a school, and that is, *a desire of improvement pervading scholars and parents as well as the teacher.* Districts may be mentioned, which appear to dread the introduction of any thing new. They would have the same studies, and the same modes of teaching with which they have been familiar for a half century. Now we hope that the world, in some things at least, is growing wiser. We believe that the subject of education is better understood and its importance more generally appreciated than it was a few years since. While many changes may justly be regarded as mere innovations, others we trust are substantial improvements. Why should not our common schools derive advantages from all the discussions and suggestions of the last few years? If inquiry is made regarding the branches to be taught in our district schools, the reply is obvious. Every thing should be taught which may be of use in the common business of life. There is no question about Reading, Writing, Grammar, Arithmetic and Geography. These branches are established in all our schools. But every farmer should know something of the principles of agriculture; at least he should know that there are philosophical principles involved in his farming operations. The mechanic surely should know something of the laws of mechanism. Who, moreover, will not consent, nay desire, that his children should acquire some knowledge of the laws of nature and of the works of the Creator? All our youth should be made acquainted with the prominent features of our constitution of Government, as well as with the duties which will devolve upon them when they become citizens of the State. Why may not these va-

rious topics receive attention in our common schools? They actually do in many parts of our country, and books have been prepared to illustrate them, expressly designed for schools. Apparatus also of a cheap kind has been constructed to illustrate the more simple and important principles of Natural Philosophy; and a District school of the highest order will be provided with such apparatus, as well as with geographical maps, and black-boards, which are of great use in many of the branches taught in our common schools.*

A skilful, devoted teacher, however, will not confine himself to the regular branches of the school. He may give his pupils much valuable instruction without book, or slate, but in the way of conversation. If one has not tried the experiment, he will be surprised to see how much useful knowledge he may thus communicate to his pupils, with very little trouble on their part, and with great pleasure to himself. Suppose he spend fifteen minutes every day in a lecture, or conversation with his pupils on some of the common applications of philosophy, or some topic of Natural History, or some other subject suggested by some occurrence of the day out of school or in. Suppose he should thus spend fifteen minutes in discussing with them some things which they do not meet with in the regular routine of the school, how much valuable information may he communicate, and how many useful suggestions may he

* A law was enacted in Massachusetts last year authorizing each school District to raise a sum not exceeding thirty dollars for the first year, for the purchase of a Library and apparatus for its school. It is to be hoped, that the friends of popular education in our own State will be stimulated by this example to exert themselves to procure a similar enactment in our own Legislature.

throw out during his ten or twelve weeks! I once called at a school of a high character and passed perhaps half an hour. The business of the school, as always ought to be the case, was not interrupted by the entrance of a stranger. It happened, that the *General Exercise* of the school, as it was called, came on while I was present. This I found, was an exercise in no particular branch of study. Books were laid aside, and study suspended, and all gave their attention to the General Exercise. The topic that day was some question in morals; if I remember rightly, whether it was ever right to deceive? and had been suggested by some recitation. It had been announced beforehand, so that several written communications on the subject had been thrown into a place of deposite, which were read and commented on by the teacher. He occasionally proposed inquiries to the pupils which were answered by them. The question was well discussed, principles were stated, and I could not but think, that valuable impressions were made by the conversation of that quarter of an hour. An instructer, who possesses ingenuity and devotion to his business, will never want for topics to introduce, in this way, to the attention of the school. It may cost him some trouble, but he will be amply rewarded by the impulse which will be given to the zeal of the scholars, and by the cheerful, happy air which will animate the school-room. What has been stated in the foregoing remarks on the exercises of a good District school is no vision of the fancy. Such schools may be found.—To glance again at a topic which has already been discussed, will a teacher of ordinary qualifications meet the demands of such a school?

Thus have I numerated the most important circum-

stances which must ensure the prosperity of our free schools. Efforts will be made by those who are resolved to secure the inestimable blessing of a good school for their children, to obtain a commodious building, to secure the appointment of an efficient Superintending Committee of schools and to awaken in the minds of the member of the District or Class an interest in the welfare of the school. Particular attention will be directed to the character and qualifications of the individual who is selected to take charge of the school. There will be a disposition to compensate the teacher liberally for his services. Lastly, it has been stated, that where there is a good school, there is always apparent in scholars, parents, and the teacher, a desire of improvement, by which is meant a readiness in all to avail themselves of the improvements of the day, and a laudable ambition to carry forward the school to the highest advancement possible.

And now, my friends, when we consider the great influence which these schools are exerting and must ever exert on our community, when we reflect that, under the blessing of Heaven, they are the firmest pillars of free institutions, is it too much to demand of every good citizen, that he should give his influence to the promotion of their best interests? Does any one say, that we are for raising them above the proper level of popular education? We reply, that we see not why the people of a free republic should not have access to as pure and rich fountains of knowledge as the subjects of European despotism. Are any disposed to charge us with advocating a too liberal scale of expenditure in their support? We affirm in return, that if we are not willing and desirous to meet all the reasonable demands which our admirable system of education

for the whole people makes upon us, we show, that we are not worthy of the precious blessings it may confer. Dangers threaten our country. The countenances of men gather gloom and despondency. Let us look after our youth. Let us strive to provide for the rising generation the means of an education fitting them for the responsibilities they are soon to assume, an education corresponding with the increasing wants of the times, and, under God, we may yet hope, that all will be well with the republic.

NOTE.

When it was too late to add any thing to the brief notice which precedes the Address, it occurred to the Author, that for the information of some who may not understand the nature of the occasion on which the Address was delivered, it may be well to make the following statement. The Teachers' Association of Bowdoin College is composed of students of College who are actual teachers of common schools during the winter vacation. The object of the Association is the mutual improvement of the members in their vocation, as teachers. Besides the meetings in College before they go out to their winter's work, they usually hold two during the college vacation in places most convenient to the members, or where they may be invited by the citizens. At these meetings dissertations on subjects connected with the business of teaching and the interests of our free schools, are read, which are followed by extemporaneous discussions. A general invitation is given to the inhabitants of the town where the Association assembles, and to the public through the newspapers, to attend the meeting, and a respectable number have always been present. This Association has been in existence three years, and manifest good has resulted from the efforts of its mem-

bers. The schools within the sphere of its influence have been managed with more skill on the part of teachers, and a deeper interest in their welfare has been excited in the community. It is hoped, that these laudable efforts of Undergraduates in College may lead the friends of popular education to inquire, whether something may not be done on a larger scale, by means of county societies, annual conventions, or in some other way, for the improvement of our Common Schools. In some parts of New England such measures have been followed by important results.

CONSTITUTION

OF THE

BANGOR

YOUNG MEN'S SOCIETY.

REVISED AND ADOPTED

JUNE 11, 1833.

Bangor, Me.
PRINTED BY BURTON & CARTER.
.....
1833.

OFFICERS.

EDWARD KENT, Esq. *President.*

SAMUEL GARNSEY, Esq.
JOHN A. POOR, Esq. } *Vice Presidents.*

GEORGE A. THATCHER, *Secretary.*

WM. DAVENPORT, *Treasurer.*

Curators.

EW'D. KENT,
S. GARNSEY,
J. A. POOR,
GEO. A. THATCHER,
WM. DAVENPORT,
A. G. WAKEFIELD,
FREDERICK PARKER,
THOS. C. BARKER,
ROMULUS HASKINS.

Standing Committees.

On Profane Swearing.

A. G. WAKEFIELD,
P. H. COOMBS,
CHAS. H. HAMMOND,
A. G. BROWN,
JAS. W. MASON.

Violations of the Sabbath.

F. PARKER,
D. C. QUINBY,
WM. THURSTON,
B. PLUMMER, Jr.
M. HASKELL.

Gambling and Lottery dealing.

THOS. C. BARKER,
EDWD. RICHARDSON,
JOS. CARR, Jr.
JOHN E. GODFREY,
A. R. HALLOWELL.

Intemperance.

R. HASKINS,
S. J. FOSTER,
S. P. DUTTON,
SAML. SMITH,
BENJ. WINGATE.

CONSTITUTION.

PREAMBLE.

Whereas, The vices of Profane-swearing, Sabbath-breaking, Gambling and Intemperance, are more or less prevalent in this community, disturbing the Peace of families and corrupting the public morals ; We the subscribers in order the more effectually to discountenance and to suppress said vices and others of a like tendency and nature, do hereby agree to form ourselves into an Association, and pledge our influence, example and exertions for that purpose, and to this end, we hereby agree to adopt and abide by the following CONSTITUTION.

ARTICLE I.

Name.

THIS Association shall be called the BANGOR YOUNG MEN'S SOCIETY, for the promotion of good morals and useful knowledge.

ARTICLE II.

Admission of Members.

ANY Young Man residing in the Town of Bangor, who is over fourteen and under the age of thirty-five years, may become a member of this Society, by subscribing his name to this Constitution.

ARTICLE III.

Officers, and their duties.

THE Officers of this Society shall consist of a President, Two Vice Presidents, Secretary, and Treasurer, who shall be elected by ballot at each annual meeting, and shall perform the duties usually devolving upon such Officers, and hold their offices until others are chosen in their stead. All vacancies at any time occurring, may be filled at any regular meeting of the Society.

ARTICLE IV.

Standing Committees and their duties.

THERE shall be annually elected, four Standing Committees, each to consist of five members, to the first of which shall be assigned the subject of Profane swearing—to the second that of Sabbath-breaking—to the

third that of Gambling and Lottery dealing—and to the fourth Intemperance. And it shall be the duty of these Committees to examine the subjects assigned them, to ascertain as far as may be, the extent to which these vices prevail, and make their reports to the Society at each quarterly meeting and at such other times as they may see fit.

ARTICLE V.

Board of Curators and their duties.

The President, Vice Presidents, Secretary, Treasurer and the Chairman of the four Standing Committees, shall constitute a board of Curators whose duty it shall be, to have a general oversight of the interests of the Society—to examine into all complaints made against any member for a violation of his pledges hereby given—and to report such cases as they think proper to the Society, which may on satisfactory proof, admonish, suspend or expel any member for such violations—two thirds of the members present voting in favor of such admonition, suspension or expulsion—and the member accused having had opportunity to be heard in defence.

ARTICLE VI.

Duties of Members.

It shall be the duty of each and every member of this Society to adopt the principle and the practice of "*total abstinence*" from the use of all profane and blasphemous language—from open violations of the Sabbath—from all Gambling and Lottery dealing and from the use and traffic of ardent spirits, (except as a prescribed medicine) ;—and by example, by persuasion, and other suitable means, induce others to adopt a similar course.

ARTICLE VII.

Annual Meeting.

The Society shall hold its annual meeting on the first Tuesday evening of October in each year for the election of Officers and other business, *Provided*, that Officers of the Society may be chosen at the organization, to hold their offices until the annual meeting.

ARTICLE VIII.

Quarterly and Special Meetings.

Quarterly regular meetings of this So-

ciety for reading reports, for discussions or lectures, shall be held on the first Tuesday evening of July, October, January and April in each year, and special meetings may be called at any time by the *Curators*, by public notice.

ARTICLE IX.

Clergy of Bangor.

THE resident Clergymen of Bangor shall be considered honorary members of this Society.

ARTICLE X.

Withdrawing.

ANY member may, at any time, withdraw from the Society, by signifying his intentions in writing to the Secretary.

ARTICLE XI.

Honorary Members.

ANY member arriving at the age of thirty-five years, shall be considered an honorary member of the Society.

ARTICLE XII.

Alteration of the Constitution.

THIS Constitution may be altered or

amended only by a vote of three fourths of the members present at a meeting of the Society notified and convened for that purpose.

Bangor, June 11, 1833.

Names of Members signing the Constitution at its adoption.

Dustin C. Quinby,
M. Haskell,
Charles Trafton,
J. B. Husted,
Joseph Willis,
William Bartlett,
Joseph Carr, Jr.
Solon Beale,
A. G. Wakefield,
Fairfield Golden,
Thos. C. Barker,
N. O. Pillsbury,
Gilman Cram,
Wm. Thurston,
Charles Gilman,
Ransom Clark,
A. J. Brown,
Jeremiah Maxwell,
Alph. L. Whitman,
Lemuel Bradford,
Gilbert Pullen,
John E. Godfrey,
J. Bordman,
Romulus Haskins,
J. W. Mason,
Moses Palmer,
Dan'l W. Bartlett,
I. S. Kimball,
Richard Cole,
Elisha Purinton,
James N. Smith,
Amos Jones,
Chas. Lowell,
Buchan Haskins,
J. Fenno,
Jeremiah Bartlett,
Joseph Fogg,
Wm. Hall,
Mic. W. Strickland,
Jos. B. Chase,
Kevi Parker, Jr.
Edward Kent,
Jas. Crosby, Jr.
Chas. Bennett,
C. H. Pond,
Sam'l P. Dutton,
Zebulon S. Patten,
John A. Poor,
Rufus S. Preble,
Sylvanus Thayer,
John Pearl,
Oliver Porter,
Edward B. Holt,
Seth B. Berry,
Elijah Low, Jr.
John W. McGill,

Simon T. Pearson,	Alden Avery,
Thos. Bartlett, Jr.	J. P. Hardy,
Albert Graves,	Amherst Alden.
Nath'l Hatch, Jr.	Gideon Haines,
Elbridge Tufts,	Wm. Kidder,
Elliot Davis,	John A. Mayhew,
Saumel Silsbee,	John Robinson,
Edw'd. Richardson,	Amos Boynton,
Albert Dole,	Sam'l N. Light,
Chas. Hayward,	Moses Roberts,
Alfred Harlow,	Benja. F. Nourse,
Philip Titcomb,	R. Knowles,
Colwell L. Couillard,	Daniel Winslow,
David Mosman,	Calvin Phelps,
B. Bronsdon,	Eben'r. P. Mason,
Chas. D. Wingate,	Sam'l S. Drake,
Wm. Davenport,	Ivory Kimball,
Benja. Wingate,	Alex. H. Jones,
Wm. Bailey,	Daniel Sanborn,
J. C. Stevens,	S. J. Foster,
David McDougal,	Frederic Parker,
N. C. Bishop,	Stetson Vaughan,
Allen Haines,	Philip H. Coombs.
Geo. A. Thatcher,	Oliver Dodge,
Samuel Smith,	Sam'l Garnsey,
Chas. H. Hammond,	S. J. Kimball,
Abner P. Macomber,	Noah W. Packard.

DIALOGUES

ON THE

NATURE, DESIGN, AND EVIDENCE

OF

THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG.

BOSTON:

PUBLISHED BY OTIS CLAPP, 11, SCHOOL STREET.

1835.

J. D. FREEMAN, PRINTER.

ADVERTISEMENT.

These Dialogues were written by the late Rev. John Clowes, of Manchester, England. They have already passed through several editions, and been extensively circulated and read, both in England and America. The present edition is reprinted from that published in New York, in 1821, with a few slight verbal alterations, and the omission of a short passage near the close of the work.

TO MY MUCH RESPECTED FRIEND

R*** D*****.

Sir, I had lately the happiness, on two several occasions, of being present in company where the writings of *Swedenborg* were the subject of conversation. The chief speakers were a young man, whom, on account of his singular modesty, candor, and good sense, I shall at present call *Sophron*, and an elderly country clergyman, whom I shall beg leave to introduce to you under the name of *Philadelphus*, by reason of his unbounded charity and benevolence.

The company seemed attentive to the conversation, and were too much interested in it to endeavor to divert it to any other subject; and I, for my own part, was so fully satisfied with what was said, and it made such an impression on my mind, that, when I came home, I determined to write it down; and I herewith send you a copy of what I have written, in the way of dialogue between the two

speakers above-mentioned, believing it to contain, as nearly as possible, the substance of all that was said on either side.

That you may the better enter into the spirit of the dialogue, it may be expedient to acquaint you further with the characters of the speakers. Sophron is a young student, just returned from the university, and preparing to enter into the ministry, and had never seen the writings of Swedenborg till after his first conversation with Philadelphus on the subject, but has since become a great admirer and diligent reader of them. Philadelphus, on the other hand, has been an assiduous reader of those writings for many years, and, to a very clear and comprehensive knowledge of their contents, has joined a suitable practice, his whole life being under the regulation of a truly Christian spirit. He never speaks of Swedenborg, or the subject of his writings, but with a degree of animation which warms and delights his hearers, convincing them that he is in earnest, and yet with a spirit of moderation, candor, and charity, which prevents their being captious or offended. He says, the tendency of those writings is so truly Christian; they so exalt the Christian Re-

deemer; so open, explain, and reconcile the Christian Scripture; so teach and enforce a truly Christian life; that the piety they inculcate is so sublime, and the morality so pure; the reasoning contained in them so solid, and the variety of heavenly knowledge they unfold so extensive, that it is impossible but every Christian, who has any spark of goodness in his heart, must sooner or later greatly revere them, and find himself benefited by the instructive lessons therein presented to him. Nevertheless, Philadelphus is not hasty to press these writings upon any person, unless he observes a previous good disposition, likely to make a proper use of them: he says that others would only read them in a vain spirit of curiosity, for the sake of talking and disputing about them, and would thus separate themselves further from the genuine end of the truths they contain, and the virtues they inculcate, which are humility, charity, the right worship of God, and a truly pious life. Philadelphus is, on this account, much afraid of these writings being misconceived, and thereby perverted and abused, by those who read them in the above-mentioned spirit; and therefore he most earnestly cautions all, especially

young persons, to read them with humble minds, seeking rather to *mend their hearts*, than to *fill their heads with mere knowledge*. He says that much science, especially of holy things, if it be not well qualified with humility and charity, produces *spiritual intoxication* ; and that more real mischief comes from such a heated, intemperate zeal in favor of what is called truth, before it is well tempered with charity, through humility, submission, and obedience, than from almost any other source. Hence, he has often told me, he dates the birth of persecutions, heresies, schisms, and sectaries of divers kinds, with all that variety of external changes, rejections of old forms of worship, and adoptions of new ones, which in all ages, under an appearance of reforming the church, have left it as unsanctified as before, only changed in name and rituals, but not in power and effect. Philadelphus, therefore, most affectionately recommends it to all, who read the writings of Swedenborg, to be sure to understand them aright, and to join to such understanding sound charity, sobriety of mind, and discreetness, through obedience, before they go forth, either publicly or privately, to make them known to

others, lest their zeal for the truth being *without knowledge*, they should do more harm than good. He advises also, rather to have respect to the principles of *good* in others, than to their particular sentiments and opinions; for he contends, that all who are truly good are right, or soon will be so; and that, if they are not *good*, or *desirous* to become so, it matters not what they *believe*, *think*, or *know*.

Philadelphus has the most consolatory, and enlarged views of the NEW JERUSALEM dispensation, pointed at in the writings of Swedenborg. He says, he doubts not but, sooner or later, it will become universal, extending to and blessing all nations, people, and languages, being unconfined to any particular forms or rituals of external worship, and yet tending to purify and exalt all, by directing them to their proper end, the knowledge and the love of JESUS CHRIST. "Whosoever," says he, "in any part of the earth, or in external communion with any church, worships the Lord God, the Redeemer, in spirit and in truth, keeping his commandments of love and charity, and bringing forth the fruits thereof in his life and actions, he belongs to the *true church* of JESUS

CHRIST, is a member of his body, and an heir of his kingdom." It gives Philadelphus, therefore, much concern, when he hears of any who (contending for forms and external expressions of worship) are zealous and eager about *changes* in such outward things. It is his common saying, on such occasions, "The natural man will be busy in his own element;" to which he sometimes adds, "A change of words and forms of worship has a fine sound, and makes a fair show before men, but God seeks and loves a change of hearts and lives:" and therefore he earnestly counsels all the readers of the writings of Swedenborg, in this respect, rather to regard purity of heart and life, as the *essential* worship in which God most delights, telling them that *to the pure all things are pure*; and pressing upon them the observance of those words of the Lord, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also," Matt. xxiii. 25. Nevertheless, Philadelphus is of opinion, that, sooner or later, as genuine truth becomes more generally known and practised, it will exert its salutary influence even upon the *externals* of worship in every Christian church.

But this, he says, can only be effected gradually, according to order, and by persons who have authority to change human ordinances, and at all events, must be done with singular prudence and caution, otherwise it will be attended with mischievous consequences; and therefore he advises all, in this respect, to wait patiently the Lord's own time, and the operations of his providence, not running faster in their own spirits than the will of God leads them, but submitting to the ordinances of man for the Lord's sake, under a full assurance, that, howsoever imperfect their present externals of worship may be, they themselves are accepted in the sight of Jesus Christ, provided only they be sincere in the use of them, having a true respect therein to this Almighty Father and Redeemer of men, and to his commandments.

Such are some of the leading sentiments of Philadelphus; and, as I conceived them to be agreeable to your own, I have therefore sent you a copy of the dialogues, in which you will see them further enlarged on, with an addition of others, which may perhaps give you equal pleasure.

If it should appear to you, that these dialogues may be any means either of recom-

mending, or preventing the abuse of, the valuable writings in question, you are at liberty to communicate them to your private friends, or to the public, in any way that you may judge most expedient.

I am, with all respect,

Yours, &c.

THE AUTHOR.

DIALOGUES, &c.

BETWEEN

SOPHRON AND PHILADELPHUS.

Soph. You have read, then, all the writings of Swedenborg?

Phil. All his *theological* writings which have been published, and I believe the most material of his *philosophical* works.

Soph. Was the author, then, a philosopher as well as a theologian?

Phil. Natural philosophy appears to have been the favorite pursuit of his early years, and he soon attracted the attention of the learned world by his various publications on philosophical subjects.

Soph. Pray, sir, may I ask, what were the titles of his philosophical works?

Phil. Of those which I have seen, one of the most important and voluminous is entitled, *Works Philosophical and Mineral.* It was printed under the author's own inspection, part at Leipsic, part at Dresden, in three volumes folio, in the year 1734. Another work, equally important, though not so large, is entitled the *Œconomy of the Animal Kingdom*, in two parts, printed at Amsterdam, in the year 1740 and 1741, in quarto. Another has for its title, *The Animal Kingdom*, in three parts, one part printed at the Hague, and the other at London, in the years 1744 and 1745, in quarto. The above works were written

in Latin; and, besides these, several other philosophical pieces were published by him, some in Latin, and some in the Swedish language, which I never read. The titles, however, have been communicated to me, and are as follow:

I. *Dædalus Hyperboreus*, *Stockholmiæ*, 1716, 1717, 1718, in quarto, in six parts, consisting of Essays and Remarks on some branches of Mathematics and Philosophy.

II. An Introduction to Algebra, under the title of the Art of the Rules, published in the year 1717.

III. An Attempt towards fixing the value of Money, and finding a Standard for Measures, in such a manner as to suppress fractions, and thus facilitate calculation.

IV. On the Position and Motion of the Earth and the other Planets, 1719.

V Of the Height of the Tides, with proofs, drawn from facts in Sweden, to show that the flux and reflux of the sea was greater formerly than it is at present, 1719.

VI. An Essay on the Principles of Natural Things, or the Way to explain Experimental Philosophy by Geometry and Chemistry.

VII. New Observations and Discoveries on Fire and on Iron, but more particularly on the Nature of elementary Fire, together with a new Form for constructing Chimneys.

VIII. A New Method of discovering the Longitude, whether at sea or on land, by the Moon.

IX. Miscellaneous Observations, or a Collection of Observations on different objects of Natural History, particularly on Minerals, on Fire, on the Strata of Mountains, and an Essay on Crystallization. There are, besides these, some other small tracts of less importance.

Soph. If you would not think me too inquisitive, I should be glad to be informed more particularly con-

cerning the nature of Swedenborg's philosophy, and the subjects of the works which you have read, as I should wish to be acquainted with every circumstance that might help me to form a right judgment of so extraordinary a man; and it appears to me that, if his philosophy be sound and consistent, and supported by solid principles, it will be a strong argument in favor of his theology.

PHIL. If I may be allowed to form a judgment from what I have read, you will find the philosophical works of Swedenborg full of solid reasoning and deep investigation; at the same time, you will admire the order and methodical arrangement in which he has treated his several subjects. His genius was most penetrating and comprehensive; he was not contented with a superficial view of nature's operations, but dived into her depths and inmost recesses, whence he has brought up many pearls of natural knowledge, for those who have the curiosity to search for, and the judgment to discern their value. He was not, however, a *self-taught* philosopher. He had enriched and enlarged his understanding with the writings of the most distinguished authors, on their respective subjects, in the several countries of Europe; so that geometry, physics, chemistry, anatomy, metallurgy, and the whole train of the sciences, according to all the improvements of modern discovery, served him as materials with which to erect the well constructed fabric of his own systems. His philosophy, at the same time that it enlightens the understanding, improves the heart. He did not think it the province of science to darken the sublime truths of theology; and you will, therefore, always find him referring natural phenomena to spiritual agency. He never loses sight of the close connexion between the two worlds of matter and spirit; and thus his system opens to the mind the most edifying speculations, by teaching it to consider all the visible universe, with

every thing that it contains, as a theatre and representation of that invisible world from which it first derived its existence, and by connexion with which it continually subsists.

Soph. You mentioned having read his book entitled Works Philosophical and Mineral; pray, sir, what is the particular subject and design of that book?

Phil. It contains, in the first volume, an inquiry into the principles of natural things, beginning with an investigation of the laws of action in what is called, by the author, the *first natural point*, or the first and most individual limit of spiritual agency in the world of nature. The philosopher then proceeds to what he calls the *first finite of matter*, with its activities; and hence he deduces the origin of the elements, with their several motions, figures, and qualities, and modes of operation. This naturally leads him into a curious and interesting inquiry into the existence and nature of the sun and its vortex, the causes and laws of magnetic powers, the original chaos, the formation of the earth, the first state of paradise and man therein, with other speculations, alike entertaining and important; in all which, you will be at a loss which to admire most, the solid learning, the deep investigation, the mature judgment, or the unaffected piety of the philosopher. The two other volumes of this extraordinary work form a complete system of metallurgy, but with more particular reference to the chemical operations relating to iron and copper; in the perusal of which, the curious chemist and practical mechanic will find their curiosity abundantly gratified, and their pains well rewarded.

Soph. And pray, sir, what is the particular subject and design of the two other philosophical works, which you say you have read, the one entitled the

Animal Kingdom, and the other the Œconomy of the Animal Kingdom?

PHIL. They relate to the structure of the human body and its several parts, with their respective uses; highly worthy of the attention of every lover of science, for the subject matter, the manner in which it is treated, and the sublime conclusions thence deduced. You will there see collated the experiments and discoveries of the most celebrated modern anatomists and naturalists, as Heister, Winslow, Malpigius, Swammerdam, Boerhaave, Cowper, Ruyschius, Leeuwenhoek, and others; and you will see those experiments and discoveries examined with the most sublime reasonings deduced from them according to the laws of the most critical analysis. You will, in short, find yourself led insensibly from a just anatomy to a true and rational *psychology*, where you will be surprised to see established the most important and instructive truths relating to the human spirit, with a degree of evidence and conviction which you would imagine the subject incapable of. Every individual human body, according to the discoveries of Swedenborg, consists of several orders of forms, distinguished from each other according to degrees of purity, wherein the lowest degree is the basis or receptacle of one still purer and more interior, and this again of a higher degree, which is the most pure and inmost. In this highest degree the human spirit has its residence, being a *spiritual organized form*, corresponding to that of the body, and communicating life thereto, whilst the spirit itself receiveth life from the spiritual world. And here our philosopher arrives at a conclusion of the highest consequence to be rightly considered and understood, viz. that the cause and origin of the organization, life, and action of the human body, is to be deduced from the organization, life, and action of the human spirit, received by continual influx from the Father of Beings, the source

of all life, and the primary cause of all action in all the creatures which he hath made.

Soph. I am much obliged to you for opening to me this clear though concise view of the philosophy of Swedenborg; which, I must confess, appears much in his favor, and inclines me to give more credit to his theological sentiments; for though I believe a man may be a good theologian without learning and philosophy, and that heavenly truth is of such simplicity as to admit of being both clearly understood and communicated without the aids of earthly sciences, yet, where old opinions are controverted, and new ones adopted, as I am told is the case in the theological writings of Swedenborg, it should seem as if all qualifications and assistances would be necessary on the part of the writer, to oppose the prejudices of others, and recommend his own sentiments.

Phil. Such qualifications and assistances were not wanting to Swedenborg; and, whether we regard his natural genius and acquired learning, his family connexions, his purity of life and character, or the employments and dignities to which he was exalted in consequence of these qualifications, I think we need not scruple to assert, that he was a person admirably fitted, both to discover the truth himself, and to recommend it to others.

Soph. You have given me sufficient proof of his genius and learning: I should be glad to know something of his family connexions and his private character, together with his employments and dignities.

Phil. As to his family connexions, he was the son of Jesper Swedborg, who was bishop of West Gothia, and of celebrated character in his time. He had four sisters, one of whom was married to Eric Benzelius, afterwards made archbishop of Upsal: another was married to Lars Benzelstierna, who was promoted to a provincial government. In regard to his private character, it appears to have been altogether irre-

proachable, or rather altogether most commendable, being formed, in every respect, according to the excellent spirit of the four rules which he prescribed for the regulation of his daily conduct, and which were found among his manuscripts after his decease, viz. 1. To read frequently the Word of God, and meditate much upon it. 2. To be always resigned to, and content under, the care of Providence. 3. To observe a decency and propriety of conduct, and to keep a conscience pure and without offence. 4. To be obedient to what is ordained; faithful in the discharge of the duties of his station, and to do all in his power to render himself useful to all without exception. As to his employment and dignities, they were such as might justify the expectations which his extraordinary qualities had given birth to; for, at a very early age, he became an object of royal attention and favor, being admitted to frequent converse with Charles XII., then king of Sweden, and appointed, by him, to the office of assessor of the metallic college, a place of great public trust and emolument. He was also enobled, in the year 1719, by Queen Ulrica Eleanora, and named Swedenborg, from which time he took his seat, with the nobles of the equestrian order, in the triennial assemblies of the states. He was made a fellow (by invitation) of the Royal Academy of Sciences at Stockholm, and had a like honor conferred on him by foreign societies. He lived in much esteem with the bishops and nobles of his own country, and his acquaintance was also sought after by the most distinguished persons in various parts of Europe, with many of whom he continued to correspond till his death.

Soph. Sir, I must acknowledge that, according to your account, the character of Swedenborg claims respect, and promises to add all the authority to his doctrines that can be derived from such a source. But still, sir, you will excuse me if I have yet my

doubts. Great philosophers, we know, and men of the most extensive learning, and of the finest talents, (whether natural or acquired,) have not always been most distinguished for their knowledge of divine truths. Swedenborg, therefore, might be an excellent scholar, and a good metallurgist, and yet but an indifferent theologian. Pardon me then, if, for fuller satisfaction on a subject of such importance, I trouble you with some further inquiries.

PHIL. I shall not account it any trouble to answer all your questions, according to the best light that I myself have received; and it will be a particular pleasure to me, if either your questions or my answers may conduce to the discovery of the *real* truth, which, I trust, is the *principal object* we both have at heart, and are in pursuit of.

SOPH. I feel myself happy in the liberty you allow me of seeking information; and trusting, with you, that truth is the only ground of my inquiry, and not curiosity or barren speculations, and still less the petulence of controversy, I shall herein ground my first question, wishing you to explain a principal difficulty, which I confess perplexes me, in regard to the theological writings of Swedenborg, and which is this—If the truth be contained in those writings, why does it not strike all men alike with the force of its evidence? I have always conceived truth to be somewhat so clear and convincing in itself, that it carried its own testimony along with it; but, in regard to the theological writings of Swedenborg, the opinions of men are much divided; some insist they contain the most unequivocal characters of truth, whilst others assert the direct contrary. How, then, can these writings contain the truth?

PHIL. Your difficulty herein, my dear sir, is grounded solely in your wrong conception concerning the evidence of truth. It is certain, nothing is *in itself* so clear and convincing as truth; but then it

is equally certain, that all minds are not in a *state* to be so affected by its clearness, as to receive conviction. I fancy we are both agreed, that nothing is more true than the Word of God, this being the very *essential truth;* and yet how plain is it to see that the *Word of God itself* does not carry conviction with it to all minds. The reason whereof is plainly pointed out by the Lord, where he says, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John viii. 47. Your argument, therefore, will apply equally against the truth of the Holy Scriptures, as against the writings of Swedenborg.

Soph. But might not the writings of Swedenborg, supposing them to contain the truth, have been more clear and satisfactory? I am told there are many things contained therein of a deep and mysterious nature, which few, if any, can comprehend; many things, also, especially in his *memorable relations*, which are matter of stumbling and offence, even to well-disposed minds. Now, supposing these writings to contain the truth, how is it that they contain such deep mysteries, which can be profitable to very few, and such offensive passages as may prove a stumbling-block to many?

Phil. You do not surely consider, sir, that this argument also will hold equally good against the Holy Scriptures, as against the writings of Swedenborg. (Do not misconceive me, however, as if I meant hereby to put the Holy Scriptures and the writings of Swedenborg on a level, and to consider them alike inspired.) I only wish to observe, that, in the Holy Scriptures, there are many things of a deep, mysterious nature, which few, if any, comprehend; and there are many things, also, which have given, and do still give, great offence, and prove a stumbling-block to several; and yet no wise man considers such things as arguments against their high

reasonableness and truth. Numberless weighty and solid reasons might be assigned in justification of the Divine Wisdom, in dispensing truths to mankind under mysterious, and, in some instances, offensive forms. I shall beg leave to mention only one, which strikes my own mind more particularly, and which is this: it appears to me much better for some persons, that they should meet with *offence* respecting the truth, and be thereby prevented from seeing, acknowledging, and receiving it, since the truth itself, if seen, acknowledged, and received, would but hurt them the more, by increasing their condemnation.

Soph. How, sir! the truth hurt any one by increasing his condemnation! I confess I do not understand your meaning.

Phil. My meaning, my dear sir, is neither more nor less than what is contained in these few but weighty words of the Lord on the same subject, where, speaking to the Pharisees, he says, "If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth," John ix. 14; from which words it should appear, that it would have been better for the Pharisees, and they would have been less sinful, had they been totally *blind* as to the light of truth, than *seeing* as they fancied they *saw;* and therefore, as I observed, it may be perfectly consistent with the counsels of the Divine Mercy and Wisdom, to hide such light from some men's eyes; either by enveloping it in mystery and obscurity, or by presenting it under such an *offensive external form*, as may prevent them from seeing, acknowledging, and receiving it: and thus God is exceeding merciful, in some cases, even where he seems to us most cruel, as where it is written, "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them," John xii. 40, Matt xiii. 14, Isaiah vi. 9.

Soph. What you say, sir, appears to have some foundation, but I confess I cannot, at present, clearly comprehend the ground and reasonableness of it.

Phil. Cannot you comprehend, sir, that the sole end and design of all *knowledge* and *instruction*, which we call *truth*, is to amend the heart and life, by purifying the will, by regulating the affections, and reforming the whole man from earthly to heavenly dispositions. Now, if you can comprehend this *end* and *design* of truth, you will at once discover the ground and reason, why the Divine Wisdom is so scrupulously exact, both as to the mode and measure of dispensing heavenly truths to man. For, if a man's will and affections be in so corrupt a state, as not to fulfil the *end* of truth, by yielding an entire obedience to its dictates, and thus coming into reformation and purification, it is very evident that truth, to such a person, would not only be a very unprofitable, but a very hurtful gift, as it would be the means of his sinning against a greater light than before, and would thus bring upon him a greater condemnation, according to those other words of the Lord to the same purport, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," Luke xii. 47.

Soph. I think, sir, I begin to understand you. You argue that the great end of truth is charity, or a good life; and, therefore, that truth is only so far dispensed to man, and is useful to him, as he is in a disposition to be led thereby to charity, and, by charity, to newness of life. I admit the force of your argument, and trust that what you have said will be a useful lesson to me for the future as to the evidence I may seek of truth, as well as in regard to the use I shall make of it. I thank you, also, for opening to me a new and most satisfactory view of the Divine Wisdom, in dispensing truth, or knowledge, to every one, according to the use they will make of it in applying it to life;

and, consequently, in withholding it from those who would not be faithful in such application of it. And methinks I see now an additional force and beauty in those words of the Psalmist, "Them that are meek shall he guide in judgment, and such as are gentle, them shall he learn his way," Psalm xxv. 8.

PHIL. It gives me much pleasure to find that your eyes are opened to see into a matter of so much real importance; and I trust that, for the future, you will ever live under this conviction, that truth may be truth, and yet be full of mysteries, yea, even of offences and apparent contradictions, when viewed by persons of a certain character, who are not in a state to profit by it in their hearts and lives; whilst to the *meek*, and *gentle*, and well-prepared mind, it will be found perfectly clear, convincing, and satisfactory in all respects; because, being applied to the regulation of the life, which is its sole end, it will manifest its certainty in its tendency to produce all the salutary effects of a pure love towards God, and a pure charity towards man, in which the true regulation of the life consists.

SOPH. I believe it is possible that this may be the case, and I hope I shall be enabled so to profit by your observations, both in reading the Holy Scriptures, and other books, written by persons of acknowledged piety, as not to be offended at those passages which may appear either mysterious or contradictory. But still, sir, you will excuse me, if I cannot help thinking that the testimony of Swedenborg would have been rendered more effectual and convincing, had it been supported by some *miraculous* evidence; and I am of opinion, that, in a matter of such importance, as the subject of his writings seems to be, (so far as I can learn from others, for I have not yet read them myself,) it was necessary it should have been recommended and enforced in a manner so extraordinary, and by signs so indisputable, that none could

have been able to gainsay or resist it. For my own part, I must confess, had the author been enabled to confirm his doctrines by *miracles*, I should have made no scruple to admit, instantly, their high authority, and have paid them an implicit obedience.

PHIL. You conceive miracles then, sir, to be *proper* tests of truth?

SOPH. I do.

PHIL. And to be convincing tests also?

SOPH. Yes.

PHIL. And to be required as *necessary* confirmations of every dispensation of truth?

SOPH. So I conceive.

PHIL. Will you answer me, then, these few plain questions? Why were not all *alike* convinced by our Lord's miracles, and by those which Moses wrought in the presence of the children of Israel? Why does our Lord reprove the Jews for laying so much stress upon this supernatural evidence, as where he says, "An evil and adulterous generation seeketh after a sign"? Matt. xii. 39, xvi. 4; and, in another place, "Except ye see signs and wonders, ye will not believe"? John iv. 48. Why were the magicians of Egypt permitted to imitate the miracles wrought by Moses and Aaron? (See Exod. vii. 11, 22, chap. viii. 7.) Why are false Christs, and false prophets, the dragon, the beast, and antichrist described as showing great signs and wonders? (See Matt. xxiv. 24, Rev. xiii. 13, chap. xvi. 14, 2 Thess. ii. 9.) Why is it writen, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead"? Luke xvi. 31. Why did not John the Baptist work miracles, when yet he bare a faithful witness to the truth? And, lastly, why doth not the Almighty still work miracles for the conviction and conversion of Jews, Turks, Infidels and Heathens?—Do not misconceive me, as if I meant, by these questions, to invalidate, in any respect, the

divine authority of miracles, or to infer from hence that they are of *no* use in the confirmation of truth. I thank God, I feel my mind penetrated with a deep and lively sense of that divine power, which hath, in all ages, thus discovered itself unto man, and confirmed the dictate of his own heavenly wisdom by such weighty proofs; and I am willing to allow the force of such evidence as far as it goes: all I would contend for, respecting miracles, is, that they are not the *only proper*, *convincing*, or *necessary* tests of truth, and that truth may be truth without such tests.

SOPH. But may I ask, then, To what end did our Lord and his apostles work miracles?

PHIL. The miracles wrought by our Lord, and by his apostles, in his name, had surely a *further* end than the mere confirmation of the truth of what they taught, being intended as so many *outward*, *natural* signs, to signify and make known unto man the nature of the divine power in its *inward* and *spiritual* operations. Every miracle, therefore, was an important lesson of heavenly truth and instruction to such as could view it in a spiritual light, inasmuch as it bore a most faithful testimony to that redeeming virtue communicated from the *incarnate God* to the soul *inwardly*, which it was then seen to do to the body *outwardly*. I am always, therefore, much grieved to hear it asserted, that the *sole* design of miracles is to confirm the truth of doctrine, when it must be very plain to every considerate mind, that true divine miracles, if rightly regarded, themselves *teach* and *declare* the truth, as well as *confirm* it: it is well, however, to observe, that they neither teach nor confirm the truth, except to such as are in a state to receive the *proper* and *genuine* evidence of truth itself; and I will venture to add, further, that the evidence arising from miracles *may be* dangerous and hurtful to others not in that state.

SOPH. In what respects?

PHIL. In *compelling* belief, where the heart is not in a state to profit by it; in which case, as was hinted before concerning knowledge, it would be better not to believe. For the great end of faith, or belief, like that of knowledge, being to reform and amend the life,—if the heart be not in a state to be reformed and amended, faith or belief is not only useless, but even prejudicial, in increasing condemnation, by causing man to sin against a greater evidence than he would otherwise do.

SOPH. You believe then, sir, that the evidence arising from miracles is only *accessary*, as it were, to the *genuine* evidence of truth, and that the genuine evidence of truth itself, as contained in itself, and communicated by and from itself, is its most proper and convincing evidence?

PHIL. I believe so; and this in conformity to the Lord's own declaration, where he says, "If any man will do his will, he shall know of the doctrine whether it be of God," John vii. 17; and, in another place, "Why, even of yourselves, judge ye not what is right?" Luke xii. 57. Our Lord here points out the *proper* and *convincing* evidence of truth, as arising from the *doctrine* of truth itself, and in agreement with that principle in man which is capable of *judging* respecting it; and he points out also the proper qualification for judging right, and being rightly convinced, viz. a sincere desire *to do the will of God*.

SOPH. I think, sir, I begin to apprehend the force of your reasoning; but how shall I apply it so as to remove my difficulties in regard to the writings of Swedenborg? Do they contain such *internal*, *proper*, and *convincing* evidence as you conceive to be the characteristic of truth? If so, be kind enough to point out to me this evidence in a few instances; for, from the love I trust I bear towards the truth, I am persuaded it will give me pleasure to acknowledge it wheresoever I find it.

PHIL. I shall be happy to give you every satisfaction in my power on this subject: nevertheless, there are some things to be premised, respecting the *measure and kind of evidence to be looked for* on this occasion, and also respecting *the persons to whom such evidence is proposed*, in order to the forming a right judgment. In respect to the measure and kind of evidence to be looked for, I should wish, first, to observe, that we are not to expect, either in the writings of Swedenborg, or in any other human writings, the *real truth itself*.

SOPH. How, sir! not expect the real truth itself! What are we to expect then? I confess I do not understand you.

PHIL. Have a little patience, sir, and you will see clearly what I mean. All that human writings can do, or are intended to do, is, like St. John the Baptist, *to bear witness to the truth;* they are not *properly* themselves *the truth*, but are *attestators* of the truth: I am here speaking to you as a Christian and a philosopher, and therefore shall not scruple to declare, that *truth, properly so called*, is not of human origin; it is a thing purely divine; and, of consequence, as there is none *good* but one, and that one is God, so, *properly* speaking, there is none *true*, or the *truth*, but one, and that is God and his Word; therefore, our Lord, as being God, calleth himself, by way of eminence, THE TRUTH, (John xiv. 6.) and giveth the same holy appellation also to his Word, (John viii. 40, 45, 46, chap. xvii. 17, and in other places.)

SOPH. What would you infer from hence?

PHIL. That, *properly speaking*, we are not to look, either in the writings of Swedenborg, or in any other human writings, for the *real truth itself*, but only for a *witness* to the truth; and it will, therefore, be a sufficient evidence in favor of the writings of Swedenborg, if they can be proved *to bear a faithful witness* to the truth.

SOPH. You conceive then, sir, this to be the true distinction between the Word of God and the words of man, that the Word of God is the *real truth itself*, and the words of man are only so far *true*, as they *bear a faithful witness to the Word of God?*

PHIL. That is my meaning: for as, in natural philosophy, the *real truth* of that science is the wisdom of the Deity manifested in the various works of creation, so the true philosopher cannot so properly be said to speak that wisdom, as to *bear witness* to it, by opening and explaining its marvellous operations; in like manner, in theology, the *real truth* of this divine science is the wisdom of the Deity manifested in his Word, and the true theologian cannot so properly be said to speak this wisdom, as to *bear witness* to it, by opening and explaining its true senses and significations.

SOPH. You would have the theological writings of Swedenborg regarded, then, as *bearing testimony* or *witness* to the truth, and would establish an evidence in their favor according to this view of them?

PHIL. I would; and, considered in this view, and according to the distinction, here pointed out, between *the real truth itself*, and *a witness to the truth*, it appears to me that the evidence in favor of the writings of Swedenborg is such, as no serious Christian can possibly oppose, or reject. I say no serious Christian, because, notwithstanding the weight of evidence in the present case, much will still depend on the persons to whom such evidence is proposed.

SOPH. But perhaps the qualifications required to admit this evidence may be such as fall to the share of very few persons?

PHIL. No, sir; I require only those qualifications which ought to be *common* to *all Christians*, viz. an acknowledgment of the divinity and spirituality of the Holy Scriptures, or Word of God, attended with a sincere desire to understand the genuine truth there-

of, for the purpose of living a life conformable thereto. Where these qualifications are found to exist together, I have no doubt but the evidence in favor of the writings of Swedenborg, as bearing a faithful witness to the truth, will be thought most convincing. But if all, or either of these qualifications be wanting; if the mind, for instance, be in so disordered a state, as not to be willing to allow the divinity and spirituality of the Holy Scriptures; or, allowing this, if it be more contentious for systems of established opinions and the traditions of men, than for the discoveries of genuine truth from the Word of God; or, supposing it even an advocate for the truth, if it be yet careless respecting a conformity of life to the heavenly and purifying dictates thereof; in all these cases, the writings of Swedenborg will carry with them no conviction, and, therefore, it cannot be expected they will find any reception.

Soph. Well, sir, taking it for granted that persons thus unqualified cannot discern any evidence in favor of the writings in question, will you be pleased to inform me, what ground or reason you have to suppose that their evidence will be admitted, as conclusive and convincing, by those who possess the qualifications you mention?

Phil. The answer to your present inquiry is not so easy as to several of your former questions; for, in reading a book, (of the truth of which we are fully convinced ourselves whilst we are reading,) it is not always an easy matter to recollect all the particular arguments, reasonings, and motives, which operated at that time to produce conviction in the reader's mind. This I have found, by experience, to be singularly the case in regard to the theological writings of Swedenborg, every page whereof brought with it to my own mind, whilst reading, some additional confirmation of some preceding truths, not before fully admitted or thoroughly understood, and which it is

impossible either fully to recollect or explain to any other person. Nevertheless, there are a few *general* points of doctrine, contained and explained in those writings, which have left a more than ordinary impression on my mind, and which I cannot help thinking must appear satisfactory and convincing to every sober, serious Christian, of the character above described.

SOPH. What are they?

PHIL. The doctrine concerning the *Christian Lord*, concerning the *Sacred Scriptures*, and concerning a *truly Christian life*.

SOPH. Pray, sir, may I ask, what is the particular doctrine contained in the writings concerning the Christian Lord?

PHIL. You are not ignorant of the divided sentiments of the Christian world, at this day, on this subject; how some believe Jesus Christ to be God, but then not the *only* God, making him only a *second person* in the divine trinity, and acknowledging, at the same time, *two other persons*, the Father and the Holy Ghost, whom they conceive and speak of as distinct from Jesus Christ. Thus, according to their creed, the Christian Lord and Redeemer, Jesus Christ, is only a kind of *mediatory* or *intercessory* God, whilst God the Father is regarded as the God with whom he *mediates* and *intercedes*, and God the Holy Ghost as the God who operates in consequence of such *mediation* and *intercession*. Others, again, will not allow to the Christian Lord and Redeemer the character and attributes of divinity: such are the Arians and Socinians; the former assign him a place, indeed, infinitely above all other created beings, but yet far below the Creator; thus they refuse him divine honors, and address all their worship and adoration to God the Father, regarding Jesus Christ only as his great vicegerent in heaven and earth, invested with a temporary authority, for executing

the purposes of his divine administration: the latter, viz. the Socinians, degrade the Christian Redeemer still lower than the Arians, by divesting him, not only of his divinity, but of all power and authority superior to that of other holy and inspired men; they allow him, indeed, to have been an extraordinary prophet, and to have been endowed with *miraculous* powers, as they allow to have been the case with Moses, Elijah, Elisha, and others, but then they do not believe him to have differed from other men in any other respects than these. The faith of almost all Christians at this day may be comprehended, I believe, under one or other of the three formulas above-mentioned. But, in the writings of Swedenborg, we are presented with a Christian creed differing essentially from all these: you will there find, in opposition to the Arians and Socinians, the divinity of the Lord and Savior Jesus Christ asserted and proved from a deep scriptural ground; and, in contradiction to the first mentioned opinion, you will see the divinity of the same Lord maintained in its undivided unity, whilst it is clearly demonstrated, from an endless variety of texts, both in the Old and New Testaments, that the Jesus of the Christians is the Jehovah of the Jews, or, in other words, that the Lord Jesus Christ is the manifested Jehovah Father.

Soph. But how will you reconcile this doctrine with the doctrine of a trinity, as generally taught and received throughout the Christian world?

Phil. With the doctrine of a trinity, *as generally apprehended*, it is not reconcilable; but with the *Scripture* doctrine of the trinity, it is perfectly so. Whilst, for instance, you suppose the trinity in the Godhead to consist of *three distinct persons*, each whereof is a self-subsisting God, having *separate* offices, and exercising *separate* operations, it is not possible to reconcile this with the idea of Jesus being Jehovah, any more than it is reconcilable with the

divine unity; but if, instead of this idea, you adopt the genuine scriptural idea of a trinity, viz. that of Father, Son, and Holy Ghost, nothing is more easy than to reconcile this idea with that of the Christian Redeemer as stated in the writings of Swedenborg, whilst, by Father is understood the essential divine principle in the Lord Jesus, by Son the human principle therewith essentially and intimately united, and by Holy Ghost the divine proceeding principle, or operation, as resulting from the union of the other two principles, all forming together one God-Man, just as soul, body, and operation form one human man. This is perfectly agreeable to the doctrine generally received in the Christian church, where it is asserted, that, "although the Lord Jesus Christ be God and man, yet he is not two but one Christ; one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ:"* and, in this case, you have a full and complete trinity in the one divine person of the Lord Jesus Christ, whereby both the unity and trinity of the Godhead are preserved inviolable, and, at the same time, the divinity and humanity of the Christian Lord are acknowledged. Numberless difficulties urged against the doctrine of a trinity by modern Unitarians, and numberless perplexities resulting from the same doctrine as explained by modern Trinitarians, are hereby removed; whilst, at the same time, the Scriptures, both of the Old and New Testaments, are shown to harmonize herein with each other, and to bear joint witness to this great and eternal Gospel truth, that the *Lord and Savior Jesus Christ was God manifest in the flesh*, the Jehovah of the Jews, the Creator of all worlds, and the Father of all creatures, made man, according to these his own dictions: "I and my

* See the Athanasian creed.

Father are one," John x. 30. "Believe me that I am in the Father and the Father in me," John xiv. 11. "He that hath seen me hath seen the Father," John xiv. 9, xii. 45. "Father, all mine are thine, and all thine are mine," John xvii. 10. &c. &c. &c.

Soph. A trinity of persons, then, is rejected in the writings of Swedenborg?

Phil. Yes; if by a trinity of persons you understand three distinct beings, of distinct offices, powers, and operations; but if, by a trinity of persons, you understand three distinct essences, principles, or characters, as existing together in the one person of the Lord Jesus Christ, viz. the divine essence, principle, or character, in and by virtue of which he is called Father or Creator; and the human essence, principle, or character, in and by virtue of which he is called Son and Redeemer; and, lastly, the proceeding essence, character, or principle, in and by virtue of which he is called the Holy Ghost, the Sanctifier, and Regenerator: according to this sense of the word person, (which, by the way, appears to be its genuine primitive sense,) a trinity of persons is not rejected in the writings of Swedenborg, but, on the contrary, is proved to be a scriptural and rational idea.

Soph. But does not this idea of the Christian Redeemer and of the Divine Trinity militate against the commonly received doctrine of atonement?

Phil. May I ask what is the commonly received doctrine of atonement to which you allude?

Soph. I mean the satisfaction of Christ's merits, in consequence of his bitter sufferings and death, whereby, it is asserted, the wrath of God towards sinful man was appeased; the price of redemption paid; the debt, which man had contracted through transgression, discharged; and man, who was before regarded as a condemned criminal, was thus reconciled unto an offended and heretofore angry, but now reconciled, God.

PHIL. This idea of atonement, in the writings of Swedenborg, is shown to be altogether unscriptural and unreasonable, neither reconcilable with the attributes of the Deity, nor with the nature of that sin on man's part which made such atonement necessary. Understand, however, that an atonement is not denied in the writings of Swedenborg, but, on the contrary, is asserted in all its fullness and reality. It is only this unscriptural and unreasonable idea of an atonement which is set aside, whilst, in the place thereof, you will see adopted the following truly scriptural, edifying, and rational idea, viz. that there was an infinite merit, virtue, and efficacy in the sufferings and death of Christ, but that the merit, virtue, and efficacy thereof consisted, not in changing the disposition of God towards man, from wrath to love and mercy, because that ever was, and ever must needs be, unchangeably the same divine desire of blessing his creatures; but in changing the state of man, by removing from him the powers of hell and darkness, wherewith he was infested, in consequence of transgression, and by bringing near to him the divine and heavenly powers of goodness and truth, in the person and spirit of the blessed Jesus, the manifested God and Savior, whereby the infirmities and corruptions of human nature might be approached, reached, and wrought upon, and every penitent believer might be thus placed in a state and capacity of arising out of all the evils which sin had given birth to, and of becoming thus again a child of God, through a real renewal and regeneration of all the parts, powers, and principles of his life, both in soul and body.

SOPH. I wish, sir, you would be kind enough to explain yourself further on this subject, for I fear I do not rightly comprehend your meaning.

PHIL. According to the generally received doctrine of atonement, which you have just now stated, it must be plain to see, if you will attentively examine

it, that the nature of sin, wherein that doctrine is grounded, is most unhappily mistaken, being considered only as somewhat of guilt and offence on the part of the creature, removable by an arbitrary act of divine mercy and forgiveness, like what we see takes place at a human tribunal, where an arbitrary prince absolveth from penalty and punishment whomsoever he pleaseth. You will discover, further, if you examine the doctrine still more attentively, that it originates likewise in a mistaken idea of the nature of God, as if he imputed trespass or guilt to any one, was wrathful towards any, or needed satisfaction to make him propitious, and incline him to be merciful, when yet he is, and declares himself to be, the most essential love and mercy. Need I add, that the doctrine, as commonly received and understood, is big also with this absurdity, that it supposes it necessary for one God to have suffered and died in order to appease another God; for thus it is argued by the asserters of that doctrine, that God the Son, the second person in the blessed Trinity, came into the world, and suffered and died, that, by the merits of his sufferings and death, he might satisfy the offended justice of his Father, and incline him thus to be merciful to his guilty creatures. I should be very sorry to put an uncharitable or mistaken construction, either upon the grounds or nature of the doctrine as above stated; but these are the great objections which arise in my own mind from an impartial view of it, and which have arisen also in the minds of many others, so as to excite an utter repugnance to its reception: and hence, too, many, alas! have been led to conceive prejudices against Christianity itself, as if that pure and holy religion was founded on sentiments so very contradictory to sound reason and the common sense of mankind. Herein, therefore, I confess, for myself, I can never be thankful enough to the Divine Mercy for the light thrown on this important subject in the

writings of Swedenborg, whereby all the difficulties and errors of these mistaken ideas are removed, and the doctrine of atonement is presented in a point of view at once most scriptural, rational, simple, and edifying, and altogether consistent with the truth and purity of a religion originating in the God of infinite mercy and wisdom: for thus it is argued in those writings, and the argument is enforced both by Scripture and reason—The sin of mankind was what alone made atonement necessary; but the sin of mankind consisted in a departure from God and his laws of order and uprightness, and a consequent fall into disorder and unrighteousness, whence came disease or death to the human soul or spirit: nothing, therefore, could possibly prove or constitute an atonement for sin, but what had a tendency to lead man out of the disease and disorder thereby occasioned, and restore him to health, order, and uprightness, through a return to, and a conjunction again with his God. This was all the atonement or satisfaction the God of mercy required, because it was all that was necessary for the eternal wellbeing of his creatures. But how, now, was this satisfaction to be obtained? The creatures had immersed themselves in innumerable evils, through sin, and had thereby joined themselves in confederacy with the infernal powers of darkness, who have their abodes in all man's evils, and whose empire was thereby become so powerful on earth, as to threaten a total destruction of the human race. The creatures, again, had, by sin, so separated themselves from the God of purity, that they could no longer see him, approach unto, or have any internal communication with him, and yet, without internal communication with God, it was impossible they could be restored to spiritual health, order, and uprightness. On both these accounts, therefore, it was become absolutely necessary that God himself should come down amongst men, by taking upon him the

human nature, and thus procure for himself the satisfaction he required of saving his otherwise lost creatures; first, by fighting against and removing the powers of darkness from man, and this was to be done according to divine order; second, by glorifying, or essentially uniting himself with, the human nature which he assumed, in, by, and through which, his repenting and returning creatures might forever see, approach unto, and have conjunction with him, and he with them. This satisfaction, and the process of obtaining it, is thus described in the writings of Swedenborg: "The Lord from eternity, who is Jehovah, came into the world, that he might subdue the hells, and glorify his humanity; and without him no flesh could have been saved; and all will be saved who believe in him, and live a life conformable to his commandments. Inasmuch as this could only be effected by means of the temptations wherewith he suffered his humanity to be assaulted, even to the last and most extreme of all, which was his passion on the cross, therefore he endured that process of suffering."* The same is still more particularly described in the following words, "Jehovah God is essential love, and essential wisdom; or he is essential good and essential truth; and as to his Divine Truth, which is the Word, and which was God with God, he came down and took upon him human nature, for the purpose of restoring to order all things which were in heaven, and which were in hell, and which were in the church; inasmuch as, at that time, the power of hell prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; in consequence whereof, a total destruction and damnation were at hand, and threatened every creature. This impending destruction and damnation Jehovah God removed by his humanity,

* See True Christian Religion, No. 2.

which was divine truth, and thus he redeemed both angels and men; and, afterwards, he united in his humanity divine truth with divine good, or divine wisdom with divine love, and thus returned into his divinity, in which he existed from eternity, together with and in his glorified humanity."*

SOPH. The idea, then, of atonement and satisfaction, suggested in the writings of Swedenborg is, that God satisfied himself, and himself made atonement for the sin of man, by taking upon him the infirmities of human nature, and suffering thus in the flesh, in order to remove evils and the powers of darkness from man; and, at the same time, and by the same process, making himself visible, known, and forever approachable to and by his creatures, in the humanity which he assumed and made divine?

PHIL. This is the idea suggested in those writings, and it is according to this sense that all those passages are understood which speak of the merits of Christ's sufferings and blood-shedding, as where it is said, "By his stripes we are healed," &c. &c. not implying any change wrought thereby in the nature of God himself, only so far as he was brought nearer, as it were, unto his creatures, in the human nature which he assumed and glorified: but implying a very extraordinary change wrought in the state and condition of the creatures, in that they were, by this process of Christ's suffering in his human nature, put into a capacity of being delivered from the bondage and death of sin, and obtaining conjunction with their incarnate God, and thus of rising, out of disease and disorder, into the regions of spiritual health, order, peace, and eternal blessedness.

SOPH. Well, sir, I think I begin now to apprehend your meaning; and the subject of atonement and satisfaction (which, I confess, always appeared, hereto-

* See True Christian Religion, No. 3.

or Jehovah, is now eternally and essentially united with the human essence, and the human with the divine, according to the Lord's own declarations, "I and my Father are one," John, x. 30; "Father, all mine are thine, and thine are mine," John, xvii. 10; and according to the declaration of St. Paul, "In him (Jesus Christ) dwelleth all the fullness of the Godhead bodily," Coloss. ii. 9; and, also, according to what is expressed in the Athanasian Creed, "As the reasonable soul and flesh is one man, so God and man is one Christ?"

Soph. True.

Phil. Cannot you then clearly hence perceive, why Jesus Christ is called an advocate, a mediator, and an intercessor, and described as sitting on the right hand of God; and is not only so called and described, but really is so, in the full and true signification of those expressions, denoting, that henceforth none can approach unto, or have communication with, the divine essence, or Jehovah the Father, but in, through, and by the human essence, in which he, the Father dwells bodily, and which he hath made one with himself; just as, in a human way of speaking, none can approach unto, or have communication with, the soul of man, but in, by and through the body, wherein the soul dwelleth, and by which it is made manifest. As, therefore, the human body is, properly speaking the medium, or interceding principle, whereby the soul is approached, and whereby also it approaches and operates, so the glorified body, or humanity of Jesus Christ, is now the medium or interceding principle, whereby the Divinity is approached, and whereby also it approaches and operates upon sinful man, to restore him to order, uprightness, and happiness. And in this sense, the humanity may properly be said to be an advocate with the Father, inasmuch, as having passed to such divine union through suffering and trial, the sinner, who approaches

thereto, receives hereby confidence of help, acceptance, and mercy, according to the tenor of those words of the apostle, "In that he himself hath suffered being tempted, he is able to succor them that are tempted," Heb. ii. 18. And in this sense, also, the Son of Man is truly seated on the right hand of the Father; for the humanity of Jesus Christ, being exalted to a full and perfect union with the Divinity, hath thereby acquired omnipotence, which is indeed the right hand of God, according to the Lord's own declaration after his resurrection, "All power is given to me in heaven and in earth," Matt. xxviii. 18.

SOPH. I sincerely thank you for the full satisfaction you have afforded me on this very important and edifying subject, and I trust that henceforth I shall trouble you with no further doubts and difficulties on this head, but shall regard it as an extraordinary testimony in favor of the writings in question, that the name, nature, office, and character of the Christian Lord and Redeemer are therein thus exalted, and explained in a manner so very worthy of the Divine Wisdom, and so very consistently with the Sacred Scriptures, and, at the same time, set in a point of view likely to operate so very profitably on the lives of Christians, by leading them to right scriptural notions of the great object and end of their faith and worship.—May I now entreat you to proceed to the other doctrine you mentioned, viz. concerning the Holy Scriptures, which you said had left an extraordinary impression on your mind, and which you thought must needs appear satisfactory to every sober and serious Christian, and a convincing testimony concerning the writings of Swedenborg, as bearing a faithful witness to the truth. How am I to regard this testimony?

PHIL. You yourself, and all other serious Christians, acknowledge the Holy Scriptures to be divinely

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PHIL. You yourself, and all other serious Christians, acknowledge the Holy Scriptures to be divinely

orspired, and you reverence the holy record accordingly?

Soph. We do.

Phil. Should any one attempt to prove that they were not divinely inspired, and that you ought not to reverence them, what judgment would you, or any other serious Christian, form of such a person?

Soph. We should certainly say that he was an enemy to the truth, and that he bare a false witness against it.

Phil. And supposing he should proceed further, to vilify and profane the holy books, accounting them not only not divinely inspired, but teaching that they were full of absurdities, inconsistencies, and contradictions; what would you think in this case?

Soph. We should surely think still worse of the person, and account him a still greater enemy to the truth, and a false witness in a still greater degree.

Phil. But if another was to confirm your own just and pious sentiments concerning the Holy Scriptures, as being divinely inspired, and lead you to a higher reverence for them than you entertained before, what would you, or any other serious Christian, say of such a person?

Soph. Certainly that he was a friend to the truth, and that he bare a true witness concerning it.

Phil. And supposing that he should proceed further, to exalt and venerate the holy books, accounting them not only divinely inspired, but also pointing out the nature of such divine inspiration, and showing wherein it consisted, and where it resided; and supposing, further, that, in so doing, he should be enabled to reconcile many apparent absurdities, inconsistencies, and contradictions; bring to light an infinity of precious and profitable truths which had before been concealed; make the whole to harmonize with each part, and each part with the whole; convince you that the fulness of the divine will and wis-

dom was contained therein, and, consequently, that every page, line, word, and letter, not only originated with God, but also was full of God, in conjunction with God, bare witness of God, and led to God; what sentiments would you, and other serious Christians, entertain in this case?

Soph. We should most assuredly greatly love and respect such a person, call him a greater friend to the truth, and have a higher opinion of his testimony.

Phil. Then, it seems, you, and all other serious Christians, estimate a person's credit as a witness to the truth, according to the reverence he expresses for the Holy Scriptures, as being divinely inspired, together with the views he has of the nature of such inspiration, and of the contents of the sacred books?

Soph. It seems reasonable so to do.

Phil. Give me leave then to observe, from your own confession, that you, and all other serious Christians, must needs highly estimate the testimony of Swedenborg, in this respect, as being a most faithful witness to the truth. For surely no other person did ever express a higher reverence for the sacred writings, or point out so clearly their divine original, and the nature of their divine inspiration, or open and elucidate their heavenly contents, with so much perspicuity, harmony, and consistence, all tending so immediately and powerfully to the reader's edification. He not only venerates their divine authority on all occasions, therein grounding, and thereby confirming every doctrine which he delivers; he was not only well read in the sacred oracles, almost above the example of any other person, in the present or former times; but he likewise asserts, and proves indisputably, that there is contained in the holy books an internal, spiritual sense, heretofore little known, to which the outward, literal sense serves as a basis, or receptacle, answering or corresponding thereto in a figurative, allegorical, or symbolic way, as a type answers

to its archetype, or as a representative to the thing represented. He shows that in this internal sense consists the spirituality and divinity of the sacred writings, whereby they essentially differ from all other books whatsoever, and that, by virtue of this sense, they are adapted, not only to the use of men on earth, but of angels in heaven, containing the great eternal laws of that order, whereby the heavens are formed, preserved, and governed, and whereby man is reformed, regenerated, and restored to heavenly order; being thus accommodated to the instruction and perfecting of all intelligences, from the highest to the lowest. And, that the importance of his testimony on this subject might not rest on mere assertion only, he was gifted with the extraordinary faculty of opening and unfolding this internal or spiritual sense of the whole of the books of Genesis, Exodus, and the Revelations, and, occasionally of various passages both of the Old and New Testament, which he hath done in a manner so edifying and convincing, particularly in his work entitled Arcana Cœlestia, that, I am persuaded, every well-disposed Christian, who acknowledges the divine inspiration of the Holy Word, must needs be at once astonished, delighted, and instructed by it.

Soph. Pray, sir, have not other writers, both ancient and modern, maintained, in like manner, the existence of a spiritual or internal sense in the Sacred Scriptures? If I recollect right, I have been told that some of the ancient fathers were of this opinion.

Phil. They were; particularly Origen, who abounds much in allegorical interpretations of the litteral or historical parts of the Bible. There have not been wanting, also, spiritual writers in modern times, who have had extraordinary views of the same nature, and have been enabled to open the sacred books in the way of much edification and comfort, accord-

ing to this their hidden or mystical signification.* But I will venture to say there is no one, either ancient or modern, who was ever so wonderfully gifted with a talent of this sort as Swedenborg, and I only wish you to read his interpretation of the books of Genesis, Exodus, and the Revelations, to judge for yourself in this matter. In regard to my own particular case, I am bound to acknowledge my infinite obligations to the Divine Providence, for having brought me acquainted with writings, which have taught me such a veneration for my Bible as I confess I never felt before, and have besides opened its holy and hidden contents in a manner so entirely satisfactory and edifying; and though you know I am not naturally of a warm temper, yet, when I reflect on the ideas suggested in the writings of Swedenborg concerning the Holy Word, what it is, and what it contains; especially when I am enabled to see, in some degree, into the heavenly contents, and am made sensible of their divine sanctity; I can never think or speak on the subject but with a pleasing, and, I trust, profitable mixture of warmth and delight; and I consider it such an argument in favor of the testimony of Swedenborg, as no miracles whatever could supply.

Soph. Sir, you have touched a tender string, and inspired me with a most ardent longing to look into

* See particularly Dr. Henry More's Cabbala, containing a spiritual, moral and philosophical explication of the three first chapters of Genesis. See, also, Bishop Hall's Contemplations, and Bromley's Journeys of the Children of Israel through the Wilderness; and, in our times, Dr. Horne's Commentary on the Psalms, and the Reverend Mr. Jones's Lectures on the figurative language of the Scriptures; all which works are earnestly recommended to the reader's perusal, as tending to open and form the mind to edifying conceptions of the hidden wisdom and sanctities of the Holy Word. To these might be added a long list of German and French divines, all of them persons of acknowledged piety and learning, who bear the same testimony.

the writings in question; for it has ever been my own private opinion, though I scarce knew whence it came, or in what it was grounded, that there was a hidden mystery contained in the letter of Scripture, which few, if any, were acquainted with; and I always thought that the Psalmist meant something of this when he says, "Open thou mine eyes, that I may see the wondrous things of thy law;" Psalm cxix. 18; for surely, if the divine law had contained no wondrous things, but what were visible in the letter, there would have been no occasion to pray unto God for illumination to discover and see them.

PHIL. You are certainly right; and the same thing is made equally manifest by what is written of our Lord after his resurrection, where it is said, "Then opened he their understandings, that they might understand the Scriptures," Luke, xxiv. 45; for the disciples, before this time, had, doubtless, frequently read and understood the letter of the Scriptures, but, for want of having their understandings opened, they had not seen into or understood the spirit thereof, that is, the spiritual things contained under the letter, which had all of them relation to our Lord and to his kingdom, as he himself plainly declares in the preceding verse: it is clear also, from St. Paul's allegorical interpretation of some passages in the Old Testament, (see particularly Gal. iv. 24 to 31,) that he had his eyes opened to see into an internal sense of the sacred history, which he therefore calls the wisdom of God in a mystery, even the hidden wisdom, 1 Cor. ii. 7: and, therefore, there is nothing of novelty in the sentiment; the only wonder is, that the holy writings have not been more generally attended to and regarded in this view, as being the real Word of God; for surely common sense and reason must see, that, if they are the Word of God, they must needs contain the whole will and wisdom of God, and yet it is equally plain that this divine will and wisdom

are not manifest in the mere letter and history, of consequence they must reside in the internal or spiritual sense.

Soph. Well, sir, I believe I shall lose no time in making myself acquainted with the writings of Swedenborg, which promise such a rich source of edification and entertainment as you speak of; and, at present, I shall be glad if you will acquaint me with the doctrine of life recommended in these writings, which you mentioned as a further testimony in the author's favor. And first, what am I to understand by your expression, the doctrine of life?

Phil. I mean by it a description or exposition of a truly Christian life, or such a life as leads to the kingdom of heaven.

Soph. Are not all agreed that a truly Christian life consists in keeping the commandments of Jesus Christ, and that this is the only way which leads to heaven? Can there be any other doctrine of life besides this?

Phil. It may seem as if all were agreed in this point, and as if it were impossible they could disagree; and yet so unhappily it has come to pass, that there is among Christian teachers, at this day, a total disagreement on this subject. Thus you will find some insisting on charity alone as a preparative for heaven, some on faith alone, and others on good works alone. Some, you will observe, recommend a moral life separate from a spiritual life; others fall into the contrary extreme, and exalt a spiritual life separate from a moral life. Some, again, maintain that man is fitted for heaven merely through the operations of divine grace, without any regard to his own exertions; whilst others lay all the stress upon human exertions, without any regard to divine grace and supernatural aids; not to mention a variety of other sentiments, in which the Christian world, at this day, is most miserably divided, so that it is become difficult for a simple mind

to discover the truth, and still more difficult to adhere to it when it is discovered.

Soph. And pray, sir, what new light is thrown upon this subject in the writings of Swedenborg?

Phil. No new light at all, but only that which was from the beginning, unless it may be called new to expose the errors which had crept into the church through a departure from the old commandment. In the writings, therefore, of Swedenborg, you will see a clear and full refutation of all that doctrine which would teach, that man may be saved either by charity alone, or by faith alone, or by good works alone; or by a moral life separate from a spiritual life, or by a spiritual life separate from a moral life; or by divine grace without regard to his own free exertions, or by his own free exertions without regard to divine grace. Having thus taught what a Christian life is not, the author next proceeds to show, and demonstrate from the Holy Scriptures, what it really is; and his doctrine on the interesting subject may be reduced to the following summary. A truly Christian life is a life which leads to heaven, and to be led to heaven is the same thing as to be formed in the image, likeness, and spirit of heaven, according to our Lord's own declaration, "The kingdom of heaven is within you." A truly Christian life, therefore, is that which tends most perfectly to open and form in man the image, likeness, and spirit of heaven: but whereas man consists of different parts or principles, each of them capable, in its degree, of receiving this heavenly image, likeness, and spirit, therefore this heavenly image, likeness, and spirit cannot be fully opened and formed, unless it be opened and formed in each part or principle. These parts or principles are, in general, the will, the understanding, and the act or operation thence proceeding. A truly Christian life, therefore, hath respect to these three several parts or principles of man, to open and form each of them ac-

cording to the image, likeness, and spirit of heaven: the will is thus opened and formed by charity, with all its heavenly attendant graces and virtues: the understanding is thus opened and formed by faith, with all the bright knowledges and perceptions of holy truth thereto appertaining: and lastly, the act or operation is so formed by good works, or an obedient practice of the things which charity and faith dictate. A truly Christian life, therefore, or a life which leads to heaven, is a life of charity, of faith, and of good works conjointly. If the heart and lungs are separated, all bodily action ceases; in like manner, if you separate any one of these three constituents of a Christian life from the other two, they all perish; but, being joined together, they tend to each other's stability and perfection, and thereby to the stability and perfection of all the parts and principles of man, and this in the degree in which each is cultivated, and brought into due subordination.

Soph. Pray, sir, in what sense do you here use the terms charity and faith? It seems to me that the signification you annex to these terms is somewhat different from what is generally received.

Phil. Charity, according to the sense in which it is understood and applied in the writings of Swedenborg, is the divine life of holy love, proceeding from the Lord God the Saviour, Jesus Christ, and his Holy Word, operative in man's will, whereby he is led earnestly to forsake all evil, and to love God and goodness above all things, and his neighbor as himself, and to live a life according to such love, fulfilling faithfully, uprightly, and conscientiously, all the relative duties of his rank, station, and calling: and faith, according to the sense in which it is understood and applied in the same writings, is the divine life of holy and pure wisdom, or truth, from the same Lord God and Savior and his Holy Word, opened and operative in man's understanding, whereby he is led to reject all persuasions which are contrary to heavenly

truth, and to confirm such as are agreeable thereto, and thereby to attain a clear and distinct knowledge and perception in his mind of the nature of good and evil, with their several degrees and qualities, and also the natures, measures, and orders of the several duties thence resulting: so that, as charity is the essential life of faith, faith, on its part, is the essential light of charity, and each is necessary for the other's existence, preservation, qualification, and operation. It is proper, however, to be observed, that, in the writings of Swedenborg, charity, is always considered as having the pre-eminence over faith, that is, purity of will and life is considered as infinitely surpassing all speculative knowledge, and mere contemplation of holy things: nevertheless, such speculative knowledge, when grounded in the genuine truth of God's Holy Word, is shown to have its great and manifold uses, both as leading to the discovery of genuine charity and as tending to confirm, qualify, exalt, and perfect it when discovered.

Soph. In what sense, then, is a moral life considered by Swedenborg?

Phil. As originating in genuine charity and faith, and being charity and faith in operation; or, in other words, as consisting in good works, proceeding from good motives, and being thereby the basis and foundation of spiritual life in man; and therefore absolutely necessary to the existence of his spiritual life, just as it is necessary for the existence of a house, to have a foundation to stand upon. This kind of morality is the outward form of charity and faith; a living form, if it be joined with, and grounded in, charity and faith, but a dead form, if it be separated from, and hath not respect unto, those heavenly principles. It is further to be noted, that, by the conjunction of charity, faith, and good works, man's spiritual and moral life are joined together in one, and the whole man is formed according to the image, likeness, and spirit of heaven.

Soph. But you were speaking concerning the operations of divine grace, and the exertions of man, as being confounded together by some writers: pray, how are these operations and exertions reconciled in the writings of Swedenborg?

Phil. The charity and faith, of which we have been speaking, as to their origin, are shown to be not of man but of God, inasmuch as every good and perfect gift is from above; they are, therefore, God's continual gift to man, but, then, they are given to man to exercise freely as his own; and, whilst he so exerciseth them, and at the same time acknowledgeth, in humiliation and self-abasement, that they are from above, that is, from the Lord God the Savior, they are then imputed and appropriated to him, and become his, for salvation and eternal life; so that he liveth freely the life of charity and faith, as if it was his own proper life, self-derived, and yet confessing it, at the same time, to be a life derived from another, that is, from God; thus he acknowledgeth all salvation to be purely the effect of the divine grace and mercy, yet not without the concurrence of his own free exertions, for it is by his own free exertions that such divine grace and mercy are implanted, and acquire life, formation, stability, and operation in him; otherwise they must remain, things foreign to him, and can have no place in him, not being received and exercised in his free will.

Soph. Is the doctrine of free will, then, maintained in these writings?

Phil. Yes, sir, in all its purity, and its fullest extent; and nothing can be more edifying than what is said on this subject, and the manner of reconciling the free will of the creature, with the free grace and operation of God.

Soph. I have been told, that Swedenborg held some peculiar sentiments respecting the fall of man.

Phil. His sentiments are only peculiar in this, that

he considers the present fallen state of man not as an effect of the transgression of one single person alone, but of many persons progressively through successive generations; he shows that it consists in a departure from the love of the Creator and mutual love, into the love of self, of the world, and of the flesh, and of the various concupiscences therein originating, and this, successively, with accumulation from parents to their posterity, each adding his own acquired, to his hereditary, evils, and transmitting them so increased to his progeny, so that man's natural life, at this day, which he derives hereditarily from his parents, is become altogether evil and infernal: and herein is grounded the necessity of deep repentance, faith in an incarnate God, and real regeneration and renovation in all the several human properties and principles, before man can be meet for admission into the kingdom of heaven, which is a kingdom of pure, disinterested love and charity.

Soph. Is it not asserted in these writings, that the rich may enter into heaven as easily as the poor?

Phil. Yes, sir; the mere possession of riches, as there shown, will preclude none from the kingdom of heaven. It is the love of wealth, and not the mere possession thereof, which is a hindrance to man's salvation. These writings clearly prove that it is self-love and the love of the world, that opposes and obstructs man's entrance into heaven; because these two kinds of love are principally opposite to the pure love of God and of our neighbor, in which the life of heaven consists, and by which it is opened and formed in man. In living, therefore, a life which leads to heaven, the chief difficulty is, according to the testimony of Swedenborg, to remove self-love and the love of the world, with their various attendant concupiscences, so that the love of God and neighborly love may have free admission into the heart, and formation in the life. It is, therefore, of no consequence

in this respect, whether a man be rich or poor, as to his outward circumstances, because in either case he may remain in self-love and the love of the world, or he may purify himself from those unclean affections.

Soph. There is no call, then, in these writings, to any peculiarities of life.

Phil. Only the peculiarities of forsaking all inordinate, selfish, and worldly love, and striving to become perfect in heavenly love and charity, by a faithful, sincere, and upright discharge of all the relative duties, to which every one is called by Providence, in his respective character, station, office, and employment, whether as a king or a subject, a priest or a layman, a statesman or a soldier, a merchant or a mechanic: no austerities are insisted on, but this sacrifice of self-love; and no renunciation of the world, but this renunciation of the inordinate love of it: nay, it is much insisted on, that a life in the world is absolutely necessary to fit man for heaven, because, otherwise, he can have no opportunities for the exercise of charity, and consequently, no opportunities for renouncing and expelling self-love. But you must read for yourself on these important subjects, for I find it impossible for me to acquaint you with a thousandth part of all the particulars, relating to a good life, which are declared in the writings of Swedenborg, and which have made me so frequently bless the day, when I first set eyes upon them.

Soph. Well, sir, from the information you have been so kind as to favor me with, I think I shall hardly be content to remain much longer a stranger to the writings in question: for, surely, to recommend such purity of life, to express such veneration for the Holy Scriptures, and to exalt so highly the person, office, and character of the Christian Redeemer, are weighty arguments in their favor.

Phil. Sir, they appear to me such arguments as no sober, serious, and unprejudiced Christian can possi-

bly withstand; and sure I am, that nothing but prejudice, arising either from the evil of life, or from misinformation respecting the author's character and his works, could induce any one to forego all that variety of curious investigation and profitable instruction with which they abound.

Soph. I am much obliged to you for the satisfaction you have afforded me in your answers to my several inquiries. Being called away by particular business at present, I must take my leave of you; but I hope, at some future time, to have an opportunity of renewing my conversation with you on this very interesting subject. Farewell.

DIALOGUE II.

Soph. My dear Philadelphus, I am glad to take you again by the hand, and have long wished for this pleasure. Since our last interview, I have been led, in consequence of the encouragement you had given me, to look into some of the theological writings of Swedenborg, and I think I have reason to thank the Divine Providence for what I have found therein; for, surely, never was the way to heaven pointed out more plainly. The doctrines you mentioned, concerning the Christian Lord, concerning the Holy Scriptures, and concerning a truly Christian life, are indeed most comfortable, animating, edifying, and convincing; and, though I was highly pleased with what you related in regard to each of these doctrines, I am infinitely better satisfied since I have read and judged for myself, drinking at the fountain head. There are, also, several other doctrines, which have afforded me extraordinary delight, and which appear to me strong collateral evidences, at least, in favor of the author's testimony: such are the doctrines of correspondence between things spiritual and things natural, the doctrine of influx, the doctrine of degrees, the doctrine of Providence, of imputation, of regeneration, of baptism, and of the holy supper, with many others that do not immediately recur to my remembrance, all tending to deliver the mind from perverted ideas of the truth, and to establish it on solid principles, both as to persuasion and practice. But, sir, I find the author declares himself to the world, not only as a teacher of doctrines, but also in the superior character of a seer, one that had his spiritual senses open so as to

hold communication with the invisible world of spirits and angels; and that he makes known, in his writings, several extraordinary particulars in relation to that world, and to the state of man after death, when he enters therein. Now, sir, though what he says gives no offence to my own mind, but quite the contrary, serving to confirm my belief, in a future life and its great realities, yet, as I am aware many will object to this part of his character, I should be glad to know your sentiments on the subject, both for the fuller satisfaction of my own mind, and also for removing the scruples of others.

PHIL. This subject is so fully treated of in two excellent prefaces, written by a pious and learned clergyman of the church of England, and prefixed, one to the treatise on Heaven and Hell, and the other to the treatise on Influx, translated by him from the Latin of Swedenborg, that I think no candid person can wish for any further satisfaction in regard to this part of Swedenborg's character; the perusal of which I beg leave to recommend, not only to you, but to every other person who feels disposed to read Swedenborg's writings. It is not, however, to be expected, that a carnal and careless world will be persuaded by any arguments of man, to believe what is so contrary to their own gross and earthly apprehensions. The spirit of skepticism and sadducism, in regard to all communication between the visible and invisible worlds, is at this day so prevalent, that there is room to question, whether the report even of an angel from heaven, if such a being were to appear amongst us, would be able to overcome it. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things," (John iii. 12,) is a rebuke, which was surely never more applicable than to the incredulous temper of the present times: and, what is most extraordinary, and seems most to be lamented, is, that this temper hath

taken deeper root amongst the learned than the unlearned, insomuch that it is even considered as a reflection on the character of a philosopher and a man of letters, and a proof of a little, narrow, or superstitious mind, to admit of any supernatural agency, either in the way of voice or vision. Nevertheless, the simple and the sincere, who believe in a heaven and hell, and in a life after death; and who are persuaded, on the authority of their Bibles, that men like themselves,* even during their abode in the body, have been admitted to see and hear what passes in another world, will not, it is to be hoped, so easily become the dupes of such unhappy incredulity. They will be convinced, at least, that it is possible for the Almighty to effect at this day what he has done in days of old, and where the particular purposes of his providence require it, to open both the eyes and ears of his chosen servants to a more immediate intercourse with himself and his invisible kingdom. They will see, also, if they be at all acquainted with ecclesiastical history, that something of this sort of spiritual communication has been vouchsafed in all ages and periods of the church; and though it is not to be denied that many false and groundless relations of this kind have been and are still circulated, yet they will be enabled to distinguish between the true and the false, the real and the pretended, and will not reject what is genuine on account of what is spurious, any more than they would reject sterling coin because there are counterfeits.

SOPH. You think, then, that the testimony of Swedenborg, in regard to his supernatural communications, is well grounded?

* See the various visions of the prophets, as described in their writings throughout. See, also, St. Paul's relation of himself, 2 Cor. xii. 1 to 5, and the whole of the Revelations of St. John.

PHIL. As to myself, I candidly confess, I do not entertain the smallest doubt concerning it, whatsoever imputation, of weakness, credulity, superstition, or ignorance, this confession may expose me to. In regard to others, I do not expect, or even wish, them to believe merely on the authority of my sentiments, nor shall I quarrel or dispute with any one, who is not disposed to think with me on this matter. But, this I will be bold to assert, that it is the duty of every Christian, at this day, to think well for himself on the subject, without resting too much on the opinions of fallible men; and not to be hasty in rejecting an authority like that of Swedenborg, merely because he says he has seen and heard, what the prophets and saints of old declared they had seen and heard; remembering the sober and solid advice formerly given on a similar occasion, "If a spirit or an angel hath spoken to him, let us not fight against God," Acts, xxiii. 9. And, in order to form a just judgment, it appears to me, that every candid person is bound to consider further the nature and tendency of that information, which Swedenborg brings concerning another world, for this ought surely to have its proper weight and influence. As to myself, when I reflect on the uniform serious asseverations of a pious and learned man, like Swedenborg, during a course of more than twenty-five years, that he was favored with such supernatural intercourse; when I consider that he was as secure from the delusions of enthusiasm, or an overheated imagination, as sound sense and sobriety of understanding could render any mortal; when I weigh, further, the particular and interesting relations, which, in consequence of his extraordinary communications, he has published, concerning the other world,—their harmony, consistence, variety, importance, and edifying tendency; and when I see all this at the same time supported and confirmed by a purity and consistence of life and doctrine agreeable

thereto and corresponding therewith, I must confess I feel a weight of evidence respecting the author and his writings, which I cannot withstand; and, if such evidence is not to be admitted as valid, it will be difficult to say what evidence, in such a case, is admissible. But, in this, as in all other things, people must be left to judge for themselves, for it is one of the maxims inculcated by our author, that no person's freewill should be forced.

Soph. Sir, I entirely agree with you in this, that it is best to leave such things to every one's own private conscience; for it appears to me that each will be determined in his judgment herein, not so much by the arguments and reasoning of others, as by the bias of his own particular disposition. If his mind be set towards the things of heaven, he will be disposed to credit those who bring him a relation of such things, especially if he finds such relation agreeable to the obvious sense of the Holy Scriptures, and tending to purity of life; but, if his mind be towards the things of this world only, it is not then to be expected that the relations of heavenly messengers, howsoever well authenticated, will find acceptance, according to that striking testimony of our Lord, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke xvi. 31. Leaving, therefore, this matter for the present, I must now trouble you on another subject, which somewhat perplexes me, and which is frequently spoken of in the writings of Swedenborg, and that is, a new church. Pray, sir, what am I to understand concerning this new church?

Phil. May I first ask what is the idea which you annex to the term church?

Soph. In my opinion, sir, the term is of a very vague, indefinite signification, as used in our language: for instance, we call a building of brick and stone a church, when it is consecrated to sacred pur-

poses; we talk, also, of the church of England, the church of Scotland, the church of Rome, &c. meaning thereby, as I should suppose, certain distinct congregations of persons, united together by some particular tenets of faith and doctrine, or particular modes of worship; we profess to believe, also, in the holy catholic church, by which, as I have always been taught to conceive, is meant the real church of Christ, or the congregation of his true children throughout the whole world, by whatever particular names they are called, or by whatever particular doctrines and modes of worship they are distinguished, who worship him in spirit and in truth, that is, according to his holy will and commandment.

PHIL. And pray, sir, according to your opinion, in which of these several senses is the term church most properly to be understood?

SOPH. I should think the latter.

PHIL. Why do you think so?

SOPH. Because it is very plain, from the general use of the term in the Sacred Scriptures, as where our Lord saith, "Upon this rock will I build my church," Matt. xvi. 18, and where the apostle calleth the church the *body of Christ*, (Coloss. i. 18, 24,) that it does not signify a building of brick or stone only; for the same reason, neither can it signify any particular congregation of people united together by particular modes of worship and tenets of faith, because it is possible that such congregation, notwithstanding their modes of worship and tenets of faith and doctrine, may be very unchristian and wicked people, and consequently cannot constitute that body of Christ, the church, which must needs be pure and clean, both in heart and life: the term church, therefore, properly and scripturally speaking, as it appears to me, is to be conceived in a universal sense, as comprehending all true believers, who worship the Lord Jesus Christ, in spirit and in truth.

PHIL. You distinguish, then, between the term church, when spoken of a building of brick and stone, of a particular congregation of Christians, and of the universal body of sincere believers throughout the world?

SOPH. I do.

PHIL. And, according to this last sense, you think it is properly and scripturally denominated the church of Christ?

SOPH. Yes.

PHIL. And that particular congregations of people may, or may not, make a part of the universal church, or church of Christ, or body of Christ, according as their lives are formed, or not formed, in agreement with, and obedience to, the spirit of a right faith and love towards Christ?

SOPH. That is my meaning.

PHIL. May I ask you further, then, what do you conceive to be the real, genuine constituent principles necessary to form what is properly called the body or church of Christ?

SOPH. I should apprehend such principles to be a genuine faith and love towards Christ, operating in the heart and life, producing all the varieties of Christian graces, virtues, and fruits, and tending thus to man's purification, a renewal in a heavenly nature and image, and consequently a conjunction with heaven.

PHIL. No modes of worship, then, no tenets or doctrines of faith, no particular code of articles or canons, according to your opinion, can constitute a church, properly and scripturally so called, if they be separated from the purities of a genuine Christian faith and love, operating as you have just now described?

SOPH. That is my opinion: all such things, as I conceive, when in a state of separation from true Christian faith and love, productive of newness of

life, may rather be considered as the sepulchre or skeleton of a church, than the church itself.

PHIL. Your opinion is certainly right; keep close to this just idea of a church, and you will readily and clearly apprehend all that Swedenborg has said in regard to a new church. His doctrine on the subject is simply this: the present Christian church, through an unhappy departure from genuine faith and love, is come to its decline, and become no church, for, where genuine faith and love are wanting, there can be no church, according to your own principles. Not that it is to be supposed, that, at this day, there are no good people in the Christian world, who fear and love God, but that the number of such is so small, in respect to the whole body of Christians, so called, at large, that they may comparatively be called none, answering to that description in the prophet, "Yet gleaning grapes shall be left in it as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof," Isaiah xvii. 6. Nevertheless, the divine mercy and wisdom requires, that there should be a church on earth, wherein the LORD may be known, loved, and obeyed, and thus man may have conjunction with God, and God with man, otherwise mankind must perish everlastingly: it hath therefore pleased the Lord, at this time, to lay the foundations of a new church; or, in other words, to make such new discoveries of himself, his heavenly will and wisdom, and the eternal laws of his kingdom and government, derived from the genuine spirit and uncorrupted sense of his Holy Word, as may operate to the restoration of genuine faith, love, and charity again amongst men, and to the reproduction thereby of all Christian graces and virtues, and thus to the heavenly order, happiness, and final salvation of the human race, by restoring them to conjunction with heaven and the God of heaven, in the love, the knowledge, and the practice of the laws of heaven.

SOPH. But why should this church be called a new church? Are not all churches one and the same, from the beginning of the world, as constituting the Lord's body, and consisting of the same spiritual principles?

PHIL. Consider, sir, and apprehend this well. In regard to life and essence, there never was, or can be, more than one real and true church, as there never was, or can be, more than one will and law of God, one way of salvation, and one body of Jesus Christ; for life eternal, or spiritual life, in its essence, ever was, and ever must be, one and the same, just as life temporal, or natural life, as to its essence, ever was, and must be, one and the same: nevertheless, as temporal or natural life, at different times, and in different places, and by different means, has been variously modified, and assumed different forms and appearances amongst men, so it has been, also, with spiritual or eternal life; it has been, at various times, and in various places, and by divers means of new openings of the genuine truth of God's Word, variously modified, and assumed various forms and appearances here on earth, under all which it was called, at the time, a new church: nevertheless, each new church was, in fact, nothing else but a renewal or reproduction, and thereby continuation of the essential life and spirit of the preceding church, opened under some new form, dispensation, or appearance, accommodated to the peculiar circumstances of time, place, and people, and calculated to exhibit to mankind the divine mercy, love, wisdom, and power, in all their infinite varieties, and ever new glories. It is, therefore, an unspeakable satisfaction to my own mind, to think that Abraham, Isaac, and Jacob, and every other spiritual member of the church existing at that time, and since, were, in heart, Christians, as all true Christians are, in heart, the children of Abraham, and thus that the Patriarchal, Jewish, and

Christian churches were, in essence and life, one and the same; and, by parity of reasoning, the new church, now about to be established, will, in essence and life, be one and the same with all preceding churches, and so constituted, in the universal body of Jesus Christ, that the good members of all preceding churches will perceive a blessing from it, as its own members will perceive a blessing from, and enter into, the labors of all preceding churches, according to what is intimated in those words of the apostle, "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect," Heb. xi. 39, 40.

Soph. By a new church doctrine, then, as spoken of in the writings of Swedenborg, am I to understand a new revelation?

Phil. If by a new revelation you mean a new law, a new commandment, or a new divine word, promulged immediately from God, to supersede the old law, commandment, and word, this you are not in any wise to understand: but if, by a new revelation, you mean a republication and further opening of the old law, commandment, and word, in order to its being more clearly apprehended, according to its proper and genuine sense and meaning, and that all the perversions thereof, arising from false or mere external interpretations, may be rectified, and it may thus have a fuller admittance to, and operation upon, the hearts and lives of mankind, according to its heavenly spirit and intention; this you are to understand.

Soph. But some may possibly ask, why are not the Holy Scriptures themselves sufficient for all these purposes of instruction and righteousness, without the aid of Swedenborg's writings?

Phil. The Holy Scriptures would, doubtless, themselves be sufficient to answer all the purposes of heavenly instruction and consequent reformation

of mankind, provided they were well understood and practised, according to their genuine sense and signification. But it should be considered, that they may be misunderstood, and that, without sound doctrine derived from the Word of God, by such as are enlightened, the Word of God itself is obscure, and, to some, totally dark, or else it is falsified and perverted, every one interpreting and understanding the Scriptures according to the doctrine which he has imbibed from infancy. Thus the Jews, by the false doctrine of their traditions, had totally obscured and perverted the Word of God, making it of none effect, according to our Lord's testimony; and thus it may have happened at the present time, and, according to the testimony of Swedenborg, has really happened; in consequence whereof, the pure fountain of living water has become so polluted and adulterated, as to be insufficient for the purpose of sustaining spiritual life; and hence he shows the necessity of a pure and sound form of doctrine being again opened and published to mankind, in order to lead them to a right understanding again of the Holy Word, that they may thus drink of the pure water of life, for instruction and consequent renovation in righteousness. How far the present times required such a new form of doctrine, and how far the doctrine opened in his writings is calculated to answer the above great end and purpose, must be left to the decision of serious and intelligent readers.

Soph. But Swedenborg calls the doctrines, which he has delivered in his writings, by the name and title of the doctrines of the New Jerusalem, or new church; how am I to conceive of this?

Phil. You find, sir, throughout the prophets, particularly in Isaiah, passages too numerous to be here recounted, wherein mention is made of a glorious state of the Lord's church, and particularly, "that the light of the moon should be as the light of the

sun, and the light of the sun sevenfold, as the light of seven days," Isaiah xxx. 26; "that instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," Isaiah lv. 13; "that for brass there should be gold, and for iron silver, and for wood brass, and for stones iron," Isaiah lx. 17; denoting a manifestation of different degrees of heavenly truth and goodness, as superior to what had been heretofore known, as the light of the sun is superior to the light of the moon; or, as the fir-tree and myrtle-tree are superior to the thorn and brier; or, as silver and gold are to the baser metals here spoken of. These, and many other prophetic scriptures of a like nature, have, in general, been applied to the first Christian church, established at our Lord's coming in the flesh, to denote the blessings thereby communicated to mankind. But, that many of these blessed prophecies remain yet unfulfilled, and have relation to some future happy states of the church of God, there is every reason to suppose. The book of the Revelations puts this matter out of all doubt, there being express mention made in this book of a glorious state of the church posterior to the Lord's first coming, and described under the name and character of the New Jerusalem, by which, according to the testimony of Swedenborg, is signified a new church, or a new dispensation of heavenly truth and doctrine, to be opened from the pure Word of God amongst men, in the last ages of the world, to restore again pure love and charity; to remove all iniquity, error, and disorder; and to put man in possession of all the blessedness described, "when the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the

former things shall be passed away," Rev. xxi. 3, 4. Swedenborg further testifies, that the doctrines of truth contained in his writings have all of them respect to this new and glorious state of the church, or New Jerusalem, and were intended to conduct mankind into it; the Lord having chosen him expressly for this purpose, to unfold the spiritual, internal sense of the Holy Scriptures, and, thereby, to make known again to mankind, the great eternal laws of order, truth, and righteousness, which, through corrupt traditions, had been miserably perverted, that so, walking according to these laws, they might come out of all false and evil principles, both of life and doctrine, and regain their primitive paradisiacal state of innocence, love, and charity, through a blessed conjunction with God and his kingdom.

Soph. I am to conceive, then, of the New Jerusalem, or new church, that it is a dispensation of the purest goodness, truth, righteousness, peace, and order, revealed to man from the genuine sense of the Word of God; and that the doctrines of this new dispensation are now at this time opened and published to the world in the writings of Swedenborg?

Phil. This is the true meaning of the new church as spoken of by Swedenborg. But let me caution you to distinguish carefully herein between the New Jerusalem, or new church, and its doctrines as delivered in the writings of Swedenborg; for, if this distinction be not well attended to, much mistake and misapprehension may be the consequence. Remember, therefore, that the doctrines of the church, and the church itself, are very different things. The doctrines are merely principles of truth introductory to the church; but the church itself consists of those principles brought into life amongst men, and incorporated with the spirit of charity, and conjoined thereby with heaven, and thus rendered living, operative, and fruitful from the God of heaven. It is pos-

sible, therefore, man may be principled in the doctrine of the new church, and yet not be a member of, or belong to, the new church.

Soph. You would insinuate then, if I understand you right, that it is not sufficient merely to read and understand the writings of Swedenborg, in order to become a member of the new church, but that man must be obedient to the doctrine of that church therein set forth, joining therewith all pure love and charity, by the practice of virtue, before he can be said to have a part in the blessings of the New Jerusalem.

Phil. That is my meaning: the writings of Swedenborg contain merely the principles of the heavenly science, needful to open and form the new church on earth, either generally or individually; and, as such, they will be found most highly profitable to all who wish to attain unto true church-membership; but, to attain unto church-membership, it is necessary that those principles should be brought into practice by a sincere obedience, according to what our Lord said respecting the doctrines he taught, "If ye know these things, happy are ye if ye do them," John xiii. 17. Then, and in that proportion only, the new church will be opened and formed both individually and generally, which new church, sir, I conceive to be a state of the most exalted love, charity, and consequent operative virtues and graces from heaven, that was ever yet manifested here on earth; consisting in an entire eradication of all the inordinate, false, and evil principles of self-love and the love of the world, with all the proud, envious, wrathful, and covetous affections therein originating; and, at the same time, a renewal or regeneration, wrought by the purest principles of heavenly goodness and truth, through obedience, in all the several forms and degrees of human life, whether social, civil, moral, intellectual, or spiritual, according to what I lately

signified to you, in speaking of the doctrine of life, as taught in the writings of Swedenborg. Thus, and in no other way, as it appears to me, and as those writings abundantly testify, "can the tabernacle of God be with men, and he dwell with them, and they become his people." And, of this, it would be well that all the readers of these writings should be mindful, lest they should fancy themselves members of this church, merely because they are acquainted and delighted with its doctrines; whereas, according to the testimony of those writings, the new church can only be implanted in man through obedience, and passing through the several states of repentance and regeneration, and the temptations or trials proper to each, till his whole life, in all its principles, persuasions, and practices, is brought into an entire conformity to the will and the wisdom of God, by an absolute humiliation and submission thereto.

Soph. Well, sir, my mind is much satisfied and delighted with this idea of a new church, as tending to renew, bless, and perfect all the principles of corrupt human nature throughout the earth, by restoring them to conjunction with God and heaven. I find myself extremely anxious for the propagation of a system so benevolent and sublime, and already rejoice in the salutary effects which it must assuredly produce. Excuse me, therefore, if I trouble you further in asking, whether you think that many of the present clergy are likely to accede to the doctrine?

Phil. I can see no reasonable cause why they should not, inasmuch as they will find nothing in those writings, but what they might find in their Bibles, and what is warranted by the pure spirit of that most holy book. It appears to me, however, as if the matter would rest simply here: if a clergyman be of a worldly spirit, and be more eager after gain, preferment, or vainglory, than the salvation of souls from a love of truth and goodness, he may then pro-

bably reject the testimony of Swedenborg, and not believe his writings; and for this plain reason, because he may, from the same cause, doubt even his Bible: but if, on the other hand, he be a sincere seeker after truth for truth's sake, and be so far removed from a worldly and selfish spirit of pride, of pre-eminence, and of false glory, as to desire earnestly the salvation of mankind from a real love of goodness, he will then, most assuredly, not only receive, but greatly delight in, the writings of Swedenborg, because he will find them most perfectly accord, both with the spirit of his own mind and with the spirit of his Bible. I would, however, be understood to make this latter assertion only in regard to those, whose minds have not been warped by prejudices and misrepresentations, for these things, we know, sometimes have an influence on the best-disposed minds, to make them reject, for a time, what afterwards, when those prejudices are removed, and they come to be better informed, they receive most cordially.

Soph. You do not then apprehend, sir, that by the term, new church, is meant a mere new sect, or particular denomination of Christians, as Quakers, Moravians, Methodists, and the like, but that it denotes a dispensation of universal grace, mercy, and truth, to the whole human race, without exception, or limitation of time, place, or sect?

Phil. So I apprehend; and according to this universal sense the term new church is adopted by Swedenborg, and shown to correspond herein with the concurrent declarations of holy scripture, both in the Old and New Testaments, wheresoever that dispensation is pointed at; as where it is written in the prophets, "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God," Isaiah, lii. 10. Again, "The Gentiles shall come to thy light,

and kings to the brightness of thy rising; thy sons shall come from far, and thy daughters shall be nursed at thy side: then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee," Isaiah, lx. 3, 4, 5. Again, "In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations," Isaiah, xxv. 6, 7. Again, "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth," Isaiah, xliii. 5, 6. Again, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him," Dan. vii. 13, 14. Again, "It shall come to pass afterwards, that I will pour out my spirit upon all flesh, Joel, ii. 28. Again, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14. Again, "It shall come to pass in that day that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea; and the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one," Zech. xiv. 8, 9. But this is declared still more manifestly, in the Revelations, in the following passages, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb," Rev. vii. 9. Again, "The seventh angel sounded; and there were great voices in heaven,

saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ," Rev. xi. 15. Again, I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," Rev. xiv. 6. Again, speaking of the New Jerusalem, "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and they shall bring the glory and honor of nations into it," Rev. xxi. 24, 26. Nothing, therefore, can be plainer, than that the New Jerusalem dispensation is to be universal, and to extend to all people, nations, and languages on the face of the earth, to be a blessing unto such as are meet to receive a blessing: sects and sectarians, as such, can find no place in this general assembly of the ransomed of the Lord: all the little distinctions of modes, forms, and particular expressions of devotion and worship, will be swallowed up and lost in the unlimited effusions of heavenly love, charity, and benevolence, with which the heart of every member of this glorious new church and body of Jesus Christ will overflow, one towards another. Men will no longer judge one another as to the mere externals of church communion, be they perfect, or be they imperfect, for they will be taught, that whosoever acknowledges the incarnate Jehovah, in heart and life, departing from all evil, and doing what is right and good according to the commandment, he is a member of the New Jerusalem, a living stone in the Lord's new temple, and a part of that great family in heaven and earth, whose common father and head is Jesus Christ. Every one, therefore, will call his neighbor brother, in whom he observes this spirit of pure charity, and he will ask no questions concerning the form of words which compose his creed, but will be satisfied with observing in him the purity and power of a heavenly life. Such, it ap-

pears to me, will be the blessed temper influencing mankind, under a reception of the pure dispensation of universal grace and mercy now going forth; and it is my firm persuasion, and a source of unutterable consolation to my mind, that there is not a single person throughout the earth, who is principled in any degree of goodness, but who will sooner or later be benefited by this dispensation, and gathered within the happy pale of this glorious new church. Nay, I can never behold a single spark of genuine love and charity, mercy and benevolence, in any person whatsoever, whether he hath ever heard of the name of Swedenborg and his writings, or not, but I fancy to myself that it belongs to this new kingdom or body of the Great Redeemer, and as it descends from this Almighty Lord, so will it be gathered, sooner or later, to him, in the blessed acknowledgment that he is its Father, Preserver, Savior, and God. But, as every human being, who is principled in any sort or degree of good, will find a blessing under this new manifestation of heavenly truth, so I believe, on the other hand, according to what is abundantly declared, both in the prophetic writings of the Old Testament and also the Revelations, that all who are not so principled, but live in evil of life, confirmed and unrepented of, will find their misery and confusion hereby increased, being brought into severer judgment and condemnation, according to the great eternal laws by which every new opening and discovery of the divine Word of God is regulated in its operations. For, as it was at the Lord's first coming into the world, to open his Word anew amongst men, that this his appearing was for joy, peace, gathering together, and salvation to the good, but for trouble, disturbance, separation, and destruction to the wicked, so it appears to me, from the general testimony of the Holy Scriptures, it will be at this his second coming.

Soph. This his second coming, sir! What is it you mean? would you insinuate that the establishment of this new church is the Lord's second coming?

Phil. Nay, sir, be not so hasty: let me ask you, what it is you mean by the Lord's second coming?

Soph. I have always been taught to conceive, that the Lord's second coming would be in the clouds of heaven, with all his holy angels to execute judgment on the ungodly, and to gather the righteous into his kingdom, at which time the present visible heavens and earth are to be destroyed with fire, and the whole material creation perish and be dissolved.

Phil. And you conceive this to be a just and scriptural idea of the Lord's second coming?

Soph. I do.

Phil. But are you sure that you do not put a wrong construction herein on the words of Scripture; for instance, taking that in a mere literal sense, which was intended to be taken in a spiritual sense? You know that the Jews of old, by thus abiding in the letter of Scripture only, misconceived the nature of the Lord's first coming, imagining that he was to appear in some extraordinary outward pomp, as a temporal prince and deliverer, and, on this account, they were unable to discern and acknowledge him in his internal glory, as a spiritual prince and deliverer. Are you sure now, that by this idea which you have conceived, you are not imposing on yourself as the Jews of old did?

Soph. Nay, sir, I only declare to you what my idea is on this subject, and I believe it to be the idea which generally prevails amongst Christians, even the most learned.

Phil. I believe so too; but is it more to be depended upon on that account? The idea of a temporal prince and deliverer was what generally prevailed

amongst the Jews, even the most learned, at the time of our Lord's first advent, but experience showed what a vain and groundless idea that was.

SOPH. In what other sense then, pray sir, am I to conceive of the Lord's second coming?

PHIL. Why not in a spiritual sense?

SOPH. How do you mean in a spiritual sense?

PHIL. As a restorer of righteousness in the earth, by opening anew, and republishing to mankind, the pure laws of his kingdom, from his own Holy Word; by making himself herein known again to his people, who, through evil of life and unbelief, had lost the true knowledge of him; by inspiring them thus anew with the love of himself and of virtue; by checking the powers of ungodliness and infidelity, which are at this day risen to so alarming a height; and, finally, by replenishing the world with all the heavenly graces, according to all the happy descriptions, given by his prophets, concerning his future church or kingdom, to be established here on earth. Would not yourself, and every other serious person, call this a real coming of the Lord, full as real as if he should appear in person in the clouds of the visible heavens? Nay, when rightly considered, would it not also be found to be a real coming and appearance in the clouds?

SOPH. How do you mean?

PHIL. What, sir, if those clouds spoken of in the Holy Scriptures, wherein we are taught the Son of Man is to appear, should no more mean natural clouds, than the mountain of the Lord of Hosts means a natural mountain, or than the river of God means a natural river, or than the holy city, New Jerusalem, means a natural city? Jehovah, you know, is represented in Scripture as riding upon the clouds, and making them his chariots; and his worship and strength are declared to be in the clouds, (Psalm, lxviii. 34;) his faithfulness and truth are also said to reach unto the clouds, (Psalm, xxxvi. 5, lvii. 10:) now can you, or

can any considerate person, suppose, that these clouds, on which Jehovah rideth, which are his chariots, in which his worship and strength are, and to which his righteousness and truth reach, mean the natural, material clouds of the visible heavens? Would it not be more agreeable to wisdom and truth to say, that by these clouds are rather meant, according to the interpretation given in the writings of Swedenborg, the literal sense of his Holy Word, which is as a veil or cloud, hiding and overshadowing the spiritual sense? Many serious Christians have long complained, that the book of God's word is become, at this day, a sealed book, according to that description in the prophet, "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I am not learned," Isaiah, xxix. 11, 12. What now if this sealed book, through the divine providence, should be opened? What if the mysteries of divine wisdom and truth, so long hidden under the letter thereof, should at this day be manifested, and made plain to man's apprehension and understanding? What if the power and glory of the divine truth should thus appear shining through the clouds of darkness and obscurity, which had before covered and concealed it? What if man should hereby be renewed in righteousness, retaught the knowledge of Jesus Christ, made, as the apostle expresseth it, to behold in this Holy Word, as in a glass, the glory of the Lord, and to be changed into the same image, from glory to glory, (2 Cor. iii. 18,) being replenished with all heavenly graces and virtues of a regenerate life? Might not this be truly called the sign of the Son of Man coming in the clouds of heaven with power and great glory?

Soph. But how may I be assured that this is the true scripture idea of the Lord's coming?

Phil. Read only the twenty-first chapter of the Re-

velations, and you will there find it plainly declared, that a most extraordinary, blessed work remains still to be accomplished on this earth, in the way of renovation of its inhabitants in righteousness. For it is written, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. xxi. 2. Here it is expressly said, that the holy city came down from God out of heaven; and it immediately follows, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3. This scripture, therefore, must needs relate to some blessed dispensation, which was to be opened of God, and to have place here below amongst mankind, in an age posterior to that when this prophecy was written.

SOPH. So it should seem.

PHIL. And what then can you, or any other serious person, possibly understand by this holy city, New Jerusalem, coming down out of heaven, and this tabernacle of God, which is to be with men, but some fresh openings or discoveries of heavenly truth from the Word of God, made known to mankind, whereby they might become his temples, tabernacle, or places of abode? For where can God have his temple, tabernacle, or place of abode, but in upright and pure hearts, formed by, and according to, his own holy will, word, or wisdom?

SOPH. But what has all this to do with the Lord's coming?

PHIL. Rather say, my dear sir, what is this but the Lord's coming, and his coming in the utmost reality of power and glory? For can the Holy Word of the Lord be opened and made manifest? can its hidden wisdom be discovered and brought down to man's apprehension? can its heavenly contents be inseminated in the human heart? can righteousness and truth thus

be made to flourish in the earth, for its renewal and renovation, without the Lord's coming? was not the Lord's first coming to open thus his Holy Word anew in men's minds, and thereby to purify to himself a peculiar people, or, in other words, to form a new church of true spiritual worshipers? and can a peculiar people be again purified unto him, through a fresh publication of the genuine sense of his word, without his coming again? What I would, therefore, here insist upon is this, in conformity both to what is declared in the Holy Scriptures, and also in the writings of Swedenborg, that whenever and wheresoever any fresh openings of the divine truth of the Word of God are made unto mankind, whereby a new church of sincere spiritual worshipers is established in the earth, then and in that place the Lord must needs come; just as, in regard to an individual man, whensoever the light of divine truth is opened in his understanding, and his mind is renewed in righteousness through obedience thereto, and he is thus made what may be called an individual church, the Lord must needs spiritually come to, and dwell with, such a man, according to his own words, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him," John, xiv. 23. And as we have already seen, that by the New Jerusalem coming down from God out of heaven, and the tabernacle of God being with men, is meant such a new dispensation of heavenly righteousness and truth, or, in other words, a republication of the divine will and wisdom from the Word of God opened anew, in order for the formation of a new church amongst men, this must needs signify, and be the same thing with, the Lord's second coming.

Soph. Sir, I think I begin to apprehend your meaning. You allow, with myself and other Christians, that the Lord is to come again upon earth, but

you understand this to be meant spiritually, as denoting, not the destruction of the earth, but its renovation, by purging it from sin, and purifying the hearts, the understandings, and the lives of mankind, through the operation of genuine truth, opened anew from his own Holy Word.

PHIL. This is my meaning: for it is plain the Lord's second coming cannot be to destroy the earth, inasmuch as he himself says, speaking on the subject, "When the Son of Man cometh, shall he find faith on the earth?" Luke, xviii. 8. And, in another place, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left," Matt. xxiv. 40, 41; which words can have no meaning, when applied to his coming to destroy the earth, but have a most instructive meaning, when applied to his coming for the purpose of purging and renewing it in the sense above described.

SOPH. You conceive, then, this renewal of the earth to be signified by the New Jerusalem, or the new earth spoken of in the prophets and the Revelations?

PHIL. So I conceive; and this renewed state of the earth, or of the hearts and lives of mankind, is what Swedenborg calls the new church, the doctrines whereof are contained in his writings; and the establishment of this church, through the opening and formation of the genuine truth of the Holy Word of God in human minds, he declares and clearly proves to be the true sense and full substance of the Lord's second coming.

SOPH. Well, sir, I find no objection at all in my mind to this idea, as you have explained it, but it seems to me both consistent with the true sense of the Holy Scriptures, and, at the same time, very satisfactory, animating, and edifying; and I promise you I shall take it into serious consideration. At present

I shall beg leave only to trouble you with another question or two in regard to the writings of Swedenborg; and first, is there any reason to apprehend, that the readers of these writings will be exposed to persecution?

PHIL. Not so much, I should conceive, to outward persecution, but to inward in a high degree.

SOPH. I cannot say I understand clearly your distinction.

PHIL. By outward persecution I mean what may arise outwardly from men; but by inward, what may arise from the opposition of contending persuasions and principles, in the minds of those who may embrace the doctrines, and live accordingly. In regard to the first, there is little reason to be alarmed about it, especially here in England, where a universal toleration is allowed to all religious sentiments and opinions, which have a tendency to create disorder in the state. Opposition, indeed, may be excited in the way of contradiction and dispute, both public and private, which may be called a species of persecution, especially when attended with a base and censorious judgment; but this will little affect those who cordially receive the doctrines of the New Jerusalem, since they will be taught by those doctrines, that the cavils and raillery of men are of small account, provided their own consciences be upright before God; and they will have this further security against dispute and contradiction, that they will never, on any account, promote it, either by a fondness to enter into controversy, or by returning railing for railing, with such as are petulant and froward; knowing that the servant of the Lord must not strive, and that true charity is never contentious about matters of opinion, but will bear all things, suffer all things, and endure all things, rather than kindle the fierce fire of debate and animosity, having respect to what is good in all, and judging every one rather from, and according to,

the spirit of goodness, than the zealous and sharp spirit of truth separate from goodness. Nevertheless, they will be bold and prudent to defend the truth, as proper occasions present themselves, and where it can be done to edification.

Soph. You think, then, that inward persecution is what may chiefly be expected from a reception of the writings of Swedenborg? pray explain to me what you mean by inward persecution.

Phil. I conceive it, sir, in a double sense; first, in regard to doctrine, and secondly in regard to life; first, in regard to doctrine, it will be found no easy matter for any one, at this day, to bring his understanding out of false persuasions and preconceived opinions, or those external appearances and apprehensions of truth, which are at present circulating so plentifully in the Christian world, and which are all of them ready to oppose with violence the admission of genuine truth, as manifested from the genuine sense of the Holy Scriptures, cleared from the false glosses and partial interpretation of mere human wisdom and learning. This will be particularly the case with such, as, in religious matters, have heretofore thought much for themselves, and confirmed their minds in any false or wild persuasions, whether arising from a spirit of enthusiasm, fanaticism, or any other misguided and blind devotion. And in the second place, in regard to life, it will be found a still more difficult thing to bring this into conformity to pure doctrine, by constantly having respect to the chief end of such doctrine, which is charity, through humiliation and obedience; by regarding speculative opinions no further than as they are directed to this end; by exalting the spirit of mercy, love, and meekness, above that of curious knowledge in deep mysteries, and the sciences of holy things; by judging no longer, either ourselves or others, from and according to the latter spirit, but the former; by not resting in the mere illumination of the understanding, but proceeding to the

thorough purgation of the will and affections, according to such illumination; in short, by joining together the principles of pure gospel charity and gospel faith, so that both may become operative in the life, and the whole man thus, with all his vital powers and activities, being humble, submissive, and yielding to heavenly influences, may be formed and fixed in the heavenly life and order of the kingdom of God, and bring forth the heavenly fruits thereof to God's glory, and the common good. This, as it appears to me, is truly to receive the doctrines of the New Jerusalem, and, in the accomplishment of this work, all, who so receive those doctrines, must expect to meet with much inward persecution of opposing spirits and principles: nevertheless, if they continue patient and faithful, they will experience, sooner or later, the truth of those consolatory words, "Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven," Matt. v. 10.

Soph. In what manner, then, do you suppose the doctrines of the new church here on earth can be most effectually propagated, and the new church established?

Phil. As to the propagation of the doctrines, I think it may most effectually be promoted by the press; that is, by printing and circulating the writings of Swedenborg, wherein those doctrines are contained. The clergy, also, when they become acquainted with, and receivers of those doctrines, may be a means of circulating them amongst their respective flocks, by preaching them from the pulpit.

Soph. Would you think it right in a layman, who received those doctrines, to set himself up for a public teacher and preacher of them in the streets, or in private conventicles?

Phil. No, sir, I should think it would be confounding the order of clergy and laity, which, according to the testimony of those doctrines, ought not to be con-

founded by any means; it would also tend, according to their further testimony, to introduce disturbance, heresy, and confusion, into the church, for it is expressly declared, in the writings of Swedenborg, as was observed above, that "None ought to teach truths but ministers appointed to teach; for if otherwise, then the church is disturbed with heresies, and rent asunder:" (see Arcana Cœlestia, No. 6822.) It would likewise be a means of bringing the writings themselves into much discredit and reproach, by encouraging disorder in the church, and tending to throw down all distinction of persons and characters, which is by no means the design of those writings. I am further of opinion, that the utmost prudence and discretion will be required, in speaking of these doctrines, whether publicly or privately, lest, being too hastily pressed upon any one, they should be misconceived, misunderstood, or perverted, for want of due preparation in the hearer to receive them aright; for all, we know, are not capable of receiving the same truths, and, therefore, truths themselves ought, in charity, to be withheld from some persons, lest the pearls should be cast before swine. Our Lord's example, on this occasion, is a lesson we should never forget; "And with many such parables spake he the word unto them, as they were able to hear it," Mark. iv. 33.

Soph. You conceive, then, that the new church will be most effectually established by means of the press and the pulpit?

Phil. No, sir; do not misunderstand me. I said only that the doctrines of the new church would be most effectually propagated by this means; but, as I hinted to you before, there is a very great difference between the propagation of the doctrines, and the establishment of the church. The church can only be established by living in conformity to the doctrines: if the doctrines, therefore, be only read or heard, and are not brought into life through obedience, there

can be no new church, even supposing the writings of Swedenborg were circulated throughout the whole earth, and understood perfectly by every inhabitant thereof.

Soph. Do you suppose, then, that the doctrines contained in the writings of Swedenborg may be perverted and rendered useless?

Phil. Tell me, pray sir, what is there so good, and so pure, which is not capable of being perverted and abused? May not the purest atmosphere be contaminated? May not the most wholesome waters be rendered putrid? May not the most generous wines be adulterated? What has been more perverted and abused than the pure and holy Word of Truth itself, whilst, as the Lord testifieth, "It hath been made of none effect by the traditions of men," (see Matt. xv. 6); and as the apostle testifieth, "They that are unstable and unlearned have wrested it to their own destruction"? (see 2 Pet. iii. 16.) And there is no reason to expect that the doctrines of the New Jerusalem will be exempt, in this respect, from the general condition of all other things. It must needs be that offences come, and to prevent our being offended or discouraged hereat, the Lord permitted a Judas to have place in the apostleship. Had I, therefore, a thousand tongues, I should think I never could use them enough in repeating, again and again, to all the readers and receivers of the heavenly doctrines contained in the writings of Swedenborg, that, if they should fall short in the practice of them,—if they should fancy they are of the Lord's church, merely because they accede to those doctrines,—if they should be satisfied with an illumination of their understandings thereby, without laboring to make pure their wills and affections,—if they should thus become wise in their own conceits, whilst their unrenewed tempers and dispositions declare them to be unwise,—if they should think light of the great duties

of repentance, humiliation, self-denial, charity, meekness, moderation, and obedience, being puffed up with knowledge,—if they should judge and censure others, who cannot think as they do, and despise former dispensations of wisdom and holiness,—if they should leave the sure way of the cross, and choose for themselves another way to heaven,—if they should lose sight of the great essential ends of the doctrines they embrace, and begin to contend about formalities,—if they should confound the appointed distinctions of order in society, and intrude into stations to which they are not called,—if, in short, they do not take heed to advance in charity and purity of life, as they advance in science, and to become more humble and more holy, according to their more perfect knowledge of the nature and measures of holiness; in this case, they will pervert and render useless the pure and edifying doctrines of the new church, and will proportionably retard its establishment, and they may be compared to that "foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." (See Matt. vii. 26, 27.) But if, on the contrary, they are wise to live as they have been taught, and to bring all their knowledges, doctrines, and opinions, into humble obedience to the spirit of charity,—if to the wisdom of a serpent they join the harmlessness of the dove, and to the understanding of men, the simplicity and innocence of little children,—if they labor thus to become newly formed, quickened, enlivened, and sanctified, entirely of the Lord, by and through his spirit, in all the parts and principles both of soul and body,—if they are careful, according to the great law of charity, opened and explained in the doctrines of the New Jerusalem, each to act uprightly and faithfully in his own station and calling, and not intrude into the stations and callings of others —if they ac-

count charity a greater thing than knowledge, and seek rather to be humbled in obedience, than to be exalted in science,—if they are wise to bring forth the fruits of holiness in their lives, in the same proportion that they multiply truths in their understandings; in this case the heavenly doctrines of the new church will be preserved pure from all perversion, and will be found to be most salutary and efficacious in the restoration of man's spiritual principles, and thereby to the establishment of the New Jerusalem here on earth; and all who thus receive and practise those doctrines, may be likened unto that "wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." (See Matt. vii. 24, 25.)

Soph. And pray, sir, what do you suppose will be the effects of such a right, unperverted reception of these doctrines amongst men?

Phil. It appears to me that mankind will be enabled thereby to attain unto a more exalted spirit of love and charity; unto a purer and more distinct illumination of wisdom and truth; unto a greater freedom in the exercise of spiritual powers and faculties; unto a fuller and more extensive operation of spiritual life in all its several degrees, and thus unto a purer intercourse and closer conjunction with heaven and the Lord of heaven, than was heretofore attainable.

Soph. Do you mean, by an intercourse and conjunction with heaven, that the readers of the writings of Swedenborg are to expect and look for the same heavenly communications, in the way of open vision and voice, that Swedenborg himself enjoyed?

Phil. No, sir; that is not my meaning: such open communications were indeed vouchsafed to Swedenborg, for wise purposes of the divine providence, but he never leads his readers, in any part of his writings, to expect the same.

SOPH. You think, then, that, in proportion as the doctrines of the New Jerusalem are received and formed into life, mankind will be enabled to attain unto a purer intercourse and closer conjunction with heaven, and thereby with the Lord of heaven, in the way of invisible communication of righteousness, truth, and peace, than heretofore?

PHIL. I think so; and for this reason; because, by the doctrines of the New Jerusalem, mankind will be supplied with purer and sounder principles of truth for the formation and regulation of the life in all its several degrees; and every one knows, or may know, that man's connexion with heaven must depend altogether upon the pureness and soundness of those principles. For heaven, it must be allowed, is a form of the purest and most perfect order, derived from the Word of God, according as it is written, "By the Word of the Lord were the heavens made," Psalm xxxiii. 6; and, in consequence of being such a form, heaven is capable of receiving the purest and most perfect life from God, which is the life of love and charity, every thing receiving life according to its form: in proportion, therefore, as mankind suffer their minds to be made forms of pure and perfect order from the Word of God, in the same proportion they come into the form of heaven, and consequently are receptive of the pure and perfect life of heaven; and, being of the same form, and partaking of the same common life, they must of necessity be one, and in close conjunction with each other, according to the words of the Lord concerning those who received his doctrine, "The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one," John xvii. 22, 23.

SOPH. You suppose then, sir, that by the reception of the doctrines of the New Jerusalem, and their formation in the life, there will be effected some re-

newal of the internal spiritual forms of man's mind or spirit, whereby those forms will be rendered capable of receiving the purer influences of the life of heaven, which is love and charity, and man will thus be closer joined with heaven and its inhabitants in spiritual, though invisible, intercourse and association, tending to improve the blessedness both of his temporal and eternal life?

PHIL. That is my meaning; for it appears to me that the present fallen, degraded, miserable, and sinful state of man, in which he is so far separated from communication with heaven and its blessed life, is owing solely to the perversion of the internal spiritual forms of his soul or spirit, occasioned by evil of life, and a departure thereby from an obedience to the genuine truth of God's Holy Word; but, as he returns to the truth, in obedience, and the good of life, all those perverted forms of his spirit will be restored to their primitive order, and he will thus be renewed in primitive beauty and integrity of form, whereby he will be capable of near communication and blessed intercourse again with God and heaven.

SOPH. But you were speaking of the renewal of these spiritual forms in all the several degrees of life; how am I to understand this?

PHIL. Consider and understand, sir, that man's life consists of several degrees, as the natural, the rational, and the spiritual degrees, and, in the present corruption, disorder, or perversion of human spirits through sin, all these several degrees have suffered injury, being disfigured as to form, and degraded as to life; but, in the renovation under the New Jerusalem dispensation, there is good reason to hope, that all these several degrees of human life, whether natural, rational, or spiritual, will be restored each to newness of form and order, and thereby fitted to receive newness of life and blessedness. And deny me not, sir, the delightful indulgence of this hope, who have long

been a mourner in Zion, weeping over her desolations, and lamenting the perversion and destruction of her beautiful and heavenly forms: for surely the promises of God must have their accomplishment. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Was the New Jerusalem foreseen descending from God out of heaven, and shall it not descend? Heaven and earth may pass away, but his word shall not pass away. And charge me not, sir, with the spirit of enthusiasm, when I assure you, that it is not only my fond hope, but also my firm belief, that the holy city is already beginning to descend, to the rectifying and regulating all the fallen, disordered powers, principles, and forms of the human spirit and body. Mankind, surely, will henceforth love God and one another more heartily, cordially, and effectually, than they have heretofore done. The corruptions of selfish, worldly, fleshly, and corporeal love will be removed. All the spiritual powers and affections will be purified, and restored to their proper order and subordination, in the acknowledgment of, and submission to, their divine original, the manifested JEHOVAH. In the mean time, the rational powers of the mind will partake of the heavenly benediction, by the right formation and use whereof man will be enabled to discover solid principles of truth, and to confirm himself therein, to the exaltation, regulation, purification, and security of his spiritual life. The distinctions between good and evil, truth and error, will thus be more fully ascertained, the laws of eternal order better understood, and the several duties of man, in his several relationships, as an inhabitant both of this world and of another, more clearly discerned and perceived. Enthusiasm, fanaticism, and all the errors of a wild and disordered imagination, arising from a blind zeal, will be hereby supplanted, and will give place to a clear, calm, and steady illumination of the intellect,

from the genuine sense of God's Word, well formed in the life, and well digested in the rational mind. Nor will the natural powers be left unblest: all the natural affections, which are agreeable to the divine goodness, will be preserved alive, being traced up to, and joined with, their correspondent spiritual loves, wherein they originate. Every natural knowledge will be called in to adorn the New Jerusalem temple, and will lend its aid to sing the eternal praises of him who sitteth on the throne, and of the Lamb, forever and ever. Every useful art and science also, and whatever else may contribute to man's natural comforts and conveniences here below, will be restored to their proper place and order, become sanctified in the divine subordination, and called holy unto the Lord; whilst all vicious, vain, and frivolous arts, and all science, falsely so called, will flee away, like the shades of night before the rising sun. And as man's corporeal part hath partook of the general corruption through sin, and become thereby deformed, infirm and diseased, so, in the renovation of his internal, spiritual forms through righteousness, why may not we reasonably suppose, that this corporeal part will partake of the blessing, and that even the bodies of mankind will, in process of time, recover their pristine health, soundness, and beauty? In short, sir, I believe every human principle and power will, by this dispensation, be so restored and renovated, as to unite all mankind in one general confession and adoration of a Creator, Redeemer, and Savior, in the glorious person of our Lord Jesus Christ, one God, blessed for evermore.

Soph. Is it to be supposed, that, under this dispensation, any change will take place in the external state of civil society, so as to overthrow the distinctions of rank and order amongst mankind?

Phil. No, sir; it is to be supposed, that the present distinctions of rank and order will continue, and

that nothing will be changed but the state of mind in which those distinctions will be held and exercised; there will, therefore, still continue to be a difference of station, of office, and of character amongst men, but the pride and vanity arising from that difference will be removed and lost, for every member of the New Jerusalem, from the highest to the lowest, will consider himself as a servant of the public, in the station appointed for him by an all-wise Providence, to promote the common good, under the influence of the same common spirit of good will and charity; and thus, though there be a difference of office, employment, and character, yet all being influenced by one and the same spirit, "The first will be last, and the last first." Kings, therefore, and those who are in authority, will execute judgment and justice in the earth; priests, and those who have spiritual administration, will wait on their ministry, publishing the pure laws of spiritual order and truth from the pure love thereof; soldiers will be courageous from principle, and will be valiant in defence of the just laws of nations, but without violence, injustice, or cruelty; merchants will pursue commerce, not in the spirit of covetousness, but of universal good-will, to open the doors of communication between distant people, in the way of mutual comfort, convenience, and benevolence; mechanics will be skilful and industrious, each in his several occupation, but without vice and artifice; scholars will study the sciences, not in the pride thereof, but in the pure affection of truth, to adorn the heavenly bride, the Lamb's wife, with raiment of needle-work; all orders and ranks of men, in short, will be upright, faithful, content, and diligent, in their several callings, from a sincere principle of glory to God and good-will towards men. Such, it appears to me, will be some of the blessed effects arising from a right reception of the doctrines of the new church, and application of them to the life; and

I am sure, sir, that both you, and every sincere Christian, must be ready to join us in earnest prayer, that the kingdoms of this world may thus become the kingdoms of our Lord and of his Christ. FAREWELL.

FINIS.

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CONSTITUTION

OF THE

BANGOR MEDICAL ASSOCIATION,

TOGETHER WITH THE

RULES AND REGULATIONS

OF

POLICE AND PRACTICE.

ADOPTED 1829—REVISED 1837.

BANGOR:
PRINTED BY S. S. SMITH.
1837.

RULES AND REGULATIONS.

ARTICLE 1. This Association shall be called the Bangor Medical Association.

ART. 2. The object of the Association shall be improvement in medical science, the promotion, encouragement, and support of regular and honorable practice, and the suppression, by individual and combined effort, of the dangerous impositions of empiricism.

ART. 3. No person shall become a member of this Association, unless he be a graduate of some Medical School, or a licentiate of some duly authorized Medical Society.

ART. 4. Candidates may be proposed and balloted for at the same meeting, provided no member objects, in which case, the subject shall be referred to the next general meeting.

ART. 5. There shall be a meeting of the Association on the first Wednesday of every month, at such time and place as may be deemed most convenient.

ART. 6. Special meetings may be called by order of the President with the advice of the Censors.

ART. 7. The annual meeting shall be on the second Wednesday of March, at which time the officers of the Association shall be chosen.

ART. 8. The officers shall be a President, Vice President, Secretary, Treasurer and three Censors.

ART. 9. The officers shall be elected by ballot, and a majority of the votes cast shall constitute an election.

ART. 10. No member shall be eligible to the same office for more than two successive years.

ART. 11. The President shall preside at all meetings, and regulate all business which may come before the Asso-

ciation, and his decision shall be binding, except when an appeal therefrom by any member shall be sustained by a majority of those present. He shall also be *ex officio*, Chairman of the Board of Censors.

Art. 12. The Vice President shall in the absence of the President, preside in his stead, and exercise all his authority.

Art. 13. In the absence of both the President and Vice President, a Chairman shall be chosen to preside.

Art. 14. The Secretary shall have in his keeping all records and papers belonging to the Association, shall make a fair record of all the proceedings of the meeting, shall notify all adjourned meetings, and shall be the organ of the Association in all communications, not otherwise specially ordered to be made.

Art. 15. The Treasurer shall have the keeping of all monies assessed by the Association, and shall appropriate them as directed by the Association, rendering at each annual meeting a detailed account of receipts and expenditures, approved by the Censors; and it shall further be his duty to collect all dues or assessments.

Art. 16. It shall be the duty of the Censors to attend to and decide all matters which shall regard the honor and interest of the Association, especially to act on all infringements of its regulations, which may come to their knowledge.

Art. 17. At the monthly meetings of the Association there may be such exercises as the Association may direct.

Art. 18. The members of this Association shall be assessed quarterly in a sum sufficient to defray all necessary expenses.

Art. 19. Five shall constitute a quorum for the transaction of business, but a less number may adjourn.

RULES, PRACTICE, &c.

CONSULTATIONS.

Article 1. Consultations should be encouraged in difficult and protracted cases, as they give rise to confidence, energy and more enlarged views in practice. On

such occasions, no rivalship or jealousy should be indulged; candor, justice and all due respect should be exercised towards the physician who first attended; and as he may be presumed to be best acquainted with the patient and his family, he should deliver all medical directions, as agreed upon. It should be the province, however, of the senior consulting physician to propose the necessary questions to the sick.

The consulting physician is never to visit without the attending one, unless by the desire of the latter, or when, as in sudden emergency he is not to be found. No discussion of the case should take place before the patient or his friends; and no prognostications should be delivered, which were not the result of previous deliberation and concurrence.

Physicians in consultation, whatever may be their private resentments or opinions of each other, should divest themselves of all partialities, and think of nothing but what will most effectually contribute to the relief of those under their care. If a physician cannot lay his hand to his heart and say that his mind is perfectly open to conviction from whatever source it may come, he should in honor decline the consultation.

When a consultation visit is agreed upon, the utmost punctuality should be observed, and to avoid loss of time, it will be expedient to establish the space of fifteen *minutes*, as allowance for delay, after which the meeting might be considered as postponed for a new appointment.

INTERFERENCES.

Art. 2. Medicine is a liberal profession; the practitioners are, or ought to be, men of education; and their expectations of business and employment, should be founded on their degrees of qualifications, not on artifice and insinuation. A certain undefinable species of *assiduities* and *attentions*, therefore, to families usually employing another, is to be considered as beneath the dignity of a regular practitioner, and as making a mere trade of a learned profession; and all officious interferences in cases of sickness in such families, evinces a meanness of disposition unbecoming the character of a physician or gentle-

man. No meddling inquiries should be made concerning them, nor hints given relative to the nature and treatment of the complaint, nor any selfish conduct pursued that may directly or indirectly tend to weaken confidence in attending physicians or surgeons.

When a physician is called to a patient, who has been under the care of another gentleman of the faculty, before any examination of the case, he should ascertain whether that gentleman understands that the patient is no longer under his care; and unless this be the case, the second physician is not to assume the care of the patient, nor to give any advice, except in cases of sudden emergency, without a regular consultation; and if such previously attending gentleman has been dismissed, or has voluntarily relinquished the patient, his practice should be treated with candor, and justified so far as probity and truth will permit; for want of success in the primary treatment of the disorder, is no impeachment of professional skill.

DIFFERENCES OF PHYSICIANS.

Art. 3. The differences of physicians, when they end in appeals to the public, generally hurt the contending parties; and what is of more consequence, they discredit the profession, and expose the faculty itself, to contempt and ridicule. Whenever such differences occur, as may affect the honor and dignity of the profession, and cannot immediately be terminated, and do not come under the character of violations of special rules, they should be referred for arbitration to a sufficient number of members of the profession, according to the nature of the dispute: but neither the subject matter of such references, nor the adjudication, should, if it can be avoided, be communicated to the public, as they may be personally injurious to the individuals concerned, and can hardly fail to hurt the general credit of the faculty.

DISCOURAGEMENT OF QUACKERY.

Art. 4. The use of quack medicines should be discouraged by the faculty, as disgraceful to the profession, injurious to health, and often destructive even of life. No

physician or surgeon, therefore, should dispense a secret nostrum, whether it be his invention or exclusive property; for if it be of real efficacy, the concealment of it is inconsistent with beneficence and professional liberality; and if mystery alone give it value and importance, such craft implies either disgraceful ignorance or fraudulent avarice.

CONDUCT FOR THE SUPPORT OF THE MEDICAL CHARACTER.

Art. 5. The *esprit du corps* is a principle of action founded in human nature, and when duly regulated is both rational and laudable. Every man who enters into a fraternity, engages by a tacit compact, not only to submit to the laws, but to promote the honor and interest of the Association, so far as they are consistent with morality, and the general good of mankind. A physician should therefore cautiously guard against whatever may injure the general respectability of the profession, and should avoid all contumelious representations of the faculty at large—all general charges against their selfishness, or improbity, or the indulgence of an affected or jocular scepticism, concerning the efficacy or utility of the healing art.

FEES.

Art. 6. General rules are adopted by the faculty in every town, relative to the pecuniary acknowledgments of their patients. It should be deemed a point of honor to adhere to them; and every deviation from or evasion of these rules, should be considered as meriting the indignation and contempt of the fraternity.

Gratuitous services to the poor are by no means prohibited; the characteristic beneficence of the profession is inconsistent with sordid views and avaricious rapacity. It is obvious also that an average fee, as suited to the general rank of patients, must be an inadequate compensation from the rich, who often require attendance not absolutely neces-

sary, and yet too large to be expected from that class of citizens, who would feel a reluctance in calling for assistance, without making some decent and satisfactory remuneration.

EXEMPTION FROM CHARGES.

Art. 7. All members of the medical profession within the city, together with their families, shall be attended gratuitously; but visits should not be obtruded officiously; as such civility may give rise to embarrassments, or interfere with that choice on which confidence depends.

Art. 8. Whenever a physician officiates for another by his desire, in consequence of sickness or absence, if for a short time only, the attendance should be performed gratuitously as to the physician, and with the utmost delicacy towards the professional character of the gentleman previously connected with the patient.

Art. 9. A regular and academical education furnishes the only presumptive evidence of professional ability, and is so honorable and beneficial, that it gives a just claim to pre-eminence among physicians at large, in proportion to the degree in which it may be enjoyed and improved. Nevertheless, as industry and talents may furnish exceptions to this general rule, and this method may be liable to difficulties, in the application, seniority among practitioners of this city, should be determined by the period of public and acknowledged practice as a physician or surgeon in the same. This arrangement being clear and obvious, is adapted to remove all grounds of dispute amongst medical gentlemen, and it secures the regular continuance of the established order of precedency, which might otherwise be subject to troublesome interruptions by new settlers, perhaps not long stationary in the place.

Art. 10. No physician shall consult with, or voluntarily meet in a professional way, or aid or abet any practitioner resident in this city, who has not received a degree from some medical college, or a license from some duly authorized society, and who, having had these articles presented to him, neglects or refuses to sign the same.

Art. 11. If a physician be called to a patient who has usually been attended by a family physician, on the arri-

val of the latter, the patient shall be resigned by the former. Should the latter not arrive till after the departure of the former, it shall be the duty of the latter to apprize the former, that he has taken charge of the patient.

ART. 12. The members of this Association shall conform to the following fee table, adopted as the *minimum* charge for professional services, subject however to the several rules contained in this code relative to the same.

FEE TABLE.

	$ cts.
For a visit,	1 00
do. in consultation,	2 00
do. as associate Physician	1 00
do. on board a vessel	1 50
do. and passing catheter,	2 00
do. and venesection,	1 00
do. and extracting tooth,	1 00
do. and surgical service in slight wounds and ulcerations,	1 25
do. in the night,*	2 00
Travel per mile,	50
For rising and advice at office in the night,	1 50
" surgical service at office in the night,	1 25
" advice at office,	1 00
" gonorrhœa,	10 00
" recent cases of syphilis,	15 00
" confirmed lues in addition to $15, visits and advice as in other cases.	
" midwifery, ordinary, †	10 00
" amputation of the thigh, leg, arm or forearm,	30 00
For amputation at the shoulder or hip joint,	100 00
" amputation of the toes or fingers,	5 00
" lithotomy,	100 00
" trepanning skull,	25 00
" extirpating mamma,	30 00
" venesection at office,	50
" extracting tooth, do.	50
" hydrocele,	10 00
" tapping chest,	20 00
" do. abdomen,	10 00
" dislocations, ordinary,	5 00
" fracture, do.	5 00
" hernia,	30 00
" fistula in ano,	15 00
" " lachrymalis,	10 00
" cupping,	1 50
" vaccination,	1 00
" cataract,	25 00
" extirpating the eye,	30 00
" " tonsils,	10 00
" polypus uteri,	50 00
" " nasi,	5 00

In all cases of unspecified surgical operations, the physicians present at the operation shall decide, at the time, upon the compensation to be demanded.

In all cases of extraordinary detention or attendance,

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* The night, in this table, is considered as commencing at ten o'clock, P. M. and ending at five A. M. or at sunrise, when that is later than five o'clock.

† Whenever it is necessary to make more than three visits to women after delivery, all additional visits shall be charged as in ordinary cases.

also in proportion to the importance of the case and of the responsibility attached to it, and to the service rendered when these are extraordinary, the charges shall be increased according to the judgment of the practitioner concerned; and the duty to make such increase in the charges shall be considered obligatory on the members of the profession.

ART. 13. It shall be considered proper to charge from one to two dollars for a first visit in every case.

ART. 14. If in a case of midwifery a physician is called in consultation, both the attending and consulting physician shall charge at least the usual fee for delivery.

ART. 15. In common cases of consultation, it shall be considered proper for the attending physician to charge a larger fee than for ordinary visits.

ART. 16. When a physician engaged to attend a case of midwifery is absent, and a second delivers the patient, the second shall receive the fee and relinquish the patient to the first. If the first arrive while the second is present and before the patient is delivered, the second shall resign the patient to the first, and in such case it shall be proper for the second to charge a fee, as for visit and detention.*

ART. 17. If a physician be called to a case of midwifery, and finds upon his arrival, that any person not a regular practitioner, has been in attendance upon the patient, and has abandoned her in consequence of danger and difficulty in the case, such physician shall receive a double fee for his services. For here, it must be obvious, that his responsibility is greatly increased, the physician having to contend with all the untoward circumstances resulting from ignorance and mismanagement—circumstances which might have been prevented, had he been seasonably called.

ART. 18. In cases of midwifery, when the case is partially, but not entirely completed, before the arrival of the accoucheur, the whole fee is to be charged. But when entirely completed before his arrival, one half or the whole is to be charged, according to circumstances. This rule is not to be applied to cases where the delay arises from the accoucheur.

* It is not intended that this regulation shall interfere with the wishes of the patient—if she wishes the second to remain, it is his duty to conform to her desire.

Art. 19. It is not designed by these regulations to prevent physicians from rendering their services gratuitously to persons who are incapable of remunerating them without distressing their families or themselves, but in such cases, the whole services must be gratuitous, as by charging fees for some of their services and not for all, it is obvious that the intention of the fee-table would be effectually frustrated. In any case, where the physician believes that his patient cannot afford to pay the regular fees, and yet is able to make some compensation, he may make a deduction for all services, excepting in cases of Gonorrhœa and Syphilis, from which no deduction shall be made. The charges shall be entered on the book in full, and the bill made out with the full charge, and the deduction specified at the foot of the bill, above the receipt.

Art. 20. Omission to charge, on account of the wealthy circumstances of the physician, is an injury to the profession; as it is defrauding, in a degree, the common funds for its support, when fees are dispensed with, which might justly be claimed.

Art. 21. No physician shall omit charging any necessary visits made on the same day, on account of their number.

Art. 22. No physician shall make a previous contract with any individual for a definite sum, as a remuneration for his annual attendance upon such person, or upon his or her family.

Art. 23. If any member become acquainted with the conduct of another member which he considers as a breach of the rules and regulations of the Association, it shall be his duty to make the same known to the Censors, who shall inquire into the case, and decide upon the same as they may think proper.

Art. 24. Bills shall be rendered in the following form, viz:—

Mr. A. B. to Doctor C. D. *Dr.*
For Medical Attendance from to visits.
(and in case of deduction) Discount,
Received Payment,
C. D.

Bangor, ——, ——.

Art. 25. Every candidate at the time of becoming a

member of this Association, shall pay into the treasury the sum of five dollars, and sign the following obligation, which shall be in a book deposited with the Secretary :—" The undersigned approve of the regulations of the Bangor Medical Association, and agree, upon their honor to comply with the same."

Art. 26. All resignations of membership shall be made in writing to the Secretary, who shall immediately report them to the Association.

Art. 27. All violations of these regulations shall be punished by censure, suspension, expulsion, or otherwise, at the discretion of the Association.

Art. 28. No rule or regulation of this Association shall be altered, amended or repealed, nor any additional regulation adopted, unless the proposed alteration or amendment has first been referred to a Committee, who shall report on the same at a subsequent meeting, which shall be held at a time not less than one month from the time of the appointment of the Committee. And no amendment or additional regulation shall be adopted, except by a vote of three fourths of the members present.

The undersigned approve of the regulations of the Bangor Medical Association, and agree, upon their honor, to comply with the same.

HOSEA RICH,
J. P. DICKINSON,
JOHN MASON,
R. K. CUSHING,
JOSIAH DEANE,
S. L. CLARK,
CHARLES SNELL,
JOHN ABBOT,
F. GAGE,
JOHN BARSTOW,
BENJ. D. BARTLETT.

LETTER TO A PASTOR.

The following letter was addressed to me by a highly valued friend and former parishioner, in the autumn of 1834. I was struck at the time with some of its thoughts, and with its whole style and spirit; and when I next met the writer, told him I hoped I was not mistaken in understanding the passage on the sixth page, as confiding the narrative wholly to my discretion, so far as in my opinion it might be made useful.—His reply, which I do not distinctly recollect, left, however, the impression on my mind, that I was not forbidden to make such use of the manuscript as should seem likely to do good.

Having, during a short ministry between 1830 and '35, in the midst of one of those communities, so numerous in the eastern section of Massachusetts, where a Unitarian influence prevails, had some opportunity for observation and thought, concerning the tendency of that system, and the state of mind in many who are its nominal adherents, I cannot resist the persuasion, that in giving this letter to the public, I am likely to perform a useful service to very many, whose case nearly resembles that of the writer, as

described on pages seventh and eighth. To such,—to all who are sufficiently candid to read without prejudice what is evidently written without bitterness,—and especially to those, my former friends and neighbors, not attendants upon my ministry, who gave me so much cause to remember and speak of them with kindness, however deeply I may deplore what I regard as their error, this letter, written not in a controversial tone, but in the simplicity of confiding friendship, and the few remarks which follow, offered in a spirit of the tenderest love, though in plainness, as an honest man should always speak, are presented, with the best wishes of

A PASTOR.

LETTER TO A PASTOR.

S——, Sept. 22, 1834.

My dear Sir,

It was my intention, long before this, to write to you; but my time has been so much engrossed by matters relating to my change of residence and of business, that I have found but few leisure moments. I am now tolerably well settled; and I trust I shall not be deprived of the pleasure of keeping up an occasional correspondence with some of my friends from whom I am separated by distance. Among those, I know you will allow me to give you a conspicuous place. I shall therefore take the liberty of writing to you occasionally; and when your other avocations and your inclination will allow you, do not deny me the pleasure of hearing from you.

I very frequently find myself in a maze, in reflecting on the changes which have taken place in my lot within a few months. Sometimes it appears to me that I am dreaming, and that I shall awake and find myself, as I was one year ago, busily engaged in the world; laboring with incessant application to consummate some favorite scheme, flattered by my hopes, and kept from sinking in the gulf of anxiety and care, by fond anticipations of success. But soon the sad reality presses itself upon me, that then, surrounded as I was by the brightness

of the world, I was literally groping in darkness, walking in fetters of sin, living without any real hope, because God was not in my thoughts.

You can easily imagine, my dear Sir, that as I hope to have experienced a saving change in the temper of my mind, I have been anxious that you should know particularly the manner in which I have been led to this change. Circumstances, as you know, prevented me from having such frequent, full, and free conversations with you on the subject as I could have wished, and as I have no doubt would have been profitable to me. I have reason to thank God, that these circumstances, so trying, and so engrossing, to my mind, as they necessarily were for a long time, did not operate to estrange me entirely from that God, to whom my attention had so recently been directed, and whom I had but just begun to know and to love. Blessed be his name, and the power of his Holy Spirit, I was sustained under trials, which, without the consolations of religion, I verily believe would well-nigh have driven me to despair.

I wish, then, to take this opportunity to relate to you, in as few words as I can, the particulars of the progress of my mind, and of the manner in which, as I confidently hope, I have been led by the influence of almighty power, to see, whereas, before, I was blind; and to embrace that Redeemer who would have all men to be saved and come to the knowledge of the truth. I do this, partly with a hope that through you my own case may afford some encouragements to others, to renounce the world, and seek the salvation of their soul. If, therefore, from the relation which I shall give you, you can derive a single suggestion, or be led to present any new motive to induce impenitent sinners to forsake their ways and follow after righteousness, do so, I pray you; and give the glory to him to whom all glory belongs.

You are undoubtedly aware that I have been considered, till within two or three years at least, a decided opposer to those views and practices which are denominated evangelical. I have considered myself, and perhaps honestly and sincerely, a Unitarian; and I have, for many years, not only felt, but been at no pains to conceal a degree of opposition to Orthodox views, which very nearly approached bitterness and contempt. With very little reflection, and with no careful study of the Scriptures, I adopted the views of Unitarians. Those views, the stated ministrations upon which I attended, and the society into which I was naturally led, had no effect to arouse me to a consideration of the value of my immortal soul; they had no tendency to warm my heart with love to God, or to awaken or cultivate in me any feelings of benevolence. They certainly did not lead me to a conviction of sin, nor to a true conception of that glorious redemption which has been wrought by Jesus Christ. It was this *absence of religion* in my heart, I am persuaded, and not any decided conviction that the views I entertained were the *truth*, or that those which I opposed were *error*, that engendered in me such feelings of opposition. I did not realize that the natural heart was at enmity with God, nor had I any just views of the nature of sin. I confided in the efficacy of good works, and thought not that by grace I must be saved, through faith—and that not of myself, but by the gift of God.

With these views and feelings, I attended upon the preaching of Dr. T——, as you know, for three or four years. For a while, I was satisfied with his preaching, and when the subject of religion, and the probability that Orthodoxy would make inroads into L——, was discussed, I always joined in that fatal, delusive wish, that the *peace* of the town might be preserved, and that the harmony of

Dr. T——'s society might not be disturbed by the introduction of fanatical preachers within its limits. But by and by, in those intervals of reflection and self-examination with which I presume all are exercised, I began to feel that something was wanting; that I did not take an interest in the sermons which I heard, and that no good impression was produced upon my mind. I looked around me, and I thought I could discover that no practical good seemed to result from the preached word in L——; that church members were openly immoral, and that very few seemed to be living and acting from the high motives of religion. My opposition to Orthodoxy began to lessen; I was more willing to believe that its professors were influenced by a sincere conviction of duty in spreading what they believed to be the truth; but still I regarded them as laboring under a delusion, and as entertaining narrow and illiberal views of the character of God, and of the duties of Christians. It was while in this state of mind, that I heard without any feelings of regret or opposition, that an attempt was to be made to establish a new society at B——. The meeting-house there was built, and all the arrangements made for establishing a society, forming a church, and fixing the standard of Christ permanently on that beautiful eminence, as you well know, amidst the bitter and obstinate opposition of the great mass of the people of L——. In this opposition I did not join. Almost alone among those with whom I daily associated, I, to say the least, regarded with complacency, the movements which were making in B——. Without having my understanding convinced that the Orthodox views of religion were true, and that they ought to be propagated; or without being prompted by any desire of my heart for the spread of the truth as it is in Jesus; I was led, by the inscrutable wisdom of God,

to feel kindly towards that undertaking, and to raise my voice even against the reproaches which were heaped upon those who, in the name of the Lord, were thus striving to enlighten that dark region. I felt a great degree of interest in the preliminary arrangements for the establishment of that house of God. I remember that I attended the ceremony of laying the corner stone, and that I felt glad in my heart to witness the scene—but I did not sympathize with those friends of the pure gospel of Christ, who felt that they were thus laying the foundation of a banqueting-house for those who were famishing for the bread and water of life. I took the same indescribable sort of interest in the ceremonies of dedication and ordination. I could not then have told why I thus felt, nor would it have been possible for me to have described the motives by which I was actuated. But I can now see in it all, the wisdom and mercy of that God, who has declared that he will bring the blind by a way that they knew not; that he will lead them in paths that they have not known; and make darkness light before them, and crooked things straight. How good is God, and how great is his love, which thus draws us away from the snares of the world, which beset us for our evil, and snatches us from the burning, while our own eyes are shut to our danger. And how wicked is man, and how strong the enmity of his heart to God, that he can resist such love, and turn away from such invitations.

Thus prepared by the goodness of God, you can imagine that it was without much reluctance that I yielded to the request of my wife, that we should make B—— our permanent place of worship whenever there should be a minister settled there. Our attendance there commenced soon after your settlement; but for a long time it could only be said to be occasional, for as yet my heart was

hardened, and I turned away from the truth. The cares of the world engrossed almost all my thoughts, and literally choked the word, and made it unfruitful. I thus attended upon the preaching of the gospel, there, for two or three years. I can attest to your faithfulness in declaring to your hearers the whole counsel of God, in warning, reproving, and instructing them from his holy word, and in urging upon them the invitations and encouragements of the gospel, to be reconciled unto him. But, as I said before, the word was choked by the cares of the world; and if the seed of truth fell into my heart, (as I know it frequently did,) it was as by the wayside, and Satan came immediately and took it away, lest I should believe and be saved.

I continued thus resisting the influences of the Holy Spirit—being irregular in my attendance at meeting, and sometimes even going with great reluctance—seldom reading the Bible, and never with pleasure—occasionally approving of sermons which I heard, and giving the hearty assent of my understanding to doctrines which were advanced; but more frequently being restless and impatient under the reproofs which the gospel, when exhibited in its simplicity and power, invariably carries home to the heart of every sinner. It was when the natural heart was portrayed as at enmity with God—when the necessity of regeneration was insisted upon—when external purity and good works were declared to be insufficient of themselves to ensure salvation—when we were said to be condemned by the law of God, and yet had no means of justification by that law—when conviction of sin, and repentance, and entire submission to God, and faith in Jesus Christ were pointed out as the only means of pardon and salvation—it was then that I tried to persuade myself that such were not the requirements of the law of God, or that if so, that

law could not be holy, just, and good—it was then that I found a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.

My mind, I am persuaded, was thus tending to infidelity. The grand doctrines of evangelical faith were stumbling-blocks in my way: I could not make them bend to the inclinations of my heart, and they seemed to me to be frightful dogmas, which would forever impede my progress to any thing like a religious life; and if I was at any time peculiarly impressed with my obligations to God, they would rise up against me as it were, and obliterate every good impression.

During the summer of 1833, the sickness and death of my partner had, undoubtedly, a salutary effect upon my mind. I had daily conversations with him upon the subject of a future life. He spoke freely and cheerfully of his approach to death—he enjoyed the most confident hope that he was about to pass into a world of happiness, where he should be received to endless felicity through Jesus Christ, for whose sake he believed all his sins had been pardoned. In our conversations, we seldom alluded to points of doctrine. He, however, constantly expressed his full and entire belief in the divinity of the Saviour. Christ he considered his all, his only support; and he placed the firmest reliance in his all-sufficiency as a Saviour for him, and the fullest confidence in the efficacy of faith in his atoning sacrifice upon the cross. He manifested so much patience and resignation during his sickness; was so happy in the thought of the change he was about to undergo; and at last so calmly resigned his spirit into the hands of Him who gave it, that my heart must have been hard indeed not to have been led to the reflection, that there was something in the reality of a faith

which could thus lighten up in the soul of a dying man a hope that made death itself a welcome visiter.

My partner's death threw an additional load of care upon my already overtasked mind, and for a while it seemed as if every good impression I had received would be entirely effaced, and that I should sink under the burden. The great commercial distress, which visited us last year like a plague, soon followed, and added greatly to my anxiety. Night afforded me no rest, and every day brought with it some new and heavier responsibility. I was truly miserable, and began to grow weary of even life itself. But thanks be to God, who was working in me to will and to do of his own good pleasure. I was led by the influence of his divine Spirit to pause and consider my ways. My affections had been placed too much upon the world, and the infinite wisdom and goodness was thus creating in me a disgust for its vanities, and preparing me to forsake its pursuits for things which concerned my eternal interests. A lecture which you preached about this time in the ——, on the subject of there being in the sight of God but two classes of people, the righteous and the wicked, the friends and the enemies of God, led me, amidst all my cares, to ask myself upon which side the Judge of all the earth would class me. I began seriously to examine myself, and I need not tell you that I came to the conclusion that I was indeed an enemy to God, and a stranger to the riches of his grace. Being thus brought to the full conviction that I was living a life of sin against God, and that there was but one alternative for me, either to continue to be his enemy, or to yield an entire, unconditional, uncompromising submission to his will, I was, by divine grace, enabled to choose the latter. I did, as I hope, submit, and my proud heart was humbled before the throne of his mercy. Here I found that peace

I had so anxiously desired; that peace which the world can neither give nor take away; peace in believing on Jesus Christ, and the holy consolation of knowing that in him could be found a ransom for all my sins, and through his grace salvation unto eternal life.

The difficulties which, in my mind, had hung around the subjects connected with religious truth, now seemed to vanish. The heart once humbled in view of its sinfulness, and the eyes are opened to behold wondrous things out of the law of God. The God of heaven and earth hath hid these things from the wise and prudent, but reveals them unto babes. I no longer found difficulty in regarding him as the Creator whom I had considered only a created being; and I experienced the blessed reality of that promise of the Saviour: Come unto me, ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy, and my burden light.

I do not, as you perceive, date the change which I hope has taken place in my heart to any particular moment or day; and sometimes I have almost been led to doubt whether I was indeed a subject of renewing grace. But when I perceive that my heart has lost its strong hold upon earthly things—that I am inclined to disregard the allurements and temptations of the world—that my affections turn to God, and the joys of heaven, as only worthy of pursuit—that in fine, I seem to be influenced by new and entirely different motives of action, and to be led continually into a new current of reflection, I cannot doubt that the Spirit of all truth has led me out of the darkness of sin and error, into the marvellous light of the knowledge of the glory of God. And though I have continually to mourn over great coldness—and though

the natural inclination of my heart to forget God, and still cleave to the world, admonishes me to unceasing watchfulness—yet I find the evidences of this change growing stronger in an increased love of the study of the Scriptures; a greater delight in prayer; a relish for the company of Christians; and a disposition to attend upon all means of grace, and to be doing what my hands find to do for the Redeemer's cause.

But I must bring this too long letter to a close. I am sorry to draw so largely upon your time, and must beg that you will make all proper allowances. I can only add that ——, and ——, and myself, have connected ourselves with the church, and thus publicly enlisted ourselves on the side of the Lord. Give us your sympathy and your prayers, that we may persevere unto the end—honoring God by our service, and being, in some humble degree, instrumental in extending the kingdom of Christ.

Again entreating you to pardon this too long letter, and wishing you, through God's assistance, abundant success in your ministry, and happiness in all your concerns,

I am sincerely, Yours,

——— ———.

REMARKS.

Doubtless it will be said by many who read the foregoing pages, that the writer was evidently *not a Unitarian*, even while he attended upon Unitarian ministrations, and that consequently his testimony as to the effect of that system upon the heart, is of no value. And some may say, "as for us, we *are* Unitarians, intelligently and from principle, and however the writer may have needed a con-

version from the state of irreligion in which he evidently was, his case has no bearing upon ours." But was he not a Unitarian? He expressly says, "I adopted the views of Unitarians." But it is replied, "he did so as he says, 'with very little reflection, and with no careful study of the Scriptures;' he opposed Orthodoxy, not from a decided conviction that it was error, and that Unitarianism was the truth, but from the *absence of religious feeling* in his heart." And was he alone in this? How many are there among the thousands of the nominal adherents to that system, whose Unitarianism amounts to more than this? We were told a few years since, of a large body of men in some western community, who had been Unitarians for years, but had never known it. How many who read these pages can say that the careful, thorough, unbiased, prayerful study of the Bible has made them Unitarians? Has not the history of your opinions and feelings coincided very nearly with that of the writer of this letter? You disliked to be told that you were very wicked, and that you needed a change of heart—you became more and more displeased with such views and with those who urged them—you were conscious that *on those principles* you had no religion—and without much study, you gradually fell in with the pleasanter and less startling views contained in the writings and sermons of those who are called "liberal" preachers. That this description is applicable, with here and there an exception, to the mass of Unitarian congregations, will not probably be denied by any who have had much opportunity for observation. So far, then, as the question of the writer's claim to be considered a Unitarian, is concerned, its decision in the negative would greatly reduce the number of actual adherents to that system. And it would be difficult to say in what particular the description of his

feelings concerning religion would be considered deficient, as a test of fitness for the church, or for the ministry in that denomination. But is this, it is kindly but earnestly asked, is this that "believing with the heart," which is requisite to salvation? If the doctrines of that system *were true*, it would still be a solemn, though hardly a doubtful question, whether the standard of hearty belief, and of pious feeling, even on their own principles, is held high enough to save the soul.

The next topic to which the attention of the candid reader is requested, is *the tendency of Unitarian preaching*, as described by the writer upon himself, and those around him. No reproach is intended upon the Unitarian ministry. To the estimable private character of its incumbents generally, special testimony is needless. That most of them are honest and philanthropic in their efforts to promote the views they have adopted, is not denied. But, after all, what is the tendency of their labors? Do we see large and holy churches growing up? Are their communicants warm-hearted, consistent Christians? Are the congregations deeply *affected* as well as *interested*, by the sermons they hear? Is the value of the immortal soul realized, and the great things of a spiritual and future life impressed upon the mind and the heart, as the result of such ministrations? On the contrary, would not the language of the foregoing letter, where it touches upon this point, be recognized as a faithful delineation of practical Unitarianism by all who have candidly watched its developments?

The letter, also, throws some light upon the source of that bitter hostility to Orthodoxy which has characterized, more uniformly than any other feature, the movements of a party whose name would lead us to expect much kindness and charity; while it illustrates the great truth, that

the doctrines of the gospel, however repulsive to the proud and impenitent heart, seem plain and precious, when that heart is, to use the writer's language, "once humbled in view of its sinfulness." Thus it is, as he says, that "the eyes are opened to behold wondrous things out of God's law." If any reader is conscious of hostile feelings, of strong and irrepressible dislike towards the doctrines or the people denominated evangelical, he is requested to ask himself carefully, what is the source of that hostility? Is it a deliberate conviction from an impartial study of the divine word, that your opinions are right, and theirs wrong? Would not such a conviction rather lead you to deplore their error, and to pity and pray for them, and, instead of *hating* their doctrines, to content yourself with simply rejecting them?

Has not the heart more to do with this than the head? And is it not possible that if the heart were more humble, and deeply affected with its sinfulness, the plainness of evangelical addresses might seem like "an excellent oil," and the repulsiveness of evangelical doctrines be done away?

In conclusion, To the ministry and to the congregations of the Unitarian denomination, neither the writer of this letter, nor he who has made it public, have the slightest feeling of enmity. Nothing that has transpired in the progress of the unhappy controversy and separation which have been going on for the last ten or fifteen years between the two parties into which the members and ministers of the pilgrim churches have been divided, has prevented a deep feeling of good will in the hearts of those who have thought it necessary to "contend for the faith once delivered to the saints." To this remark there have doubtless been exceptions. Such is human nature, that the distinction, so important to be maintained in all

controversies, between a wrong *opinion*, and *him who holds it*, has not *always* been kept in sight. But the attendants upon Unitarian ministrations may rest assured that towards them and their respective ministers, there is, as a general expression, *but one feeling* among those who differ from them—a feeling of kindness, and of earnest desire that they may know the power and preciousness of the gospel of Christ.

It was in the exercise of such feelings, and in pursuance of such a wish, that these pages were prepared. To any, especially who are in the state of doubt and unhappiness described in the former part of the letter, they are respectfully offered, with the earnest hope and the fervent prayer that a perception of the truth, and the joy consequent upon embracing the Saviour, may render them as happy as he has become, whose case is now presented for their consideration.

[*When gratuitous please read and circulate.*]

INFANT

CHURCH MEMBERSHIP

VINDICATED AND EXPLAINED.

By a Committee of the Black River Association.

"Train up a child in the way he should go, and when he is old he will not depart from it."—PROV. xxii. 6.

Watertown:
PRINTED BY KNOWLTON & RICE,
For the Committee.

1837.

INTRODUCTION.

IN the perusal of the following tract, the reader will not be called to examine the long controverted question of the baptism of infants, nor any connexion of children with the church, which is contrary to the sound doctrine that pure godliness is essential for all who are to be acknowledged by the Almighty as true members of his church.

The object in view is rather to impress divine truth upon the mind of professors of religion, without distinction of sect, concerning the spiritual interests of their offspring, together with their own obligation so to dedicate, and train them up for God, as to procure for them the indwelling and sanctifying influences of his Spirit, as a preparation for their inheriting the final blessings promised to the faithful. In doing this, there will be no occasion to show respect to any evangelical denomination, while equally they may be in the far back ground of unfaithfulness towards the souls of their children. It has therefore been designed in preparing what is now presented, whether accomplished or not, the reader may decide, so to discuss the great question in view, as to make no assault upon the peculiar opinions of any class, which they hold as matters of conscience, aiming to call the unbiased and united attention of the serious minded of every sect to the all-important subject of their obligation to labor, as the gospel requires, for the salvation of all the children of the church, wherever found.

Extract from the Minutes of the Black River Association, at North Addams, Feb. 1. 1836.

CHILDREN OF THE CHURCH.

Resolved, That it is the sense of this body, that the covenant made with Abraham in behalf of his believing posterity and their young children, involves obligations and responsibilities upon parents professing godliness, of the most important and solemn character, to train them up for God, which, as a general thing, they have not fulfilled in these latter ages of the church.

Resolved, That the conviction upon our minds is clear, that if the officers and members of evangelical churches were agreed in taking a correct view of the standing which God requires them to give their children in the church, and in fulfilling covenant obligations devolving on themselves in behalf of such children, the result must be the immediate conversion of them to God, unless actually beyond the reach of parental discipline, not excepting their youngest now out of Christ.

Resolved, As members of this association, that we acknowledge our obligation to reform in regard to this thing, and to go immediately to the work in the use of all practicable means for the conversion and sanctification of all our children—to take the subject home with us to the churches where we belong ; and also to labor to impress it upon their minds, so as to engage their co-operation as soon as may be, in this great work of reform.

Resolved, That *David Spear* and *Henry Jones*, members of this Association, be a Committee to prepare and publish, if practicable, some faithful discussion on the subject of *Infant Church Membership*, which shall be in accordance with the sentiment of these Resolutions.

NATHANIEL DUTTON, *Register.*

Champion, Jeff. Co. N. Y. Feb. 15, 1837.

INFANT CHURCH MEMBERSHIP, &c.

THE church membership of children, which is now to be maintained, will not embrace the ungodly posterity of backsliding, or formal professors of religion, of which the church at the present day is evidently to a great extent composed. It is rather such a membership as the children of the church might enjoy with hearts truly pious, did their parents, like faithful Abraham, command their children and their households after them that they should keep the way of the Lord. Were the church's children now trained by their parents in the exercise of Abraham's faith, it is reasonable to believe, from the divine promise and the experience of the church in her better days, that they would enjoy the indwelling of the Spirit of God, in their renovation, from the earliest period of its necessity, by which they might be duly connected with the church, and heirs to the everlasting inheritance of the faithful. By reason of the present long standing desolation of the house of God, many may be ready to conclude that even with the faith of Abraham generally exercised in the church, the great body of her children would still remain unrenewed in heart, especially before coming to years of discretion.

But in the belief that so far as the church has ever followed the steps of faithful Abraham in the religious training of their children, such a training has been attended by the early and continued piety of such children; and in the belief that such piety in the children might again be secured under a similar course of fidelity in the church, the following DOCTRINE will now be vindicated:

That the children of the saints, however young, who are devoted to God, and trained for him as he requires, are to be considered and treated by their parents and the church, as being truly church members, and heirs of the same divine promise; being qualified for the privilege only by the renewing of the Holy Ghost, which God has made sure to them, under such a training of their parents and the church.

Here it should be distinctly understood, that the unfaithful, though visible church members, are not considered as having a right to the divine promise, either for their children or themselves. We will now proceed to examine,

I. Objections against the doctrine. II. Proof in its support. III. Obstacles in the way. IV. Conditions to be fulfilled.

I. Among the objections which might be urged against the doctrine assumed, the following will be examined;

1. That very young children are incapable of exercising evangelical faith.

It is readily admitted that all those who are evidently ungodly, of every age, whether children of professors or not, are disqualified for a membership in the church; still, it does not follow that the children mentioned in the doctrine are necessarily ungodly because too young to be intelligent believers. But should it be admitted as proved that the infants of the faithful are necessarily destitute of that godliness which would fit them for a membership with their parents in the church below, would not the same destitution equally unfit them for the more holy church above, should they be taken away in that condition? Or, where is the proof that dying in infancy, is the fulfilling of a more sure condition of eternal life, than the faithfulness and prayers of their godly parents, together with the divine promise in behalf of the same children, should their lives be continued. Believing then, as probably we all do, that the children of the faithful, dying in infancy, can, and do possess a spirit of godliness which properly qualifies them for an abode in God's upper house, the inference is irresistible, that the same qualification would equally fit them for a membership with their parents in his lower house, when not removed in infancy. Surely none can be too young to receive the gift of the Holy Ghost, which is promised to the children of the faithful, and which would constitute their conversion to Christ, and fit them for a church membership with their parents, who properly embrace the promise in behalf of their children.

2. It has been urged against infant church membership that the unbelieving adult children of church members, are as unsuitable in character for the church, as any other unbelievers.

The fact here stated is granted, though it reproaches the church and professing parents who have educated their children for such ungodliness. Still, the objection, though it shows the backsliding of the church, in casting the lambs of Christ's fold out into the open world, exposed to devouring beasts, does not prove the righteousness of such a course; while the truth remains, that they ought to have been kept within, and there fed as the lambs and sheep, that like Samuel, John, and others, they might have been godly, or filled with the Holy Ghost from their infancy. Besides, this objection does not bear against the faithful, but rather against the unfaithful, with their ungodly children, who are not included in the doctrine now vindicated.

3. It may be objected that the practice of considering children as church members, would naturally make them self-righteous, when older, and thus hinder their conversion.

To consider them so, without the performance of other corresponding duties by their parents and the church in their behalf, would naturally have this evil effect, although the objection is not to the point, because the doctrine does not maintain that the mere nominal membership with the church could be of any use, either to the parents or their children. The objection fails also, on remembering that the connexion of children with the church, here vindicated, is only such as would immediately secure their conversion to Christ, and their subsequent growth in grace, by a proper use of the word of God, and other appointed means.

4. It might be urged that such a children's church membership would naturally cause their parents and the church to be careless about their children's souls, trusting in a birth-right membership, rather than use adequate means for their conversion.

Although careless church members might thus abuse their privileges, the faithful will not, whose case only is before us. And would not the faithful, understanding christian, be *excited* to the earliest and most persevering means of grace for the souls of his children, by a view of the awful responsibilities resting upon himself to labor for their salvation, fearing the loss of his own soul, if so careless as to suffer his children to be lost? And have not professing parents been rather lulled to sleep concerning the souls of their children

by considering them as out of the church, and incapable of conversion, till coming to years of discretion, after having been thoroughly disciplined in the service of sin and satan?

5. It is objected, that some churches have long tried this experiment whose religion now, with old and young, is but a mere form.

Considering the present accumulated corruptions and abominations in our own churches, where our children have been shut out, until perhaps, admitted at last by conversion, as directly from the abodes of satan, is not the reply as good as the objection, that the religion of our own churches is also a mere form? It is understood that our sister churches of Great Britain have long practised on the plan of the doctrine now before us; having far outdone us in giving their children the daily bread of Christ's house, and though desolation now reigns among them as it does among us, we are surely in a poor condition to boast, or say to them, 'Stand by thyself,' &c. and thus to reject their delegates who occasionally visit us; refusing also the further sending of ours to them. And were it a fact, that religious privileges are to be discarded because, in the backsliding of the church, they are abused, then why are any such privileges retained, since they have all been greatly abused by the same process? Why, also, should not our Jewish fathers have shut their children out of the church so soon after Abraham's day, as it was found that the sin of their parents had abused the privilege? And why should they not have discontinued circumcising and admitting them to the passover as church members, when old enough to understand the ordinance?

6. It might be objected against infant church membership, that its natural tendency, if practiced, would be to cause the church as a body, to lose sight of the doctrine of regeneration.

The fact stated here is not admitted, because were the practice properly and uniformly carried into operation by all the churches, so that all their children should give evidence of true piety from their earliest years, never afterward to need the first work of conversion to Christ; the church would still have enough to do for the conviction and conversion of an ungodly world around them to prevent their losing sight of the great work of regeneration.

7. Some might suppose that the incapacity of small children to receive benefit from the Lord's supper would prove the impropriety of their being considered church members.

This incapacity, no doubt stood in the way of the Jewish infants' partaking of the passover, which actually hindered their doing it, until arriving at a proper age to be benefitted by the ordinance; still they were, after eight days of age, in full fellowship as members of the church, so that when arriving at greater age, it was not necessary for them to make a public profession of their faith, to be entitled to church privileges, as the practice is, of most denominations at the present day, in allowing their children a place in the church. This ancient custom with the children of the church, so in unison with the doctrine now vindicated, is precisely the same thing as that maintained by the General Assembly of the Presbyterian Church of the United States, notwithstanding their practice now, as a general thing, contradicts their sentiments, and denies to their children the privileges of the church, acknowledged by themselves to be justly their own.* If, at a suitable age, the children

* See their Directory and Confessions, p. 436. "Ch. ix. sec. 1. Children born within the pale of the visible church,———are to be taught,———And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and their privilege to come to the Lord's supper."

"II. The years of discretion in young children cannot be precisely fixed. This must be left to the eldership."—[*Note continued on next page.*]

of the faithful are godly, as they surely must be, according to the promise, when properly trained up; or, if there be no clear evidence of their being *un*-godly, sufficient to exclude them, who that loves the Savior would wish to hinder such lambs of his from a full participation of all the forms and privileges of his fold, though not formally received as coming from the world? And if, at a suitable age, they shall prove themselves ungodly, and thus unfit for the church, then the plain and excellent rules of Christ, in such cases provided, are to be used in either reclaiming, or excluding them from the church, as circumstances may require. But where such ungodliness in the children of the church results from the ungodliness, or unfaithfulness of their parents, must not such parents as well as their children repen , in order to retain a good standing in the fellowship of Jesus Christ and his true church?

II More direct proof of the doctrine is to be presented.

I. The express and repeated promises of God, to the seed or children of Abraham, all of which being as positive and unequivocal as to himself, seem like proof unanswerable, that the children of the church are equally entitled with their parents, to its promises and privileges. A few of the original promises to Abraham may now be quoted. Gen. xii. 7, 'And the Lord appeared unto Abram, and said, Unto thy seed, will I give this land,'—xiii. 15, 16, 'For all the land which thou seest, to thee will I give it, and thy seed forever, and I will make thy seed as the dust of the earth,'—xv. 18, 'Unto thy seed have I given this land,'—xvii. 8, 'And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.'

Although these passages and a variety of others which are parallel, are so full in showing the children as included in the ancient promise, there is supposed to be an honest objection with some, against admitting them, as any promise to the children of the faithful now, under the supposition that they were designed only as promises of a temporal inheritance, to the ancient Jews and their children, which they actually received on going into Canaan with Joshua. While the phraseology of som of these promises, is such as to lead the worldly minded especially, to conclude, that they were intended only for a worldly portion, the same promise in several other instances, is so framed as apparently to settle the question, that it was more specially for a '*heavenly*,' than for an earthly '*land*;' and that this earthly Canaan was a beautiful and striking type of the heavenly Canaan yet to be possessed, by all the believing children of Abraham. In showing that the promise to our fathers before Christ's coming was indeed for a heavenly inheritance, and represented by types and shadows, as Christ almost always rep esented the invisible

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[*Note continued from preceding page.*]—"III. Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety."

"IV. When *un*-baptised persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation, and thereupon be baptised."

Page 346, "Chap. II. The *universal* church consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws,"—

"IV. A *particular* church, consists of a number of professing christians with their offspring, voluntarily associated together for divine worship."

Page 111. "Chap XXV. The visible church—consists of all those persons throughout the world, that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God," &c.

things of his kingdom, the following facts are presented as coming to the point.

(1.) If these promises which seem all to mean one and the same thing, in the various parts of the Old Testament, were not designed as a promise of a heavenly inheritance, then the patriarchs, prophets, and other godly men, before Christ's advent, may seem to have had no clear promise of eternal life, as the end of their faith.

(2.) If these promises to Abraham and his true posterity, were designed rather for an earthly, than a heavenly possession, the questions might naturally arise, Then did not the Almighty present motives to his saints to make them carnally, rather than spiritually minded? To persuade them to lay up their treasure on earth, rather than in heaven? And to set their affection on things on the earth, rather than on things above?

(3.) The land promised our ancient fathers and their children, was one in which they were to '*dwell safely*,'—and surely, they never were so safe from their enemies, in any earthly, as in the heavenly state. 'And ye shall dwell in the land in safety.'* 'Ye shall eat your bread to the full, and dwell in your land safely.'† 'They shall dwell safely, and none shall make them afraid.'‡

(4.) It was also, where they were to be '*established*,' or in other words, to have a permanent habitation. 'The Lord shall establish thee an holy people unto himself.'¶ And surely the saints never can be so established in their earthly pilgrimage, as in the city they now seek to obtain.

(5.) The inheritance anciently promised the seed of Abraham, was one in which they were to have '*rest*.' 'For ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you,'§ &c. 'Arise and depart, for this is not your rest, because it is polluted '‖ Such a promised rest cannot be found by the saints, in this vale of tears, where they are all strangers and pilgrims, and always to be vigilant in the fight of faith against the unwearied enemies which assail them.

(6.) The '*land*' promised the faithful was one in which they were to '*dwell forever*.' 'Thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee forever.'** 'For all the land which thou seest, to thee will I give it, and to thy seed forever '†† This must be their eternal rest, else all the eternal rewards and punishments may as well be considered as belonging only to this world.

(7.) The same inheritance was to be the saints' '*everlasting possession*.' 'And I will give unto thee, and to thy seed after thee, the land of Canaan for an everlasting possession, and I will be their God.'‡‡ This, also, must be the saints' everlasting life, or else the everlasting punishment of the wicked might as well be experienced in the present world.

(8.) Paul represents the writings of Moses and the prophets concerning these things as being *allegorical*, *figurative*, *typical*, and *shadowy*. 'Which things are an allegory.'¶¶ 'Now these things were our examples,' [or *figures*.]§§ 'Now all these things happened unto them for ensamples,' [or *types*.]§§ 'Which are a shadow of things to come.'‖‖

However little or much these ancient promises are to be taken also literally, must we not, according to these assurances of an inspired apostle, consider them as primarily designed by the Almighty to prefigure, typify or shadow forth those spiritual and everlasting realities, of which, without such fig-

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* Lev. xxv. 18. †xxvi. 5. ‡ Ezek. xxxiv. 28 ¶ Deut. xxviii. 9. see I Kings, xv. 4. § Deut. xii. 9, 10, and xxv. 19. ‖ Mic. ii. 10. ** Deut. iv. 40, †† Genesis, xiii. 15. See xxxvii*th* Psalm 18, 28, 29 Jeremiah, vii. 7. Ezek. xxxvii. 25, 28. ‡‡ Gen. xvii. 8, and xlviii. 4. ¶¶ Gal. iv. 24. §§ I Cor. x. 6, 11. see other translations in Polyglot, or Scott's, and some other Reference Bibles. ‖‖ Col. ii. 17.—see Heb. viii. 5. ix. 9, 24. x. 1. xi. 19.

ures, types and shadows, we mortals could have no conception, and which even in this manner, we can only see 'through a glass darkly.'

(9.) Paul also presented many direct arguments in proof that the ancient promises of God, were for a heavenly, rather than an earthly possession; among which are the following: 'If ye be Christ's then are ye Abraham's seed, and heirs according to the promise.'* In such passages as this, he seems clearly to say, that all true christians, in every age and nation, are yet to possess the land or blessing promised to Abraham, which must be only in the heavenly state; for surely, the great body of believers have not had a dwelling in Palestine, or ancient Canaan. In Heb. iv. 1—11, he earnestly exhorts all his readers to labor for the '*rest*' anciently promised the fathers, proving by various quotations from the Old Testament, that such a promised '*rest*' yet remains '*for the people of God*,' which *rest* could not thus remain, were that promise only temporal, and designed only for those who passed over Jordan into a temporal land, and of which they have long been utterly dispossessed; saying, among other things, 'If Jesus, [or Joshua,] had given them rest, then he would not afterwards have spoken of another day,' showing positively, that a temporal Canaan by Joshua, was not the promised rest of God's people. In Heb. xi. 9—16, Paul also shews, that the promise to Abraham was for a heavenly possession, by the fact, that in his sojournings, he 'looked for a city which hath foundations, whose builder and maker is God.' This seems designed to show, that Abraham with his wonderful example of faith, was not so gross as to be travelling and looking out for an earthly land, of which God never gave him, as Stephen says, 'so much as to set his foot on.† Thus we see that Abraham, as well as Paul and Stephen, understood those ancient promises as including the heavenly land, primarily, if not exclusively. In the same passage, in Hebrews, Paul speaks of the innumerable multitude of the faithful, as all dying 'in the faith,' not having received the promises, but rather as having 'embraced them afar off,' as 'strangers and pilgrims on the earth,' and as all the while seeking 'a country;' all of which seems purposely to show most clearly, that no person ever did, or ever will inherit the real promised, and sought country, till past the period of an earthly pilgrimage; and to make the matter still plainer, he calls it 'a better country, that is, an heavenly.' In the 39, 40th verses of the same chapter he urges again the same argument, representing the most faithful worthies as having all died in the faith, not having previously received the promises, as though he anticipated, and was determined to remove all possible doubts which might in future arise on the subject, and to help every true believer heartily to embrace such promises, in a proper renunciation of the world; while another apostle calls them 'exceeding great and precious promises.'

Seeing then that God's promises to Abraham and his seed, were designed for saints only, and to be fulfilled yet hereafter, in everlasting blessings, why should not the children of the faithful now, be kept in the church, to help in their obtaining them through means, as well as before Christ's coming?

2. Further proof that the children of the faithful are entitled to the promises of the church, with their parents, is obtained from the perpetual and immutable character of the divine promise, with the manner of its being understood and improved by our fathers.

None can reasonably question that the promise to Abraham's seed, was the same as to himself; that Abraham so understood it,—that he so practiced,—that his seed or posterity, even all the Jews, during the period of their regarding the commands of God, so understood and practiced with their children; and God owned and blessed them in that practice so far as they were obedient to the faith they professed. Their children were always members of the church by birth, so that the whole Jewish church after Abraham's

* Gal. iii. 29. iv. 28. Eph. iii. 6. † Acts, vii. 5.

day, consisted only of such as became members in that way, together with others received as proselytes from among the gentiles. And although they were not all true believers, nor 'heirs according to the promise,' the promise remains good to the faithful, however much it is abused by the unbelief of others, as Paul says, 'What if some did not believe? Shall their unbelief make the faith of God of none effect? God forbid! Yea, let God be true, but every man a liar.' Since it is so plain that God in his immutability first constituted the church to be composed of the Jews as believers, and their children, and that the fact of Christ's coming did not necessarily produce a change in its constitution, so as to exclude the children of the faithful, it is reasonable to conclude that such children now ought to be considered and treated by the church as belonging to their body, until separated by some process of church labor, as well as before Christ's coming.

3. Christ and Paul considered the christian church the same as that of the Jewish, which necessarily proves the propriety of its continuing to be composed of the faithful and their children. In Matthew xxi. 33—45, as also in Mark and Luke, Christ represented the church of God by a vineyard let out by him to the Jews, from whom it was taken away by reason of their wasting its fruits, upon their lusts, stoning and killing the servants of the proprietor, and even his own son. After which, according to the very judgment of those Jews who heard the parable, it was reasonably taken from them and given to others which should 'render him the fruits in their season.' In Romans xi. 17—24, Paul speaks of the Jewish and Christian church, as the same body, by calling it an 'olive tree,' and the same tree in both situations; and as having the wicked Jews as dead branches broken off from it, because of their unbelief, to make way for believing gentiles to be grafted into the same living tree. If indeed then, the christian church is identically the same vineyard, or olive tree, which it was when constituted of the faithful and their children, by what authority will any presume, at a stroke, to pluck up so many of its trees, or prune off so many of its branches as must be done by casting the young children of the faithful out of the church?

4. The divine declaration that *a child trained up in the way he should go, will not depart from it*, is considered further proof of the doctrine stated.

Although it is not the most direct proof, it serves to show the perfect safety of having all the children of the church, truly *in* the church from their birth, when rightly trained up; or, that they will, of course, be pious, and not a reproach to the cause of Christ by such a connexion. Here is a command which binds every parent to train up his children for God, as though they were already in the church with their parents; or in a condition where the work can be done to best advantage, for ensuring success. But in the present awfully fallen state of Zion, parents in the church have seemingly become so blinded by the god of this world, and so loaded with burdens and cares by him imposed upon them, and so grievously crushed under them, as to be nearly indifferent whether their children shall be saved or not, and of course backward to perform the spiritual and self-denying work of so training them up as to secure their salvation. By reason of such a wicked neglect on the part of a fallen church, have not their children seemed to perish by thousands, and tens of thousands, in the latter ages? Alas! alas! these things are so, and God knows it. To excuse this crime of thus destroying the children, as it seems, it has long been common for unfaithful parents to deny the divine declaration that their children when rightly trained up, will continue in the right way, or way of holiness, interpreting it to mean only, that sometimes it will prove so, and sometimes not. But let all remember, that '*God is not slack concerning his promise as some men count slackness*,' to imitate wicked men by making promises which he does not mean to fulfil; and of course that those children without exception, who grow up in ungodliness,

or prove themselves profligates, have not been trained up in the way they should go; and shall we not 'let God be true,' though it proves 'every man a liar?"

5. Christ's receiving and blessing the little children, or infants of his disciples and declaring them to be of the kingdom of heaven, is considered as fair proof of infant church membership. Surely, those devoted disciples who brought their little children to Christ and saw them so received and acknowledged in presence of a bold and rebuking world, must have understood him to teach most clearly, that their children would continue to sustain the same relation to the church which had been common with the pious and their children before his coming.

And how natural for those disciples, being converted Jews, to be desiring and looking out for just such a privilege for their children. Under those circumstances, how must they have been grieved, after all, had he told them that their children were no more of his Church, nor heirs of the promise than those of the most ungodly. And what a grievous discouragement such a sentiment is to the spiritually minded parent now. And how it encourages and strengthens the ungodly in their sins. Christ doubtless knew that those disciples would naturally understand his words, as giving all that privilege to their children, and would not thus have spoken to them, had he not designed for such children all which his words implied, in allowing them a place in his church with their faithful parents, and to have the same Holy Ghost, on being religiously trained up.

6. The critical, opposing, and cavilling Jews, as well as his disciples, appeared to understand Christ to allow the children of his followers the same standing in the church which had before his advent been enjoyed by parents and their children from the promise made to the seed of Abraham.

In all their efforts to entangle him, and to prove him guilty of trampling on Jewish rights, it appears they never accused him of so altering the Jewish constitution of the church as to exclude all its little children. Had there been the appearance of any such intention in him, no doubt they would have been immediately clamorous in proclaiming it, as a mighty innovation, and a just cause for crucifying him. Must it not seem then that Christ actually intended to be understood by friends and foes, as leaving the children of believers still in the church?

7. The apostles of Christ appear to have preached the doctrine of infant church membership.

See Peter on pentecost day, when called on by thousands of anxious sinners to know what they must do to be saved, answering them all as one, telling them to '*repent and be baptised in the name of Jesus Christ for the remission of sins*,' with the connected assurance of their receiving '*the gift of the Holy Ghost*;' and with the same breath, telling them, as though there was no promise complete without it, that the same promise was also unto their *children*, and to all others with *their* children, who might be subsequently thus *called*. See Paul and Silas also, when answering the same question of the trembling jailor, telling him, that on condition of his faith, which signifies continued true godliness, he should be '*saved, and his house*,' as though the believer's promise is never filled out where nothing is promised to his children.

8. The practice of the apostles and primitive christians is understood to have been on the plan of this doctrine, as it is expressly said, that all the jailor's house were at first received as believers, with himself, to equal rights in Christ's house.

After a similar promise to the thousands of submitting souls on pentecost day, it is reasonable to conclude that they would as readily improve it for their children as for themselves, and that so far as practicable, parents and their households were then numbered in making out the three thousand souls

which were added on that occasion. We also naturally conclude that this was the first practice of the church, from the consideration that whole households were so frequently mentioned as being united in the religion of the apostles, while nothing is said to disprove such a connexion, and while too, whole households are so often called churches.* It also seems quite unnatural to conclude otherwise than that the children of godly parents were then godly, as well as their parents; and of course godly members with them in the church, and should be even now. We seem led to such a conclusion from the fact that the godly lives and prayers of faith of such self-denying and spiritually minded christians as were those parents, were altogether calculated, under the divine promise, to secure the conversion and growth in grace of their children. The continued and deadly persecutions which the saints then received would naturally lead their children to renounce the world—have confidence in the religion of their parents; and to embrace the same faith and hope of the heavenly promise, and to live the same godly lives with their parents. Those children were not subject to the strong temptations which are common with ours, since the church is so far gone into idolatry with her little ones, as practically to lead them into sin, instead of truly bringing them to Christ, as did the first Christians. Almost every thing then in the church seemed as naturally adapted to secure the early piety of its children, as now, almost every thing seems adapted to hinder it. Then, pious parents evidently trained up their children in the way they should go, which secured their piety as surely as the immutable promise and oath of the Almighty; and well might they be in the church. Then why not conclude that an unchangeable God, requires the same of the church now, in their godly lives, having all their children, even the youngest, nurtured as Christ's babes in the church, that they shall show themselves all godly, so early as may be, in the developement of their intellectual and moral powers?

III. Special present obstacles in the way of a practical reception of this doctrine, by the church.

Although these obstacles might all fall under one head, which is the present long standing and awful declension of vital godliness in Israel, they may be classed under the three following:

1. It calls for more brokenness of heart, christian humiliation, and confession of sin, than the church is at present prepared to render. It must be allowed by all who duly consider this subject, that it is a very great crime in the church, that she has so long excluded her children from the house of Christ, where they should have been fed with spiritual food and trained up, as being truly of his household. What sin, what cruelty it must appear to the great shepherd of Israel, that the young of his flock have been thus excluded and left to famish and die for want of that nourishment which is most abundantly prepared for them, within the fold, and committed to the care of their parents and the church. This cruel sin seems as though it were intentionly and strikingly exposed by the prophet in Israel's lamentations, 'Even the sea-monsters draw out the breast, they give suck to their young ones; the daughter of my people has become cruel like the ostriches in the wilderness; the tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread and no man breaketh it unto them.'† Now, from our Bibles, the signs of the times, and other proof, we as christians and ministers, all ought to see that there has been an awful slumbering on our part, as with the foolish virgins, while our children have been passed '*through the fire unto Molech*,' or out of the fold of Christ into the visible kingdom of satan, in which, to receive their earliest and most abiding instructions concerning their spiritual and eternal interests. Considering the proba-

* Rom. xvi. 5. I Cor. xvi. 19. Col. iv. 15. Philemon, 2d v. † Lam. iv. 3, 4.

ble amount of woful, everlasting destruction from the presence of the Lord, which has been occasioned by this sin, there is an evident and loud call from th Almighty to his people for the deepest, most hearty, private and public confession for sin, so great, destructive and long continued. But so long as pride, self-love and hardness of heart shall predominate in the church, the necessary work of reform may seem as a mountain of difficulty in the way of practically embracing the sentiment of this discussion. But let us remember that with God all things are possible, who in connexion with the faith of his people, will not fail to remove mountains when necessary.

2. This proposed reform calls for more renunciation of the world, and throwing off its present crushing shackles, than the church has strength for doing. To bring back from the world all the ungodly minor children of the church into the household of faith, with evidence of their having the Holy Ghost abiding in them, requires a very great work of self-denial in efforts to be perseveringly continued until it shall be done. But as Zion is now pretending to labor, she never can do this great work, being so far gone into bondage to the Babylon of this world, in following after those very things which seem as the abomination of desolation spoken of by Daniel the prophet, and now standing in the holy place of the Lord's house. Although some of the forms of godliness are generally retained among even the loosest professors, how lamentably is the power thereof denied; all of which naturally teaches the children *not 'to fear God and keep his commandments,'* but to idolize the world, in forgetfulness of the approaching judgment of the Almighty. This directly hinders the children's conversion and testifies against their coming into the church. But while called to sigh and cry on account of these and other abominations of the house of God recently laid open, why should we not be encouraged with the brightening prospect, in connexion with the divine promises, that the time will not prove distant when the Almighty himself shall arise and effectually arouse his people to the building up of his house, that they shall bring every one of their now excluded children to be prepared as lively stones in the building, having himself already made the way plain for their being turned unto his testimonies.

3. The other obstacle in the way of a practical reception of this doctrine, is that it would produce the bitterest and most deadly persecution against the church, from those without, which as yet she is not prepared to endure.

For a long time, as it appears, or from the reform of Luther's day, about three centuries ago, she has not been very seriously disciplined by persecutions to make her strong in bearing them. No doubt the grand reason why she has so far and long escaped them, is the worldly course she has taken on purpose to make such an escape. Her gradual and imperceptible yearly increase of conformity to the world, would naturally bring about just such a state as the present, of freedom from persecution,—the yielding up of her little ones to be slain by beasts, together with present '*abominable idolatries*' now common in Israel. While the children of the church thus are excluded, as though constituting a part of the house or synagogue of satan, he scarcely needs put forth an effort to make his seat on the church as he please. Of course there is nothing to excite him to acts of persecution while permitted thus to sleep as it were, with his kingdom rising in silent power faster than it could by his using violent force in persecuting the saints.

But should the church immediately, sincerely, and deeply repent, and heartily confess before the world, her long continued rebellion against God, in thus disowning her own children, the babes of Christ,—do her first works, in putting forth united, vigorous, and persevering efforts in the spirit, for recovering them to that standing which it appears she once gave them as spiritual members of his household; such efforts must surely be successful, in the conversion and reception to the church, of the excluded children, which would at once make a very alarming breach in the walls of satan's kingdom, which

would equally repair the now prostrate walls of the house of God. This would doubtless exasperate the prince of darkness, to his *coming down in great wrath*, as though seriously admonished *that his time was short*; when persecutions as bloody as those of Nero, might be expected, as surely as every cause produces its legitimate effect. Although this difficulty appears so appalling and insurmountable, it may be, it must be, and it will be overcome in the victory to be given the saints, when they shall conquer '*by the blood of the Lamb and the word of their testimony.*' And what shall we conclude concerning the present seeming roar of the beast, louder and louder, against the combining and increasing efforts for reform in christendom, except it be that the hosts of darkness are about mustering for a mighty conflict ? And if so, may we not surmise that there is at least a conviction felt in the bottomless pit that Christ is also about to take to himself *his great power to reign* over all *the kingdoms of this world*, as he has foretold in various places of his word ? Should these opposing powers continue their operations as they appear to have commenced, in giving each their appropriate signal for the battle, thus exciting each other to renewed zeal in their undertaking, having no possibility of a mediator, or terms of peace between them, the saints may, before a very long period, be driven in good earnest, to go about the work of gathering all the present excluded children of Christ, into his house; finding as they may, more bitterness of trial, in seeing them with the opposite ranks, than in faithful labors to reclaim them to their proper standing in the church. Then let the saints immediately remember their covenant vows made unto God, and pay them ; let them remember the conditions on their part to be fulfilled in securing church blessings for their offspring, and let them wait not one for another, but rather go individually, and readily to the work, under God, of bringing all their children to Christ, without being dismayed or disheartened by opposition in the great work. And let them take courage by the example and success of Nehemiah, who on an occasion thus trying, said, 'The God of heaven, he will prosper us, therefore, we his servants will arise and build.'

IV. Conditions on which the Church are to secure such blessings for their children.

These conditions may now be considered in connexion with different *classes* of the Church.

1. *Christian Ministers.* This is the class whose duty it is, above all others, to awake themselves to an examination of the walls of God's house, as did Nehemiah, though surrounded with deadly opposers, not failing to see clearly, how the church has been sleeping, while satan has been devouring the flock of God, and especially the younger part, which have had most need of the vigilant care of the watchmen. On awaking and beholding the desolations of Zion as they are, ministers need arise and act accordingly. They will need humble themselves, reform, confess unto God, to their families, and to one another—to the church and to the world, their former darkness and neglect of their duty towards the little ones of the church. And then, a thorough reformation so far as is necessary, should be secured in their families, if they have unconverted children, by putting all things in immediate order, for bringing every child, however young, into the fold of Christ, by their receiving the promised gift of the Holy Ghost, or a change by the Spirit so as to be benefitted by being brought in, like the children of the faithful, in the primitive days of the Christian church. And for the mutual encouragement of ministers under so many obstacles to encounter in their way, they have need to bring the subject up for faithful discussion in their ecclesiastical bodies, uniting their influence by their pledges together, for the faithful discharge

of their several duties in relation to this subject, henceforward with their families, and the people among whom they labor. When this is done, if not before, they may be prepared to publish to the churches circulars, as some have already done, showing the obligations binding on them, and on christian parents particularly, in regard to the conversion and salvation of all their children. In these circulars convincing truths might be presented, and a union of efforts recommended, which might greatly forward this desirable reform. Then they might more successfully lift up their voice in the pulpit, and from house to house, in showing their people their sins, and particularly the sin of Zion's having excluded her children from the Lord's house, to receive their daily spiritual bread in the camp of satan, or perish without it in their sins. And thus might ministers take the lead in wielding the various other engines of moral power, which have proved most successful of late, in other branches of reform, yet unfinished; the particulars of which are already well known among themselves; at least so far as they have participated in the present multiplied labors for reform in Zion.

Among other things, probably nothing could be more advantageous in promoting the work, than for evangelical ministers, without respect to party names, to have more and more intercourse together, so as to become familiar and harmonious in their efforts for the conversion and salvation of souls, even should they not be able at once, to harmonize in their respective peculiarities of christian opinions, while yet they are well agreed as to the fundamentals of religious doctrines, or those great things which stand as the foundation of pure godliness, love among brethren, and means of grace for promoting the salvation of Christ's flock. While to some it may seem that such harmonious efforts among the clergy of different sects, are impossible, it may be remembered that they are certainly among the all-things which are possible with God. And must not something of the like be done in regard to the present jealousies and contentions of different parties of the church, in order to rescue their children, now excluded? And should such a harmony among the clergy in their different stations, be effected, how powerfully it might be expected to help in the great work of saving the souls of Zion's children.

In taking hold of these things, ministers need expect but little if any difficulty in securing the co-operation of secondary church officers, in a systematic course of faithful visiting, prayer, and self-denying labor to wake the whole of the church to an interest and part in the great work, which would be likely, under God, very soon to secure the doing of the whole that is required of man, although the work is great, and the labor all in vain, except the Lord build the house.

2. *Other Church Officers.* This class, though not in all respects laborers in word and doctrine, have responsibilities upon them concerning Christ's kingdom, which are very solemn and great. Their influence generally, with that of a minister, or even without, when properly exerted, will accomplish almost any reform which is demanded by the word of God. So soon then as this class of the church is brought to see the necessity and practicability of this reform, they are solemnly bound by the gospel immediately to engage in the work of carrying it forward, by aiding their minister, if they have one, or doing it without, if they must. In doing their work most effectually they need to give the subject a faithful examination, so as to understand it well, seeing how the church have been crushed down and almost destroyed by excluding their children from the covenant privileges; and all this, while God has graciously provided for them in the church as abundantly as for their parents, especially should the command of Christ be regarded as it ought to be —*'feed my lambs.'* Then they should humble themselves before God, and

by repentance, confession, prayer, and covenanting anew, with him and their brethren; go directly and in earnest about the work of reform, in their families, and through the church with which they are connected, by exhorting one another and their brethren daily on the subject, as they may find opportunity. They may also consecrate special portions of their time to be improved in the faithful visiting of the children of the church and their parents, at their dwellings, so far as practicable, on purpose to excite them, and the whole church, parents and children, directly to engage in the use of God's appointed means of grace, for making sure the calling and election of all the church and all their children. Occasionally, the same good work might be happily advanced by a day of general fasting and prayer of all the church, enlisting also the minds of the children to an interest in the same work.—Meetings also for instruction, exhortation and prayer, might be profitably appointed in different neigborhoods of the church when scattered, by the officers of the church, engaging the parents and children to attend. These meetings should by all means be well conducted, instructive and interesting to every class, according to their different necessities and capacities; while the great object of all such labors should be the honor of God, and the salvation of souls, in showing all classes their duty most clearly, and persuading them by the most powerful motives from the Bible, immediately, faithfully and perseveringly to perform it.

3. *Christian Mothers.* This is the class, which before all others in the church have it in their power to mould the infantile hearts and lives of their tender offspring as they please. In the earliest days of such children, they should be taught to know and fear God, and carefully to keep his commandments; and none have it so far in their power through means, to do this, as their affectionate, ever anxious, and watchful mothers. For a considerable period of a child's first existence, its affection and confidence are more given to the mother than to any other mortal. This gives her a moral and religious influence over her children which no other human being can exert, so that when properly improved by her it is believed to be morally certain that the gates of hell would not be able to prevail against the piety of such children, especially where there is a pious father to aid in the good work. Over her daughters her superior influence is given her to be improved through all the years of their minority, which should never fail of procuring their saving conversion to Christ, whether she is aided by a godly husband or not. But in order for the christian mother most successfully to go about the great and good work, she must properly consider and feel her solemn obligation to God and her children to do it; and then without delay, commence and continue the faithful work, for the benefit of herself, her children and others, as a matter of conscience before God. In doing this, she needs be a woman who loves prayer, and believes in its efficacy, especially when offered for the gift of the Holy Ghost to herself and children, remembering that God's promise of such a blessing is confirmed with his oath; both of which, promise and oath, the apostle considers immutable. But if she shrink before the work, as not being herself such a mother, then let her repent of this, as a great sin, and covenant anew with God to obey him as she never has before done; and in being thus obedient she will never need fail of finding the grace of God sufficient for her in all her trials, though they may be many and severe. To make her work the easier and more successful, she would do well to have a great interest in maintaining the life of the female prayer meeting, and maternal association; being always present at their meetings, if possible, with her children, specially for their benefit. In the closet also, she will always of course remember them with great fervency, in imitation of Israel, who prevailed with God. And in the regular morning and evening worship of

the family, she will feel and manifest a peculiar interest in behalf of her children, looking out seasonably, that no secular business of any kind, nor improper arrangement of any thing under her control, shall hinder the greatest benefit which the children may derive from such seasons of worship; by ordering the time of day for worship so as always to have them all present, wakeful, and solemnly attentive through the whole, taking a part in the reading of the scriptures, out of a Bible of their own, as in a class; also in the regular singing with worship, as soon as old enough to be thus taught, which might usually be, with proper means, as soon as four years old. Altho' many mothers may have excused themselves from what is last presented, by their not having a praying husband to officiate in the worship of the family, it is believed that they have thus mis-judged, and set an example calculated to encourage their whole family in the neglect of prayer and all religion, rather than to convert husband and all to Christ. Besides such fidelity in family prayer, she needs carefully to teach them as early as possible the nature and object of prayer, and to pray for themselves and others in secret, regularly, according to their age and capacity. And the most readily and successfully to give this instruction, she needs go with them to a place of retirement, and there teach them at first, after praying, herself, for them, only a few words of simple prayer for them to repeat after her, on their knees, with explanations as they may need. After which, in due season, they may be taught short forms of prayer from time to time, until able sincerely and not as a mere form, to exercise the gift of prayer, at an early age, without human assistance.

It is true that this is requiring of christian mothers a far greater and more responsible labor, to engross their minds, patience and time, than either mothers, fathers, or ministers, have been much in the habit of performing for their children in several of the last ages of the church; and a labor too, which it might now be presumptuous to expect of them, were it not for the fact, that a mighty reform appears to have actually commenced in Zion, which it is believed in the good providence of God will never cease, until these labors of christian mothers for their children shall be performed. Then will their children be taught from infancy to walk in the way they should go, to the favorable proof of the maxim,

'*As the twig is bent, the tree's inclined.*'

Christian Mothers,—While doubtless your hearts yearn over your beloved offspring, in view of the fact, when considered that they are to be saved or lost, in so great a degree, through your instrumentality, the thought of meeting them soon at the bar of God, and seeing them placed on the left hand of the Judge, through your neglect of their souls, can only fill your hearts with trembling and forebodings of that anguish which is unutterable. All this, you see you may avoid, by doing your duty for them *now*, while the moment passes. And is it not plain, that God actually and most solemnly calls you, to engage with all your hearts in the work as above, for the eternal life of your children? And will you presume practically to say that he is an austere master, and will you thus leave them to be saved through other means, or perish forever in hell? Rather reflect that you cannot do so at this late day of bursting light, with scarce a degree of impunity, compared with what you might a few years ago, when there was so general a darkness and sleeping on such subjects. Although you should have the sympathies and prayers of every class of the faithful, in your present trying and responsible standing in the church, and will doubtless receive them, as you begin, and progress in your labor, will you not now, suffer the affectionate and earnest intreaty, '*as tho' God did beseech you by us,*' to be faithful henceforth in all this, and every other good work in the Lord, covenanting anew, and with the

whole heart, saying—We can, we must, and we will, go to our work and do it. Thus doing, you will be sure of the co-operation of ministers and every class of the faithful, while Christ is pledged to be with you and them *'always, even to the end of the world.'*

4. *Christian Parents.* Although this class embraces that of Christian Mothers already presented, it is in a sense another class, when considered as combining the double influence of the fathers and mothers united. On the direct labors of this class, depends very much, the success or defeat of the great object of the conversion and salvation of the children of the church. While christian parents as a body have been verily in fault for ages gone by, in the cruel neglect of their children's souls, they have not been the principal leaders in the wrong. Their watchmen have been unfaithful and secular with the church, which has deprived the children of their lawful bread, by which they are now found in a state of famine and death.* But now, as their watchmen are beginning practically to confess their wrongs in this respect, let their brethren forgive them and pray for them, resolving without further delay, to come to their aid in the faithful use of the best means to secure the salvation of all their children.

Various obligations of christian parents to be fulfilled:

(1.) Dedication to God. Christian parents should in the earliest possible manner, after the example of Hannah with her son Samuel, dedicate all their infant offspring to God. This should be done in their closets, in their families and the assemblies of the saints, and with their whole hearts, with their perpetual covenant with God never to be forgotten, and not as many of us may have done heretofore, in professing to mark our children as lambs for Christ and then shutting them out of his fold as belonging with the wolves rather than the sheep, unless afterwards brought again into it by the spirit of God from the kingdom of darkness, on coming to years of discretion.

With regard to infant baptism in connexion with this dedication of the children, our doctrine seems not to call for any other remark than that where it is designedly performed as a mere ceremony, upon children who are expected, by such parents as a matter of necessity, to remain ungodly and out of the church, it involves, to say the least, great inconsistency of christian conduct; while it is presumed that those who practice water baptism at all, would have little or no objection to the baptism of the youngest children of the faithful, were it practiced with that church fidelity which the gospel demands for all Zion's children, and which would be attended with their earliest conversion to God. Then why will not Baptists and Pedo-baptists come readily on to the ground of this apostolic holy living, and fidelity to their own and their children's souls, that in very infancy all their children may be renewed in spirit? And where then would be their ground for further controversy about the proper persons prepared for baptism?

Parents may, and they should, from the first, most sincerely and heartily upon their knees, give their offspring back to God, as his property and servants, praying in the Holy Ghost, that he may receive them by making them indeed his spiritual children. This should be done, in the making, or renewing of a most solemn covenant with God, so to watch over, pray for, and take care of them, as to fulfil the obligation which rests upon them as parents in behalf of their children's souls, and to secure to them the promise made to Abraham and his seed. This covenant of christian parents, should always be considered by them as tho' confirmed on their part, with the solemnity of an oath, with the most awful penalty in case of its violation,† and all this should

* Lam iv. 3—5. Isa. lvi. 10—12. Ezek. xxxiv. 1—8. † II Chron. xv. 12—15. Ps. cxix. 106.

stand out prominently before the world; for thus it is on the part of God, his promise to them is confirmed by his most solemn oath.*

(2.) *Prayer for Children.*—Parents are bound in fulfilling the condition of the gracious promise to their children, to offer for them their unceasing prayers, and from their earliest necessity, as did Hannah, that their children may have the promised gift of the divine Spirit, to be guided and received as the children of God. These prayers should all be the prayers of faith, and they always will be, just so far as the suppliants are entitled to the appellation of the faithful, and just so far, they will prevail with God in the conversion of their children, and their preparation for the heavenly promise on being called away. And is not this the very sentiment which was taught and practiced eighteen hundred years ago? And should we not now gladly receive and practice it instead of rejecting it as is too generally done?

Although under existing circumstances the church may be slow to arise to this great work, it may and must be done, or she will never do her first works in returning to her first love, as when practicing on this principle. Should any question the propriety of urging this sentiment, as though a hopeles one, let them remember the positive promise of God that he will answer the faithful prayers of his devoted people, and that there is no blessing in view of the heavenly minded so great, and surely promised in answer to prayer, as the gift of the Holy Ghost to the saints and their children. For this gift, above all others, according to the Bible, the saints are always to pray, nothing doubting, while so clearly promised, and a blessing seeming to include every thing else necessary for the soul, although it is questionable whether Christ ever meant to be understood as promising mere worldly goods, or promiscuous particulars, to the prayer of faith.

Were there no promise on which the saints could rest their prayer of faith for the gift of the Holy Ghost to their young children, then, for want of evidence to authorise such a faith, it might seem unreasonable for them to be required to exercise it in such prayers. But the necessary promise is made, so that the saints are inexcusable who will not improve it.† Why then should not all godly parents exceedingly rejoice in view of such precious promises, though connected with a self-denying condition on their part, which when fulfilled, brings present peace and sure hope of eternal life? And what motive but an ungodly one, can they have for not readily embracing it?

(3.) *Early Discipline.*—As another item of the christian parent's obligation to be fulfilled, early discipline holds an important place. Although too many parents in the tenderness of their sympathies for their children, have judged it best to defer their first necessary correction for two, three, or four years, to give them more ability to endure, and understanding to improve it; faithful experience has sufficiently proved the fact, that the wayward child is never a gainer, by having his correction, whatever it should be, put off for years, after manifesting his want of it. So much that is useful is already published on this part of the subject, that it may now be passed over, by simply remarking, that parents are solemnly bound to see to it, that their children are entirely submissive, though of the most unyielding temper, by the best chosen mode of correction, from the beginning of their palpable show of insubordination. The younger, generally, this work is commenced, the easier and more sure of success it may be found; while the longer it is delayed, the greater is the probability that it will never be so effectually done. Such a neglect or delay of wholesome discipline may greatly endanger the soul of the child, by strengthening him in disobedience to his parents, and in

* Heb. vi. 17, 18. † Acts, ii. 38, 39, and xvi. 31—34.

wresting the reins of government from their hands, thus putting himself under the tutorship of satan, by which he can more successfully trample on his parents' use of means of grace in his behalf, to his own destruction.

(4.) *Religious Instruction.*—A too general neglect of proper family religious instruction, is doubtless very much among the means of the dreadful declension which has so long existed in the church. The consequent long and fixed habit of this neglect may cause it to appear to many as though the difficulty now in the way of doing it, is insurmountable. But this instruction can be given the children by the parents, and it must be, or they can have no heart, or right, to come to God in their children's behalf, pleading faith in his promises. It is true that christian parents may feel much more embarrassed at first in taking hold of this part of their work, than had they been well instructed themselves out of the scriptures while young, and had the watchmen always been judicious and faithful in showing parents how to instruct their children for Christ most happily. Yet, let believing parents see to it, that their *hearts* are right on this subject, and that they have a good *will* to do their work, although lamenting their want of skill to go about it; and let them immediately commence by repentance and confession, and then by a faithful improvement of what little talent they have, laboring diligently to learn how to do it better and better by experience in it, seeking information from friends, from books, and from '*God who giveth liberally and upbraideth not*,' and no doubt their very first efforts will be accepted of him, by which, very soon, they would be able to assist other parents in doing the same work. This course would be greatly calculated to secure special help from ministers, who would thus be encouraged to go forward more rapidly in the same work, to which many of them are already quite wakened.

In going to this work parents must by no means think that the mere sending of their children to the sunday school, will be an acceptable substitute for the faithful daily labor required of them in the word of God, as in the following passage: 'And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up.' Although we may think much of sabbath schools and bible classes, it must be allowed that their necessity tells a sad tale of the deficiency of pious parents whose children have need of them, since it may appear that they were not called for in the Apostles' days, neither would they be long needful now should the church faithfully teach their children the B i b l e, when at home. And while all should still aim to derive as much benefit as possible for themselves and children at such schools a n d classes, they a r e by no means equal to that every day diligent religious instruction which God requires the parents to give their offspring at home.

So soon as a child can understand any manner of expressing ideas or feelings, its parental religious instruction should be commenced, even before its ability to learn the gift of speech. At so early an age, however, godly and faithful example will be a more salutary lesson than any thing else can be without it, and thus it will be from first to last. And without more or less of a holy example, all other parental religious instruction can be expected only to strengthen the heart in ungodliness. Even the infant in the lap so soon as it begins to notice any passing event, usually keeps a very watchful look at the eye of the mother, and next, to that of the father, observing with very critical care, the form of the face, gestures, and tones of the voice when their parents speak; manifesting their almost perfect understanding of what is morally right or wrong, in their manner of speaking and acting, long before

they can understand the definition of mere words. While, therefore, a child may become exceedingly strengthened in the hardness of the natural heart, by continued examples of parental ungodliness, in its infancy, so may the child be taught the most impressive and abiding lessons of the spirit and power of vital godliness during the same period, by those examples of holy living and godly conversation in all things which God requires his people to set before their households. How then, it becomes religious parents from the first dawn of reason in the child to commence and ever continue such instruction, with the invariable exhibition on their part of christian meekness and every other characteristic of the faithful christian. When these things are properly commenced, children very young, can be taught much of Christ from religious books and papers adapted to their capacity, if properly selected. Still it may be said, that the bible alone, if duly appreciated and faithfully taught, by parents is incomparably more reproving and converting than all the catalogues of other books which could be recommended without it. Will not then all christian parents, when practicable, patronize and attend bible classes, and learn with their children; furnishing every one so soon as able to read, with a fair copy of the bible to be learned and held as their own private property, to be enjoyed above all other books and employ, daily,—to be regularly carried to the place of public worship for looking over in all the reading and exposition of the scriptures by those who lead in the worship, which they might enjoy from their ministers if they would, according to a common practice across the Atlantic. And will they not use all other means within their reach for making themselves and their children, so versed in the scriptures, both as to theory and practice, that they can most sincerely adopt as their own, the language prepared of God for their devotions,—'O, how love I thy law, it is my meditation all the day.' 'How sweet are thy words unto my taste, yea, sweeter than honey to my mouth.' 'Thy word is a lamp unto my feet and a light unto my path.' 'Thy testimonies have I taken as a heritage, forever; for they are the rejoicing of my heart.' Psalm cxix. 97, 103, 105, 111. Then indeed, parents can teach religion to their children, from experience, as an employ most delightful, which with other appropriate means, could not fail of winning them from the first, to the following of Christ; while the mere forms of religion taught as an apparent task, would be rather calculated to harden them in practical unbelief.

(5.) *Children's Associates.* A proper selection of associates is another important item of the christian parent's covenant obligation to his children. On a careful review of the history and principles of the primitive saints, we are led to conclude that their children, as a general thing asssociated only with their parents and others of the godly, old and young; and would it not be thus with our own beloved offspring, were we persecuted and hunted, as were the saints of that age? Such being the piety of the first christians, such their persecutions, and such the associates of their children, how natural it was for such means of grace to become effectual with their children, and of course, how suitable would it be for them all to be numbered with their parents in the church, as it might be with the church now, should similar means throughout be used. But it is very apparent that here has been a most lamentable failure on the part of modern christians; so much so, that almost nothing has been done by the great mass of the church to maintain any separation between their children and others professedly of the world, in regard to their associates. Therefore, be their every day religious instruction and other means of grace what they may, the whole is at once counteracted by their habitual association with others, old or young, who instead of honoring the true God, are wholly devoted to the service of the god of this world. To avoid this evil now, and to keep the children constantly away from the examples of ungodliness, might require the almost going out of the

world to do it, since the church herself, with the body of her children, is so far gone from the spirit of primitive christianity. There are however, professors of religion enough of different sects, generally among us, were they spiritual, and of one heart, as they should be, abundantly to accommodate each other with associates for their children, to prevent their destruction by the examples of others' ungodliness, and to save their parents the necessity of fleeing for the purpose from their habitations, like Lot out of Sodom, where for worldly gain he had pitched his tent.

To secure exclusive associates from the various denominations in the religious education of children, as things are now, would cost an effort with many which would be very trying, especially where the dependence of parents for their common education is wholly on district or common schools, which too generally have been nurseries of wickedness for children of every class, there commingling and corrupting one another. But should this matter receive that consideration and attention from the different evangelical denominations, to which surely it is entitled, they would be able by degrees at least, to remedy this evil. Those who change their locations, might carefully look out in the exchange for better associates and means of grace for their children's eternal life, than do as Lot did, on moving into Sodom, and as most professors have probably been doing of late in their removals, in looking out for more of the good things of the present life. Those already living with religious neighbours enough, without a remove, might with appropriate precautions, guard their children, against the dangerous influence of the worldly school, by establishing and maintaining schools and teachers for them, of their own choosing, and such as would in all things, strengthen and confirm religious instruction and influence at home, instead of counteracting them as the result naturally is, at the secular school. Until something like this shall be done, the associates and other means of grace for the mass of the church's children, cannot be of that character which will most naturally bring them with pious hearts into the kingdom. Although it may cost a painful effort, in leading to the greatest self-denial, and persecution for Christ's sake, and seem altogether chimerical to many, there are thousands in our land, dark as is the moral horizon, who are beginning to feel, and in some degree, to act, on these very principles. This is publicly manifested, as much as any where perhaps in the continually increasing care of the saints in making their higher literary institutions more and more of a religious character, when as it is understood but a few years ago there was scarcely an academy or college in our land, even for the education of our ministers, except such as were so far under a secular influence as to be dictated by worldly supporters and overseers, more or less, how far their faculty might, or might not, tolerate and inculcate the principles of the christian religion, in such institutions. And must not then, a thorough change in these things be effected, in the instruction of the young of the church, even down to the schools of the smaller children, who seem to need such schools, even more than afterwards, when old enough to have become established in a religious life ?

(6.) *Effectual Restraints.*—Another part of christian parents' obligation in securing covenant blessings for their children, consists in their positively and uniformly restraining them from all sinful amusements and other ungodliness whatever it may be, which would grieve the Spirit of God. Here also, has been a mighty evil in the church in regard to her children, who ought always to have been effectually restrained from every outbreaking sin : But how many church members have quieted their consciencies, with merely giving their advice, or laying down ineffectual prohibitions on seeing them allured away to the dance of mirth, the theatre, the card table, to the desecration of the sabbath, or to associate with the intemperate, profane and licen-

tious until actually beyond the reach of reform, intentionally leaving them to understand, that after all they were to be left free in their choice whether to comply with good advice, or thus go at the bidding of satan, or, '*like the ox to the slaughter*,' as though the commands of God must yield to the ungodly choice of the child. Such parents might learn much on this point, by duly considering the judgment of God '*forever*,' upon the house of Eli the priest, '*because his sons made themselves vile, and he restrained them not.*' It is true, that some pious parents may feel at present, as though it were utterly impossible for them thus to restrain their children if they would, especially where such children have become nearly adults in their iniquity before their parents' conversion to Christ; still, where the good work is properly begun from infancy, or where there has been otherwise, a decided family discipline, there would probably never be the necessity of severe coercion in the necessary effectual restraints. Some again, may sincerely feel the same embarrassment from having become '*unequally yoked together with unbelievers.*' Where such cases are found among those who would restrain their children, surely, in bearing '*one another's burdens*,' the minister, other officers of the church, and less burdened members should sacredly feel and fulfil their obligation in kindly assisting such afflicted members, in acquiring or regaining the reins of discipline over their own house, in persuading such children to submit to their '*parents in the Lord*,' and to the requirements of Christ. Or, where nothing else would prove effectual, they might be disciplined by the church, and publicly excluded for their ungodliness.

(7.) *Effectual Constraints.* God says of Abraham and his house, in which we are claiming a membership by faith,—'I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord.' So Moses, in his dying testimony to the people of God, which is supposed to be as binding now as then, says, 'Ye shall command your children to observe to do all the words of this law, for it is not a vain thing for you, because it is your life.' From these passages it is most plain, that God considers the pious parent as under the most imperious obligation, in fulfilling the covenant condition; positively to constrain or command his children to keep the way of the Lord, and that he has full right to expect and declare it as certainly foreknown, that the godly parent *will* thus command or constrain his household. And must it not seem here, from what is said of faithful Abraham in effectually commanding his children and household after him, to the keeping of the way of the Lord, (since God is no respecter of persons,) that no church member is acknowledged in his sight, as one of the house of Abraham, or as a believer in Christ, any farther than he shall thus command his own offspring; or, religiously constrain them, through means, that they shall keep God's ways in a saving manner? By this requirement of the people of God in constraining their children to keep the way of the Lord, we need no more understand that it is to be done by a physical compulsion, than that the servants in the parable, were to execute by the same force, the commission of their lord, in going out into the highways and hedges to compel the guests to come in to the great supper. Still there needs to be a constraining influence exerted by God's servants, both in bringing hardened sinners to Christ, and commanding their own children to the service of God, through a co-operating divine influence, as truly as though it were done by a physical compulsion. Although christian parents have not recently thus practiced in constraining by religious authority, their children to obey God, in the due observance of all his means of grace, with a right spirit towards him, it should not be denied, that just such an authority is delegated to them from the Almighty to be exercised when necessary just so far as they are themselves obedient, and have the Spirit of God. Pious parents once prac-

ticed in this manner,—they always might have done it,—many have done it in more modern times, and all might do it most happily now, would they but faithfully discharge the several other parts of their covenant obligation.

While children will more naturally be taught to worship satan, than God, where the morose face, angry tones, and uplifted rod of the parent shall be used in constraining them to a servile observance of some of the externals of religion, without the use of appropriate means for their saving conversion to Christ, a contrary course will have a contrary effect. Then let christian parents keep the divine commandments, as they might and ought to do, and thus by their good works let their light shine clearly before their households, and they may be assured as from the words of Christ himself, that their children as well as others, shall glorify their heavenly Father. Thus doing, they will never see the need of painful coercion in effectually constraining their beloved offspring truly to keep the way of the Lord; for then both parents and children, instead of giving place to the devil, would be filled with the Spirit of God, and uniformly thus led in wisdom's pleasant and peaceful ways.

(8.) *Renewed Consecration.*—The several other parts of christian parents' covenant obligation, may be considered as all included in a renewed hearty consecration to God, of themselves, their children, their talents, their property, their time, and their all, as being lawfully and exclusively his, and not their own. Then, as servants of this spirit, their labours every where, and in all things, may be performed exclusively for the salvation of souls, and the honor of God, desiring nothing for themselves or their children but the covenant blessings of the heavenly Canaan. Then, all they will anticipate on earth will be the constant promised presence of Christ's Spirit in all their labors for him, and the consequent peace of conscience and joy in the Holy Ghost, which must attend such a life. Such a faith was once delivered unto the saints, and such a life of labor and peace they once lived in manifesting their faith. But lamentable as is the fact, the church has long since departed from this faith, in living almost diametrically in opposition to the same; for how strangely are they gone with the world after the beast, as it were, to the worship of his image, or bowing down before the image of gold which Nebuchadnezzar has set up, with scarcely a Shadrach, Meshech, or Abednego, who will hazard his life in altogether declining it. Precisely such an idolatry as this, may now be witnessed, even in the inner temple of the Lord's house, just by looking at the multiplied, popular and enormous abominations of christendom, in which the most evangelical have been participating in an alarming degree. And all this apparently in order to secure more of the riches, honors and pleasures of this ungodly world, such as satan exhibited to our Savior on the mountain to seduce him also, to the same worship of the beast. How then can the church fulfill their obligation and guide their children to heaven, while thus partaking of such covetousness, which is idolatry? They must renounce it, or they will continue practically to instruct and persuade their children by the identical temptations of satan with Christ on the mountain, to idolize this world, and satan, its god, rather than the God of Heaven. This is apparent from the fact, besides its partaking of the crimes above mentioned, that while it shall be continued, the church will have comparatively no heart, time, property, examples, nor any other talents to bestow in labors to honor Christ, which can be calculated with the Spirit of God, to bring their present ungodly children to Christ, as genuine converts.

Our gold, silver, and other goods of this world, are already the Lord's, and must be again consecrated to him, for the repair and furnishing of his house, with the same spirit of consecration which was shown by the first christians, when *they sold their possessions—had all things common*—and while none

said that aught of the things which he possessed, was his own. But how different would be this course from what the church for a long time, has seemed to be pursuing, with the Lord's gold and silver in their possession, which has been so much like the midnight revelry of a drunken Belshazzar in the use of the golden treasures of the Lord's house, but a moment before his destruction, being '*weighed in the balance and found wanting.* In such a going back in good earnest, with all the precious things of the Lord's house by repentance, and doing their first works, of the people of God, the way may be truly prepared for taking all the children with them, as Israel took theirs in going out of Egypt, while the king was so reluctant to let them go with their parents. To see that God is in earnest in calling for the return of his people and their children, the solemn voice of his prophets needs only to be distinctly and understandingly heard with messages directly from the Almighty like the following: 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts.'* And now,

Christian Parents of every denomination,—Are not these things substantially as they have been set forth, in relation to the lawful membership of your children with you in the church, their equal title with yourselves to the promises of the faithful and their seed together with your covenant obligations to labor for their obtaining with yourselves the blessings so promised? If so, can you expect to overcome as the true and faithful followers of Christ to be made everlasting pillars in the temple of his God, while knowingly and from choice, taking a course, which is calculated to launch their souls into hell? And could you under such circumstances, expect to be among the blessed in heaven then to unite in saying, '*Amen! Alleluia!*' while '*the smoke of their torment ascendeth up forever and ever!*' The thought to be sure, is most awfully revolting, and is now presented only as a stirring motive from God's word, by which, and the Spirit, you may be awakened to engage with all your hearts in this great work at once, before it is too late for yourselves and them. You may see of course, that though great temptations from satan are staring you in the face, to hinder your doing it, the motives on the other hand, for doing it, are as great as could be furnished by the infinite God, in view of all that is interesting in connexion with himself, angels, men, and devils, together with earth and hell, heaven and eternity.

Trusting in God only, with a suitable zeal of reformation, if begun now, your work can be done, and well done, so that you and your beloved offspring may shortly be seated as kings with Christ on the heavenly thrones, with golden harps and crowns, which are prepared for, and promised to all the truly faithful.

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* Joel, ii. 15, 16.

THE END.

AUBURN
Theological Seminary.

To secure the efficiency and permanency of this Institution, partial efforts have been frequently made, within a few years, by the friends of piety, both in Western New York and in other parts of the country; but owing, it is presumed, to inadequate conceptions of the importance of the subject on the part of the Christian community at large, hitherto the enterprise has not been fully sustained. Various considerations induce the Trustees to renew the application for pecuniary assistance.

In advancing the interests of the Redeemer's kingdom on earth, the instrumentality chiefly to be relied on—being of divine appointment, the ASCENSION gift to the church—is the Christian ministry. When the Saviour, by the suffering of death, had expiated the sins of the world, he instituted this order of men. "Go ye," said he, "and preach the gospel to every creature; and, lo, I am with you." The blessings incident to the enjoyment of this means of grace can be appreciated only by comparing destitute regions—those moral wastes where no spiritual verdure quickens—with well-organized congregations to whom the truths of the bible are statedly and faithfully proclaimed. The pulpit is honored, by him who appointed it, in promoting not only evangelical religion, but also the concomitant advantages of civilization, learning and humanity. To co-operate with the Son of God in carrying out the plans of redeeming mercy, by training young men for the sacred office, the Auburn Seminary was established. When were preachers more needed than now? To supply the accessible population of the globe, requires many tens of thousands; while, in our own country, infidelity and the associate vices and crimes are frightfully increasing.

The LOCATION of the Seminary, is a commanding eminence in the pleasant and healthful village of Auburn, two and an half miles from the Owasco, one of the loveliest of our emerald lakes—and is CENTRAL both to western New York and the north-

ern States; being on the great turnpike road 169 miles from Albany, 125 from Buffalo and 7 from Weedsport on the Erie canal. The rail road from Utica is expected to be opened the next season, when Auburn will be within twenty four hours travel of New York. Facilities of access from the west, will soon be equally inviting. The surrounding country is not only picturesque but fertile, producing luxurious crops of grain, grass and the numerous fruits of the climate. The inhabitants, being mostly from New England, happily retain, to a considerable extent, the habits of their ancestors. Here, secluded from the bustle and contaminating influence of the gay and commercial world—the haunts of strife and ambition—the students, dwelling together as brethren under one roof, may consecrate their hours to the cultivation of their minds and their hearts—discipline well adapted to qualify leaders for the army of the Prince of Peace.

The system of SUPERVISION and CONTROL is *republican*. By the act of incorporation in 1820, the Institution was committed to the care of a Board of Trustees and a Board of Commissioners—the Commissioners to be chosen each year by the several Presbyteries within the bounds of the Synods of Utica, Geneva and Genesee, and such other Presbyteries, in the state of New York, as might associate with them. One third of the Trustees vacate their seats annually, and their places are filled by the Board of Commissioners. Thus the whole management devolves, ultimately, upon the surrounding pastors and churches.

The COURSE of INSTRUCTION is intended to embrace the departments of knowledge necessary to render the students permanently useful as settled pastors. The Languages in which the scriptures were originally written, Greek and Hebrew, together with the principles of Interpretation and Exegesis; Biblical Geography and Chronology, History and Antiquities; Mental and Moral Philosophy; Natural and Revealed Religion; the canon of Scripture; Polemic and Pastoral Theology; and the Composition and Delivery of Sermons—are among the subjects to which particular attention is given. Three Professors, disconnected from congregations, devote their entire time and energies to the improvement of the young men.*

*Rev. Henry Mills, D. D., is Professor of Biblical Criticism; Rev. James Richards, D. D., of Christian Theology; and Rev. Luther Halsey,

Economy. The rooms are comfortably furnished and in readiness to receive the students rent free. In years past the price of board has rarely exceeded one dollar per week, the contingent expenses being proportionally cheap. At the present time the entire cost of board, fuel, light, &c., cannot be more than $75 or $80 the year.

The privileges of the Institution are available to students of all evangelical denominations. The costume of the dark ages—the spirit of exclusion—is laid aside, while we pant to inhale the atmosphere of the millennium; when watchmen shall see eye to eye; when Ephraim shall not envy Judah, nor Judah vex Ephraim.

Formation of Character. The Candidates, on leaving the Seminary, have usually shown a disposition to seek rather for fields of usefulness, than for stations promising personal ease and emolument; rather to do spiritual good than to get temporal good. Says one, writing from the Valley of the Mississippi—after describing a work of grace attending his labors—"O, who would not go a thousand, or ten thousand miles from the endeared circle of relatives and friends thus to look up the sheep of Christ in the wilderness, and witness what I have witnessed. I used to say, at the Seminary, that I was then enjoying the most pleasant part of my life. But I must own I was mistaken. It is good to be in the field, to buckle on the armor and draw the sword of truth. I believe a minister of the right spirit will enjoy himself better in this destitute region than in the older settlements. The tears of pious joy, which I have often witnessed from those who have seldom participated the kind attentions of a minister of Christ, have often caused my heart to thrill in view of the blessed privilege of preaching to the poor and destitute. Seize the sickle and help us reap this glorious harvest in the west."—Such are the views and feelings which, from the beginning, have, to a considerable extent, pervaded the Institution, and which the professors endeavor to cherish.

GOOD ACCOMPLISHED.

Western New York. Within the bounds of the three Synods of Utica, Geneva and Genesee—including a territory where the population already exceeds one million—most of the vacancies

amounting to more than TWO HUNDRED,) which have occurred since the Seminary went into operation—have been filled by our students. The character of our churches, (as they will continue to be supplied from this source,) for stability, orthodoxy and benevolence, must almost necessarily be determined by the character of the ministry educated at Auburn. Our children's children are interested. As *we* measure to the Seminary, so will the Seminary measure to *them*. For the temporal benefit of those who are to succeed us, we make large investments in public edifices, canals and rail roads—all desirable improvements, though uncertain whether to enrich *our* heirs; for earthly treasures perish by evil travail; "he begetteth a son and there is nothing in his hand." What pecuniary advances will we venture for the *moral* and *spiritual* welfare of future generations? The blessings of an enlightened sanctified ministry cannot be alienated, but will be shared in well regulated society, and often in personal preparation for heaven, where we shall meet our pious descendants to part no more. Some branches of our families may become *preachers*, and need, in their preparatory course, the privileges of a well endowed Theological institution.

SOUTH AND WEST. FIFTY of the Alumni are now laboring in the valley of the Mississippi and other new settlements; occupying, in some instances, important stations at the centres of moral influence. The result of the great experiment in government and religion now making in the western hemisphere, must tell irresistibly upon the destinies of the whole human family. Never, probably, since the creation of the world, was a nation increasing like this Republic, in numbers and in power. As the tide of population has rolled toward the setting sun, our young preachers, throwing themselves upon the accumulating wave, have been borne onward crying as they went, "Be moral—be sober—repent, believe and be saved." Such efforts are the hope of the nation, when the voice of the west, as will soon be the case, shall decide our political destinies.

FOREIGN MISSIONS. TWENTY ONE are gone to erect the standard of the cross in unevangelized portions of the earth. It is worthy of remark that almost simultaneously with the establishment of Theological Seminaries, the Foreign Missionary enterprize commenced in this country. As single minds operate less

powerfully than when brought into contact with others, by associating and conferring together, the views of young men were enlarged and their pious ardor was enkindled. When the conquest of the world was to be achieved, God, in his providence, summoned into being these schools of the prophets. The effects are upon record. There are now sustained by American Foreign Missionary institutions more than seven hundred and thirty missionaries (native assistants included) with twenty printing stations, viz. in Greece, Northern India, Orissa, Maulmien, Tavoy, Bankok, Sadiya, West Africa, South Africa, Smyrna, Beyroot, Ooroomiah, Bombay, Ceylon, Singapore, Canton, Honolulu, Lahainaluna and Park Hill: and tracts and bibles are issued in more than fifty different languages. At many of these stations are laborers from the Auburn Seminary—engaged in translating, printing, and circulating Christian books, and preaching to perishing pagans the unsearchable riches of Christ—millions of heathen embraced within the circle of their operations.

"I have stood and distributed books" says one of the brethren at the Sandwich Islands, "to teachers and others from different parts of the field, from sunrise till the stars appeared, with no interruption but to eat a hasty meal; and I might have distributed thousands more had they been at my disposal." Says another, writing from Asia, "Often has the eagerness of the people been such to obtain tracts, that I have found it next to impossible to distribute them individually, and have been under the necessity of having them either torn violently from my arms, or of occasionally hastily retreating a short distance from the multitude."—The Auburn Seminary is a MISSIONARY institution.

THREE HUNDRED MINISTERS from the walls of yonder edifice, sabbath after sabbath, are holding forth the words of eternal life in every quarter of the inhabited globe—

> "where first the sun
> "Gilds Indian mountains, or his setting beam
> "Flames on the Atlantic isles"—

to people of all languages, castes, and complexions. *Three hundred!* A number nearly equal to all the American missionaries sent from the United States to the Pagan world—and not a few of them in places where their ministrations, to say the least, are scarcely less needed. Allowing twenty-seven years service to each (the usual estimate) and the Seminary has already furnished to the

world EIGHTY-ONE CENTURIES of clerical labor, partly performed, and the workmen in the field to do the rest.

BENEVOLENT AND PHILANTHROPIC ENTERPRISES. Not one, it is believed, of all our students has ever opposed, while several have become efficient agents devoting their undivided energies in advancing the interests of the Bible, Tract, Sabbath School, Temperance, Missionary and kindred causes. On the annual lists of donations received by these societies, the names of churches under the care of the preachers from Auburn, usually appear; while some of the most efficient efforts ever made in the country to raise funds for propagating Christianity, have occurred in their congregations. In a single church, between $4,000 and $5,000 was subscribed at one meeting; and in another, nearly $6,000. The donations of the latter church, in twelve months, exceeded $20,000 —nearly half the amount now needed for the Seminary.

Letters from our missionaries abroad, read in public meetings, have served to open the hearts and hands of Christians, to devise and execute liberal things. By giving himself to the foreign field, the missionary has often accomplished more for his native land than he could have done by remaining at home. The first effectual impulse given to foreign Tract distribution, was occasioned by Dr. Judson's appeal from Burmah: the impetus, however, has been greatly increased by communications from other brethren. For the missionary spirit as well as the benevolent action existing in the churches, we are more indebted to the personal influence of missionaries, transmitted through the press, than to all other secondary causes united. In their self-denials, sustained to diffuse the religion of Christ, they speak and write from the heart; they touch the springs which move the power that moves the world. "Rely not" says the Rev. S. Johnson, one of the Missionaries from this Seminary, "Rely not upon the mere external machinery of benevolence. Be not satisfied with contributions of money alone, but feeling the necessity of the effusions of the Holy Spirit, wrestle with God in effectual, fervent intercession that he will make his truth the means of salvation to perishing millions."

REVIVALS OF RELIGION. Limited and imperfect as are the statistics, obtained upon this subject, we may safely assert that accessions of thousands, if not tens of thousands, have been made, in these seasons of refreshing from the presence of the Lord, to the

churches of our students. From the testimony of young men now pursuing their studies in the Seminary, we learn that twenty-seven of our preachers have admitted to communion *six thousand nine hundred and ten individuals*. When it is remembered that very few, if any, of our *three hundred* ministers have been long in the work without revivals, (and many are but just commencing their labors, having probably a protracted life of usefulness still before them,) who can estimate the final, boundless results! Would all the Alumni furnish us with a summary view of their labors and successes as far as known, (AND THIS THE TRUSTEES EARNESTLY AND AFFECTIONATELY REQUEST THEM TO DO,) a volume might be embodied to the glory of divine grace, interesting to the Christian reader, and confounding to all who look with indifference upon the welfare of the Seminary. After all reasonable deductions, there remains a monument of divine approbation to the Institution, which the powers of darkness can never annihilate.

The following communications will be read with satisfaction, by all who appreciate the work of the Holy Spirit in renewing and sanctifying the hearts of sinners.

Says one, "There have been received into the communion of the church, in the two places where I have officiated as Pastor since I have been in the ministry, about *four hundred* souls. In one congregation where I labored as stated supply for a year, *one hundred* and *forty* were added. What am I or what is my father's house, that I should be permitted to see such mighty operations of the Holy Spirit and be an humble instrument in his hand?"—Expressing his feelings toward the Seminary, he adds—"It is my Theological Alma Mater. In my recollections, many interesting associations are thrown around it. For the welfare of that beloved institution, I shall continue to pray. May the light of heaven still shine upon it."

Says another, under date of March 4th, 1839—"I have been located in one spot ever since I entered the ministry, fourteen years ago. In this time, the Lord has permitted me, unworthy as I am, to witness repeated outpourings of his spirit, and to see the desert transformed into a fruitful field. When I came to this place, I found that no Presbyterian Church had been organized, and when we looked around to see how many there were prepared to be associated in the bonds of Church-covenant, we could find but twenty six. Since then we have received about *six hundred*. We have enjoyed revivals nearly every year during my ministry

here; and at one time received about one hundred into the Church. We have not done so much as we ought to have done, to promote the great objects of benevolence, yet many thousands of dollars have been contributed, and at one time, and for one object, we subscribed $1,600. I rejoice to be able to say, that, while I am writing, the Lord is pouring his salvation upon us, and the inquiry is constantly coming to my ears, "What must I do to be saved?" "Bless the Lord, O my soul, and all that is within me bless his holy name."

"I never shall forget my obligations to that sacred Institution, which trained me for my delightful yet solemn work of a minister of Christ. O, how can the Churches suffer it to languish! I think you will bear me witness that I have done for it what I could. I never shall forget it. I pray God it may be enbalmed in the warmest affections of the Church."

In a letter from Illinois bearing date March 7, 1838, says another—"God has once more remembered his praying believing people, and caused his salvation to flow. Many have been the songs of new-born souls, which have gone up, as sweet-smelling incense, before the throne of God. The 1st day of January 1838, will not soon be forgotten. It was devoted to God. Three times we came together and confessed and prayed and wept.—Never were so many of our members convened, on one occasion, before. The Lord was there. We resolved to seek diligently for the outpouring of the Holy Spirit. A second fast was at length appointed; and such a fast I never witnessed—such confessions, such an union, such melting of hearts. None could doubt that the Holy Spirit was there. From this time sinners began to tremble.

We have had two revivals preceding this, during my ministry here, but none so extensive or so thorough. The Lord, in an eminent degree, seems to have done his own work. Of the forty-seven that have already been received into this church on examination, all, thus far, appear to be converts of the most humble and child-like faith.

Lord's day March 4th, forty-six were admitted to communion. Never, it is believed, have so many, on one occasion, before united themselves to any visible church of Christ in the state of Illinois. Thirty were *men*. Nineteen were heads of families, 8 male and 11 female. Several others are expected to come forward at the next communion and bear their testimony to the rich and undeserved mercy of God. "Hitherto the Lord hath helped us."

Says another—"In August 18— I entered the sacred ministry.

That autumn I aided Br. ——— about four weeks in a blessed work of grace, where I trust God honored my labours in the gathering in of a considerable harvest which Bro. ——— had planted and watered. The last day of that year, I began my labours at ——— preaching in a little school-house to (I think) sixteen persons. After four or five weeks, a work of grace began in our little band. In February we erected a temporary house, which would contain three or four hundred people. We built the house, felling the timber for the frame on Tuesday morning, and completed it the following Saturday. I preached in it the next day. The work of grace extended. About thirty united with my little church, and as nearly as I can reccollect twenty-five with the other Presbyterian churches. In about three years, I left for this city. In the first general revival in 1830—31, I think God made me the instrument of good. I began here with four families, and in three months organized with twenty-two members. After the first six months, there was a state of revival, with slight and short intermissions, till I left them. I went to the South six years ago last autumn. I had a church of eleven members. We built a good house of worship and paid for it, and I left it well filled and about 160 communicants. We had a little work of grace, about twenty-five hopeful converts, last March. Our church was teaching regularly an average attendance of 300 children in Sabbath School. I may say, I hope God has made me a helper of my brethren in the harvest field, in several places. Perhaps from 500 to 700 have joined the church in my congregations. At one time I reckoned about thirty young men, students for the ministry, that belonged to my pastoral charge, and studied through my advice. Some are preaching Christ. One is useful on heathen ground, whom I found it difficult to persuade to turn his mind to the holy ministry.—One, in a preparatory course, I saw last evening on the brink of the grave. He is full of joy in view of the change he expects daily. * * * * * God bless Auburn. My heart was greatly pained at the last anniversary of the Seminary, on learning the state of its finances.

Another—March 5, 1839—"In the autumn of—36, there were some signs of good in this branch of Zion. About that time the church received a visit from a delegation of Presbytery, which seemed both acceptable and useful; but a very dark day succeeded. The ways of Zion mourned; and those who had been hoping for good, now became discouraged, and were ready to give up in despair. Iniquity abounded, and the youth of the place, particularly the most intelligent and influential, among whom were many professors of religion, devoted themselves to parties and rides of pleasure and amusement.

Such was the state of things, when the day began to dawn.—Feelings of alarm had seized the minds of a few members of the church, and it was proposed that some religious service should be held every evening for one week. This plan was adopted.—Soon after, the presence of the Holy Ghost became manifest. A youth's meeting was appointed on Friday evenings, which, under my own direction, was conducted with interest and profit by our young men. This meeting has been well sustained until this day. It was a blessed auxiliary in the promotion of our revival. It attracted the youth to the place of prayer, and opened an effectual door by which young Christians could extend, to their associates, the kind invitations of the gospel.

Another instrumentality adopted was *special prayer in families*. Evenings were occasionaly set apart for this purpose, and the people were exhorted, *by households*, to call upon God for his blessing. The object of this plan was, not only to gratify the desire for religious services, but to sustain the impression that religion is not confined to the "great congregation," and that with its more private and domestic exercises Christians must never dispense. Nor was anything lost, but rather gained by this method. It seemed, in every instance, to prepare the way for a deeper solemnity on the following public convocation.

The preaching, in its leading features was *Calvinistic*. Sinners were taught that they were totally depraved and justly condemned—that they could find no way of escape but by Christ—that they must immediately submit and embrace the gospel—and that the only hope of their deliverance was suspended on the sovereign and efficacious influences of the Holy Ghost. And as might be expected, the manner of conviction and conversion, for the most part, was strikingly conformed to this kind of preaching. A strong sense of religious *obligation* pervaded the minds of the anxious, while the joy of the hopefully converted, seemed intimately connected with a spirit of reconciliation to the character of God.

As to *measures*, we used those which seemed best adapted to aid the work. They were "both new and old." We had no anxious seats, and never were sinners called upon to disturb the order of the solemn assembly, by a change of places. Sometimes they were invited to my house for serious conversation; sometimes they were requested to tarry after the congregation had dispersed; but more usually they met in the session room of the church, an hour previous to the public preaching of the word. The enquiry meetings were conducted solely by the pastor.

In addition to the above means, there was a large amount of family visitation by the pastor and other officers of the church,—which contributed largely to the promotion of the work.

The number of hopeful conversions was not far from sixty, the

greater proportion of whom united with the church within three months from the commencement of the revival. The number is small, compared with the results of many similar seasons of refreshing. These few, however, for the most part have given pleasing and increasing evidence of a real change, and by their lives, adorn the doctrine of God our Savior. And in this, the prayer of the church has been graciously answered. Christians who became truly interested in that work, especially at its commencement, seemed to desire and pray and labor for *permanent good*. Hence there was no undue excitement. The preaching and the manner of conducting meetings for prayer, and all the measures were adapted to promote solemnity, and to furnish sinners the best opportunity for a deliberate and sober view of their perishing need, and of their obligations to serve God.—There was nothing to excite feeling but the action of truth. And it was often remarked by those, who had been familiar with revival scenes, that they had never witnessed a work which took so deep a hold of the public mind, and yet progressed with so little noise. Perhaps, then, we need not wonder, that the converts should, like the sun in the heavens, shine more and more unto the perfect day.

But the benefits of this work of grace were not confined to the converts. In every way it has done good. It has greatly enlarged the spiritual desires of the church, and made her more prayerful, humble, benevolent, active. Individuals have told me, that, with that revival commenced a new era in their Christian course, and that from that day, both in private and in public, they have enjoyed more of the Savior's presence than ever before.

Nor is this all. The influence of this work upon the world was most desirable. It disarmed opposition. Some of the most thoughtless and abandoned were, for a time, seized with solemn awe. All classes were more or less affected; for divine influence, seemed, as it were, to mingle itself with the very atmosphere which pervaded the community.—Many who are yet in their sins, then received impressions in favor of religion, which have not been lost; and some, who have recently indulged hope in Christ, date their first serious impressions at that time.

I believe, that such revivals are adapted to hasten on the latter-day glory. I thank God, that I have been permitted to see the operation of one such, in my own beloved congregation. If I have any skill in conducting the ark of the Lord through such scenes, I owe it, under God, to instructions received from the beloved and revered professors of the Auburn Seminary."

The following communication from the Sandwich Islands shows that the blessing in this particular, has not been confined to our

own country. At these Islands are *seven* missionaries from the Seminary.

Says the Rev. Mr. Coan, writing from Hilo under date of Nov. 20th, 1837, "On the first Sabbath of the present month, thirty-one persons were added to the church on profession of their faith in Jesus. We expect to receive as many more at our next communion. God has wrought a blessed work among our poor people during the past year. To him be glory forever. The fruits of penitence and reformation are constantly springing up around us, and we have every encouragement to abound in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. Nothing is a plainer matter of fact, than that the gospel of Christ is the power of God unto salvation; and it is a heart-felt consoling truth, that those who sow in tears shall reap in joy.

On the 5th inst. we commenced a protracted meeting which continued eight days. It was well attended to the last. Many came from the distance of fifty and sixty miles to hear the gospel. It was a season of deep and solemn interest. God's word was with power and his work was glorious. Multitudes wept and trembled, and hundreds evidently think they are converted.—How many will bring forth fruits meet for repentance, remains to be seen. Of one thing we are sure, that God is in this place, and that he has spoken to many hearts."

At the late revivals on the Sandwich Islands, it is estimated that from *six* to *eight thousand* profess to have submitted to the divine government and to have embraced the gospel. These indeed appear like no doubtful indications of the approaching latter day glory. "The morning seems to dawn."

With such testimony before us, is the Auburn Seminary to be abandoned? Is the Christian community—are those who under God owe their conversion to the labors of these ministers, prepared to yield up this strong hold of Christ's kingdom—this citadel from which attacks so vigorous and successful, and attended with so little comparative expense, have been made upon Satan's army? No, let us rather strengthen the things that remain; and having found the advantage of our position, let it be renewedly fortified with prayer and Christian co-operation. If materials are needed for the house, let them be forth-coming. "The Lord hath spoken; who will not hear?"

PROSPECTIVE USEFULNESS.

As the salutary and healthful influence of the institution *hereafter*, must obviously depend upon the number and qualifications of the future students, it is proposed, in the first place, to make such additions to the Library (now consisting of about 5000 volumes) as shall render the collection of books at least equal, if not superior, to any, of a similar character in the country; and secondly, fully to endow the three Professorships already commenced, and found at least *one* (there should perhaps be *two*) new ones. By these advantages, young men will be attracted to the Seminary. As a farther inducement, however, it is intended, if practicable, to raise a fund sufficient to render the board—as the tuition already is, free and gratuitous to all who may wish; it being presumed that no aspirant for the sacred office, would *unnecessarily* avail himself of the privilege. The whole scale of expense will thus be reduced to meet the circumstances of all.

Financial Department. Of productive funds, now belonging to the Seminary and drawing an annual interest of seven per cent, there is the endowment (by an individual) of the Professorship of Christian Theology $17,500; the endowment, in part, of the Professorship of Biblical Criticism (obtained from various sources) $12,000; and $4,500 ($3,500 of which from members of the Brick church—Rev'd Dr. Spring's—New-York) on the Professorship of Ecclesiastical History and Church Polity. Add to these sums $7,000—the amount of seven scholarships (founded by as many individuals) and we have a total of $41,000—a sum obviously too small, by far, to sustain the enterprise, and yet too great, having been accumulated by so much labor, to be sacrificed.

To complete the endowment of the two Professorships of Biblical Criticism and Ecclesiastical History, there is needed $18,500; and to found the Professorship of Sacred Rhetoric, $17,500. Three Professors' houses are also wanted, which may be estimated ($2,500 each) at $7,500—amounting in all to $42,500. For this sum, the Trustees rely, chiefly,

(1) On unpaid legacies and subscriptions already made; and

(2) On new subscriptions, donations and Legacies.

Those who may have formerly given their names as patrons of the institution, are respectfully requested either to make remittances in cash, or to furnish the Trustees with *notes* payable in annual instalments, with or without interest, according to the conditions of the several subscriptions. May we not also hope that others, who love the kingdom of Christ and the souls of men, will send in either money, or notes redeemable at such times as may suit their own convenience. While some in our churches might even endow a Professorship, either as a donation or a legacy, others, and many such there are, might contribute $1000 $500 $100 $50 or $20. Let each one do what he is able, and the necessary permanent fund will soon be realized.

THE LIBRARY. Should each female communicant within the bounds of the three Synods, contribute *fifty cents* at one time, or *one cent per week* for a year, our deficiency in this department would be supplied. What a monument to be erected by the ladies of Western New York! The inscription will be read by our grand-children—by thousands of worshipping assemblies—in the increased intelligence and eloquence of a future ministry;—yes, ye Marys and Marthas! the ministry of that Jesus whom having not seen, ye love. Will not each one fall at his feet and say, Lord, I thank thee that, in such a cause, I may do my proportion. May we not hope that pious ladies, in the different congregations, will interest themselves, and finish this work.

THE ANNUAL CURRENT EXPENSES—including salaries of Professors $3,645; salary of the permanent agent, his travelling expenses, printing &c., $1500; salary of Librarian $20: repairs and other contingencies $300; and $500 to beneficiaries—amount to $5,965. After deducting $2,870 the interest on the permanent fund, there remains $3,095—for which the Trustees rely upon CONGREGATIONAL COLLECTIONS. Whatever sums may be received in this way, exceeding the annual current expenses, will be sacredly appropriated to the other objects of the Institution above specified. Let it not be forgotten that *one dollar* to each communicant in Western New York, if immediately paid in, would complete the endowment of the Professorships. When the permanent fund is

full and productive, public contributions will be no longer needed. Why will not each church furnish their quota at once? In twelve or thirteen years, the current expenses will equal the entire amount *now* necessary for the permanent fund. "Say not, go and come again, when thou hast it by thee."

Of the plan of effort proposed in this document, several ecclesiastical bodies have expressed their approbation. As breathing the same spirit with other resolutions now in our possession, the following, adopted by the Presbytery of Cortland, Feb. 12, 1839, are introduced.

(1) *Resolved*, That the importance of the Auburn Theological Seminary, as an instrument in promoting the prosperity of Zion and the interests of the Redeemer's kingdom in our own country and throughout the world, furnishes a strong claim to the prayers and patronage of the Christian community at large, and especially of the friends of Christ within the bounds of the three Synods of Utica, Geneva and Genesee, to whose supervision and control the institution is subject.

(2) *Resolved*, That this Presbytery do cordially approve of the plan proposed by the board of Trustees of said Seminary, to persevere in efforts to increase the funds of the Institution, by voluntary contributions and subscriptions from the churches and benevolent individuals, until a sufficient number of Professorships shall be endowed, an adequate library procured, and necessary facilities afforded, by reducing the price of board, to meet the circumstances of all indigent students who may apply—thus securing the most thorough course of instruction at the cheapest rate.

(3) *Resolved*, That to meet the current expenses and to assist in the general objects of the Seminary, while the aforesaid funds shall be accumulating, the churches within the bounds of this Presbytery will make an annual collection during such month of each year as may hereafter be specified by the three Synods (should they see fit so to do) for a general annual effort in behalf of the institution—all monies thus obtained to be forwarded to the Treasurer.

(4) *Resolved*, That to relieve the Seminary from present embarrassments, and because definite arrangements cannot be made for a general effort the present year, the churches belonging to this Presbytery, be requested by the respective pastors, to make an immediate contribution to the cause.

(5) Resolved, That the Presbytery do cordially invite other churches, especially those within the three Synods, to co-operate with us in obtaining IMMEDIATE CONTRIBUTIONS from the respective congregations in aid of the Seminary.

In the recommendation embraced in the 5th resolution, the Trustees have already expressed their heart-felt concurrence. If the institution, in its embarrassments, has qualified and sent out THREE HUNDRED EFFICIENT MINISTERS IN SEVENTEEN YEARS, what with the proposed facilities, may it be expected to accomplish in CENTURIES to come!

A WORD AT PARTING. Our friends, the Christians of Western New York, are affectionately reminded, that within the memory of man, this whole region, which we now inhabit, hundreds of miles east of the great lakes, was 'a waste, howling wilderness.' "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them on her wings, so the Lord alone did lead us, and made us to ride on the high places of the earth, that we might eat the increase of the fields." The desert is transformed into a fruitful garden—the garden of America—enriched with beautiful cities, villages and villas; where many a church 'points with taper spire to heaven,' and many a lofty dome, 'towering in pride,' overlooks a boundless landscape of waving harvests. By uniting the waters of the Lakes with those of the ocean, through the Erie canal, our resources, independently of our own wisdom or personal exertions, are unexpectedly redoubled.

In the providence of God, the Auburn seminary, OUR SCHOOL OF THE PROPHETS, which has already furnished us with hundreds of pastors, is thrown upon our bounty. Our successors on the soil to the end of time; the clustering myriads darkening, in future years, the hills and vales and plains from Niagara to the Pacific, from the Frozen Ocean to Cape Horn; nay, the interminable idolatrous swarms at the rising sun—a multitude that no man can number—in one piercing cry, urge their claim; and referring to *what God hath done on* OUR *behalf*, and to *what He may do for* THEM *through this institution*, exclaim—"FREELY YE HAVE RECEIVED, FREELY GIVE."

Shall the Auburn Seminary be sustained? The answer resolves itself into the donations of those into whose hands this document may come. By withholding, we say *No*. In contributing, we say *Aye*. The cause is God's, and with him, there are no NON LIQUETS.

RECENT APPEALS

FROM AMERICAN FOREIGN MISSIONARIES, &c.

TO THE AMERICAN TRACT SOCIETY,

Showing the importance of the Society's proposed pecuniary grants of $40,000 *for the year* 1840.

RESOLUTIONS IN BEHALF OF THE PRESS IN GREECE.

W. A. Hallock, Sec. Am. Tract Soc.

My Dear Sir.—It devolves on me, as Secretary of the mission of the A. B. C. F. M. in Greece, to communicate to your Committee the following resolutions adopted at a late meeting of the Mission:

"*Resolved*, That we regard the circulation of the sacred Scriptures, and the preparation, and printing, and distribution of *religious books and Tracts* as at present, perhaps, the most extensive, and as likely to be the most permanent mode of usefulness to the Greeks; a mode which reaches every class of the people, and every portion of the country.

"*Resolved*, That we solicit earnestly from the American Tract Society, at least $1,500, for the translation and printing of their publications in Athens during the ensuing year. It is the opinion of the mission, that a *much larger* sum than this could be advantageously employed."

It affords me much pleasure, my dear sir, to send you these resolutions as the unanimous sentiments of our mission. The truth and the importance of both of them is every day forcibly pressed upon me by the observance of passing events, and by our improved acquaintance with this people. Opposition in its varied forms may, and does hinder the operations of schools, and not improbably may some day stop them altogether. But no censorship can prevent the publication of the books of the American Tract Society, and no secret influence can prevent their being received and read. Still we cannot expect to *sell* to any great amount at present; of course we are dependent on you for the replenishment of our funds.

I am now printing the *Saint's Rest*, translated by Mr. King.

Yours truly, N. Benjamin.

PATRASS—GREECE.

Rev. Horace T. Love, American Baptist Missionary, reports, July 1, 1839, the expenditure of $489 65 for approved publica-

tions, chiefly procured from the Episcopal mission at Syra, and the mission of the American Board of Commissioners at Athens, being $89 65 more than the $400 remitted to him; which account has been sanctioned by the Committee.

"We have transcended the limits of the Society's grant, (he says,) but we could not have conscientiously distributed less. In one month, ending May 15, we distributed 998 volumes of Scripture, and 118,215 pages of Tracts; and since January 1, have distributed 314,381 pages.

"Hereafter we must have, yearly, at least *one million of pages of good evangelical Tracts* to supply the demand. It has been pleasing to our heavenly Father to open a wide door at Patrass for the circulation of evangelical truth. Our Scriptures and Tracts have gone to Moldavia and Wallachia, (at the north-east of European Turkey,) to Salonica, Larrissa, Tricola, to Argyro Castro, Delvino, Joannina, and a multitude of smaller towns in Albania. To Trieste and some of the Ionian islands, particularly Cephalonia, Ithaca, and Zante; throughout north-western Greece; to all the towns on both sides of the Corinthian Gulf, and to more than a hundred villages in Central, Western, and South-western Peloponnesus.

"In this part of Greece, in nearly every village, is a school depending on the inhabitants (not on the government) for its support. Many of them have been established recently, and the teachers are coming one, two, and three days' journey to *obtain Scriptures and Tracts for school-books.*"

APPEAL FOR THE PRESS IN ASIA MINOR.

The following appeal from the mission in Smyrna was in May last formally sanctioned by the *mission in Turkey* as recently organized:

"Rev. and Dear Brother,—For the year ending April, 1838, your Society appropriated for Tract operations in Asia Minor and Constantinople, by the missionaries of the A. B. C. F. M. the sum of $2,900. For the year ending April, 1839, you appropriated to us only $1,200. Your patronage in our press operations, whether to a larger or a smaller extent, is always gratefully received. But inasmuch as, in the missionary work, not to make a steady progress is to retrograde, and to retrograde is to waste our money, and labors, and lives, by undoing that which has been already accomplished, we feel that we may venture, without fear of being considered presumptuous, to request that you will not this year still further reduce your appropriation to us, but, on the other hand, bring it back once more to the standard of 1837–8. Such changes have taken place in our circumstances as enable us to act more efficiently than in past years, as the dispensers of your bounty to the famished minds around us, and we therefore now make bold to urg the present claim.

"During the past year we have received between eight and nine hundred dollars for *books sold.* This is a very great increase upon

preceding sales. It is true that most of these are school-books published not at the expense of your Society; but they all contain more or less religious truth, and if the sale of these increase rapidly, that of our religious books will also advance.

"In fine, our encouragements are many; not in Smyrna, nor yet in any other one place, but here a little and there a little, and on the whole a great deal. 'The morning cometh!' The field of a missionary's operations (especially of a missionary with the press) is not like that of the settled ministry at home, in one congregation, nor yet in one city. Our field comprises this and the neighboring empires, wherever the Armenian, Greek, and Turkish languages are spoken. If it please God, with the help of your Society and other kindred institutions, we shall labor on, like the coral worms who build the South Sea Islands; and after we shall have printed and distributed in various parts of these lands a great many books and Tracts, and exerted our influence in every other possible way, many prayers meanwhile going up to God from our brethren at home for the descent of the Holy Spirit, then be sure '*there will come a change!*' So said the Hindoo to the missionary in India. So it has come to pass in India. So it always has been since the first establishment of Christianity: the patient and diligent promulgation of the truth as it is in Jesus, blessed and enforced by the Holy Spirit, has always produced its legitimate results. But let us *hasten on* in our work while the day lasts. Mr. Riggs is now here, and has very much strengthened our hands in the book-making department of our mission. We are now prepared to go forward with greater vigor than heretofore.

"*Does the American Tract Society wish us to go on in our work more slowly, or will they encourage us to advance as rapidly as possible?*

"Shall we strive to keep pace and outrun them in the race set before us, as translators and printers for the Greeks and Armenians, and almoners of American christian bounty to these lands; or shall we make a point of always keeping well within the bounds which they may have defined? In a word, will they pay for all we can print that shall be suitable for their purposes, or *must we work less and sleep more lest we run them into our debt?*

"Far be it from your Society to offer us a premium upon indolence! We know they will not encourage us to slacken our efforts to disseminate the Gospel. We are, dear brother,

"Yours in the Gospel of Christ,

"DANIEL TEMPLE,
"ELIAS RIGGS,
"JOHN B. ADGER,"
"HOMAN HALLOCK."

EFFICIENCY OF THE ARABIC PRESS IN SYRIA.

The following letter shows the labors and success of a native distributer, with his donkey-load of books:

"Beyroot, March 4, 1839.

"To the American Tract Society.

"It will no doubt be gratifying to the friends of the Tract cause to hear that during the past year we have distributed about twice as much as in any preceding year. This has been in a great measure owing to the labors of a very *indefatigable Tract distributer*. His tours have extended over all Lebanon, from above Tripoli to below Zidon, in which he visited a great part of the villages of this populous mountain. He has also crossed and recrossed in various directions the splendid plain of Celo Syria between the two Lebanons, and likewise distributed some thousand Tracts on Jeble es Sheikh, or Mount Hermon, in Anti-Lebanon.

"There has been manifested a willingness and even eagerness to receive our books much more extensively than we had expected; and this was particularly the case amongst the villages in Celo Syria. Papists of three different sects, Greeks, Jews, Druses, and even Moslems at certain places, received them with great pleasure. At one Moslem village the distributer was obliged to part with every copy of Solomon's Proverbs which he had brought with him although the number was large, and at the next village every Tract was called for; and thus in one day his whole donkey-load was disposed of—distributed only to such persons as could read and who earnestly begged for them. It is a fact worthy of notice that *small portions of the sacred Scriptures* have proved more acceptable than any other kind of Tract. They are more sought after than such large books as the whole Bible or even the New Testament. We have already printed a second edition of the Sermon on the Mount, and shall soon need to reprint Proverbs and the Ephesians; and it is highly desirable to increase our variety of this kind of Tract.

"A large part of all the Tracts which we have printed at your expense has already been distributed. They have been carried into all parts of the country, and into the bosom of some thousands of families—as good seed, we humbly hope, which will ere long spring up and bear much fruit to the glory of God. Our mission is now weak as to numbers, and we are closely confined to the press and the seminary. It gives us therefore unfeigned pleasure to be able to send out a pious, prudent, and zealous native in our stead, to drop the precious seed of the word all over the country. He has penetrated where we have never been, and where we could do very little good if we should go. He has been welcomed where we should have been anathematized, if not mobbed. Priests and monks, masters of schools and heads of families—persons of all sects and sexes, ages and conditions have received at his hands the bread of life without distrust or alarm. O that they may eat and live for ever.

"As the heavy rains of winter are now nearly over, and travelling with books has again become practicable, we intend soon to set our distributer in motion, and we hope to continue him at his benevolent work, without interruption, during the whole season. He takes his donkey, heavily loaded with these precious messages of salvation—drives the patient little animal before him, from

village to village, and from house to house. He mingles with all classes of people, eats, sleeps, and lives amongst them; converses with, and distributes books to those who are able and desirous to read them; and when his load is exhausted, returns for a new supply. Who can tell how much good such a course may accomplish? Let us and our humble labors find a continued remembrance in your fervent prayers.

"Your affectionate fellow-laborer,

"W. M. THOMSON."

PRESS IN NORTHERN INDIA.

A letter is received by the American Tract Society, from Mr. REESE MORRIS, missionary of the General Assembly's Board, dated Lodiana, June 3, 1839, enclosing a list of 16 Tracts printed by them in *Persian*, *Hindui*, *Hindusthani*, and *Panjabi*, amounting to 88,310 copies, or about 1,266,900 pages, at an expense of 2,194 rupees, (probably exclusive of paper.)

"We feel much indebted to your Committee (says Mr. Morris) for the very liberal grants made to this mission; and whilst we regret that we have yet been able to use so small a portion of the money, we trust you will not be discouraged, but will be enabled to increase the annual grant. In addition to the Tracts mentioned on the list, we have *two* more in hand, and one or two others that will soon be put to press. The box of books forwarded to us was very acceptable. It is our earnest request that you will continue to supply us with such works; many of them have been purchased by the European soldiers now stationed here, and some of them by the natives who read the English language.

"We hope soon to enlarge our operations here. *Two rooms* have been added to our office, and some additional type is now on its way from Serampore. We also fondly hope to receive one or more presses from America. Had we *six presses* here, I have no doubt we could keep them all fully employed."

PUBLICATIONS IN A VILLAGE IN INDIA.

The Rev. J. G. PIKE, Secretary of the General Baptist Missionary Society, Derby, England, acknowledging a grant of $500, received from the American Tract Society, gives the following highly interesting statement of the effect of religious publications in India, received by the overland despatch:

"Last November (he says) our brethren at Cuttack were pleasingly excited by a visit from two *Hindoos*, who went as a deputation from a number in some villages between 30 and 40 miles from that city. Some christian publications, it appeared, had reached them. The effect was that they left off the worship of idols, and sought instruction by reading the christian books, and the best part of their

own shastres. They next gave up their own shastres, and confined themselves to reading the christian books. By degrees they *renounced Hindooism.* Persecution now broke out against them. Some of the timid gave way, but others continued firm, and they sent two men as a deputation to seek out the missionaries and ask their advice. After two days' search they found the missionaries.

"The men were soon sent back to their native village, accompanied by *Rama Chundra* (a native teacher) and other brethren to investigate the state of things, and to return with a report to the missionaries. Rama soon returned delighted, and his feet blistered with haste, stating that they were not inquirers but *confirmed christians;* that they had offered to burn their own shastres in his presence, but he advised them to wait till one of the missionaries could visit them.

"Rev. Mr. Lacey immediately went, and was to be followed by Rev. Mr. Sutton. Sebo, their leader, wished to be baptized; but, alive to the sacrifices he was making, trembled from head to foot while talking with our brother. A time was fixed for his baptism, and that of two others, in the first instance. As they were moving to the water, one of his brothers laid hold on him, and a crowd collected. His wife, almost frantic, now rushed forth and laid hold of his outer garment. He let it go, and she sat down and wept over it, as over the last relic of a friend from whom she was about to be separated for ever.

They now brought his little girl, an interesting child about seven years old, and asked him if he would make his wife a widow, and his child fatherless. But he was unmoved. A younger brother now came up, prostrated himself on the ground, clasped Sebo's feet, and bathed them with his tears, and besought him not to go forward to disgrace them and ruin himself. Sebo seemed to feel deeply, but his resolution was unshaken. He said, 'Christ is more to me than all, and I have given up all for him.' The Zemander came and talked with him, but was unsuccessful. An aged Brahmin came, but was soon put to silence.

"The idolaters now changed their mode of attack. They besought brother Lacey to delay the baptism of the converts till next day. He of course declined, unless the converts wished for delay. They applied then to Sebo, and he nobly answered, 'No; I have recorded my vow in heaven for to-day.' Still they held him forcibly. A police-officer was sent for, and after various interruptions they got to the water side and went down into it. The crowd rushed in also, and hardly left room for the administration of the sacred rite. The candidates tore off and threw away their poitas and their strings of beads; and the missionary said,

"'Do you acknowledge one God?'—Yes. 'Do you believe in Christ for pardon and eternal salvation?'—Yes. 'Do you see and feel that idols are vain and foolish?'—Yes. 'Will you till death love and serve God?'—Yes.

"All this the multitude heard and distinctly understood. The ordinance was administered. They came out of the water; the crowd mostly dispersed. The native converts who were present took hold of the hands of the new christians, and walked, singing hymns together, towards the missionaries' tent, about two and a half miles

distant. Our brother says, 'Our hearts were filled with joy and our eyes with tears. Thus they walked, the wild jungle echoing with the songs of Zion.' Some of the heathen followed, and even their hearts seemed softened. A number more appeared under religious impressions. Adieu, esteemed brother.

"Yours in the Gospel,

"J. G. PIKE."

APPEAL FROM REV. MR. SUTTON, ORISSA.

Mr. Sutton reports the organization of the "ORISSA TRACT SOCIETY, auxiliary to the Societies of England and America," the constitution of which recognizes as reasons for its formation, "that the province of Orissa is separated by situation and language from all other missionary stations, and that no persons out of the province are acquainted with the Orissa language." Having reported 23 publications, prepared almost solely under his supervision, including translations of Pilgrim's Progress, Doddridge's Rise and Progress, and Baxter's Call; and stated that the issues of 1838 amounted to about 3,836 rupees, and that editions of 20 Tracts were ordered for the current year, amounting to 169,000 copies; Mr. Sutton thus proceeds:

"Large as the supply of publications now ordered may appear, it would not afford a single Tract for each individual of the multitude we have seen many times at the great car festival, (of Juggernaut,) to say nothing of the numerous other large festivals, markets, and gatherings of the people which we attend, and the villages among which we itinerate. By reference to the above statements you will be able to form some idea of the extent of our Tract operations.

"We have ordered editions of the twenty publications for our current year's supply, in faith that the American and London Tract Societies will meet the expense of them.

"Never were our Tracts more needed or more useful; and they were never so correctly printed as they now are.

"My arguments for increased pecuniary aid are three: 1st, our *facilities for extensive distribution*. 2d, our *need of help*. 3d, our *encouraging success and prospects*. Should the Lord spare our lives and enable us to maintain our present state of efficiency in missionary labor, we shall need at least from *three to five thousand dollars annually in our Tract department*; and surely there is no field in your whole list of stations where this sum may on the whole be more appropriately applied.

"We have recently had some cheering instances of the usefulness of our Tracts, in which it is calculated that *one hundred persons have been won from idolatry*. We have baptized several who had never seen a missionary, and were converted solely by a blessing on our Tracts and Scriptures.

"My health is very feeble, and this makes me more anxious to

get a series of good Tracts prepared, as there is no one in existence at present to fill my place, that is, who has *an acquaintance with the language. Though we die, the words of truth we circulate are immortal.* May they lead many to glory, from generation to generation, when you and I are mingling with the dust. Dear brother, pray for us. Yours,

"A. Sutton."

APPEAL FROM A WORN LABORER IN INDIA.

"District of Tanjore, July 27, 1839.

"My Dear Brother Hallock, Sec. Tract Society.

"I am now on my way home, after an absence of nearly five weeks from Madras. I have been as far as the city of Tanjore for the purpose of distributing Tracts and portions of the Scriptures. Of the former, I have given away nearly or quite seven thousand. Most of them consisted of either three or four parts of '*The Blind Way,*' bound up with two or three other important Tracts. When thus bound, they form quite a neat little volume. Of the popularity of 'The Blind Way' you have already been informed. By binding up the refutation of heathenism with Tracts containing a full exhibition of the christian faith, we may secure for the latter a perusal which might not under other circumstances obtain. Had this plan been generally adopted, thousands of Tracts, which have perished, might have been preserved.

"One of these volumes, it appears, was made the means of producing a powerful impression upon the mind of a heathen within the walls of the fort of Tanjore, in which city I had a very interesting time. He received it during my late visit there, and while reading the Tract 'Good Knowledge,' he was so deeply affected by it (as the Rev. Mr. Brotherton, one of the missionaries there, informed me) that he had, even before I left, applied for admission to the church.

"Brother Winslow has doubtless informed you that he has published 15,000 copies of this volume. The publishing of the books is his department; the distribution of them is mine. '*He tarries by the stuff while I go out to battle.*'

"But 'what are these among so many?' I should be glad, as soon as circumstances would admit, *to go over the ground* I have already been over, with *at least fifteen thousand* of this little volume. Conjeveram, Pondicherry, Cuddalore, Chillumbrum, and many other large cities which I have visited, should be again visited without delay. I repeat it, for these places alone, independently of other places I hope soon to visit, I shall need *fifteen thousand* copies. Indeed, the very least number I should have for the coming twelve months, beyond the limits of Madras, is *twenty-five thousand* (amounting, at 12 cts. each, to $3,000.)

"In the places previously visited, and for which I have said 15,000 copies are needed, I shall not at present think of distributing any large number of the Gospels, as they have already been partially supplied. We do not of course want to give the same book a second

time. But of Tracts there should be *no end to the distribution*. One should be followed up by another, to keep alive the impression previously made. The fact is, we shall at present need as large an amount of funds from the Tract as from the Bible Society.

"Indeed, my dear brother, if you calculate to assist us to any amount commensurate with our wants, you must (I will only say at this time) *double your donations*. What you will be able to do is of course unknown to me. You will doubtless, in all your deliberations, take into account the charge of your Saviour, to evangelize *all* nations, to the utmost of your power. You will take into consideration the season *when you are to meet these heathen, in whose behalf I cry to you for help, at the judgment of the final day*. I could very much wish that you may be enabled to wash your hands in innocency at that awful period, and say, 'I am clear of the blood of all who are at the left hand of Christ.'

"I have told you (and told you often) that your *pious young men* have to a great extent shut up their bowels of compassion for the heathen, so far as personal sacrifices are concerned. It would seem, if we are to judge from *their conduct*, that they are willing to let the heathen perish. *And has not this very circumstance increased your responsibilities a hundred fold?* My dear brother, array before you the scenes which you are to witness when the last trump shall have sounded, and act as you will then wish you had acted. O, I rejoice that I am writing to a brother beloved, who will thus act.

"While I thus plead with you for help, I do not forget that a compliance on your part will, to me, be attended with many things which *we are apt to look upon as trials*, and which indeed are trying to flesh and blood. I have a broken-down constitution, which is little able to bear up under what I sometimes have to endure. Especially in seasons of sickness, and persecution and stoning, and want of faith and devotedness, my head well nigh sinks under water. I feel it hard, too, to leave a feeble wife (and I have even left her *when sick*) with the care of seven children, for weeks together. But if, by the GRACE OF GOD, I am willing to break through all obstacles and go forth, ought you not to be willing to furnish me with all the means I ask, to enable me thus to go forth? O, I know you are.

Very affectionately,

"J. SCUDDER."

CEYLON.

A statement from Mr. N. WARD, in behalf of the Ceylon mission, shows that $1,704 had been paid for Tracts, and $560 for native agency in distributing; total, $2,264 during the year 1838.

"You need have no fears," says Mr. Ward, "that this is not the way to do good with the funds placed at your disposal. If I am not mistaken in my observations of the signs of the times, *a great change* is being wrought in the views and feelings of this people on the subject of religion. They read a good deal, and are, imperceptibly to themselves, changing their views on many important points, and

their conduct is modified accordingly. You and we are now sowing, and in due time we shall reap if we faint not."

A communication from the mission, July 1, 1833, says, "In the printing-office we have now four presses in full operation, and shall be able to do much more work than we could six months ago. There are *seventy laborers* in the office, of whom 20 are church members."

DISAPPOINTMENT FROM LIMITED TRACT APPROPRIATIONS FOR SIAM.

The following interesting statements are from Rev. Charles Robinson, missionary at Siam, dated Bankok, Dec. 1, 1838:

Rev. William A. Hallock, Cor. Sec. American Tract Soc.

Your favor of June 2d came safe to hand. We had previously heard that your Society had adopted the noble resolution to raise $40,000 for foreign distribution the current year: and we confidently hoped that the sum appropriated to this field would be equal, if not greater, than any previous year. We had therefore *pursued the work of preparing and printing Tracts with redoubled zeal.* Judge, then, of our disappointment, when, on perusing your letter, we found that no appropriation was to be expected the present year for Siam.

At no former period have the calls for Tracts been so urgent; never have our works been so abundant or so well understood as at the present. While millions around us are perishing for the bread of life, to be brought to a stand in such circumstances, merely for want of a little of the gold that perishes, appears to us, short-sighted mortals, very mysterious.

Great proportion of Siamese readers.

With regard to the field we occupy, it has appeared more and more interesting the more we have explored it, especially in relation to *the Siamese.* We find the number of *readers* is far greater than we at first anticipated. A very *large majority* of the male adults, of whatever class, can read. A great number of females (compared with females in other pagan nations) are also readers. It is an interesting fact, too, that the Siamese *written* language is so plain and simple, (having a character for every sound, and, with few exceptions, a word for every thing,) that a native of ordinary abilities can learn to read fluently in a few months. Ask a Siamese if he can read, and he will almost take it as an insult. Give him a book and he always reads *aloud*, no matter who may be present; so master and servant hear.

Tours for Distribution.

During the year we have made a number of excursions, and visited *large portions of the country before unexplored* by the missionary.

In *January* last one of our number proceeded up north of Bankok some distance, and crossed over by a canal to the Táhchín river, some thirty miles west of the Ménám, and passed down the Táhchín sixty or seventy miles, nearly to its mouth, and returned by another canal to Bankok. He found *the whole distance thickly settled*, with towns and villages containing from five hundred to five thousand inhabitants eager to receive books.

Mentioning three other somewhat extensive tours, he adds:

Besides these tours, we have made frequent short excursions by the numerous canals, in various directions, in and about Bankok. Wherever we have been, we have been treated with respect, and have usually seen some who knew us and our object; and the first thing they inquired for was books. *Suitable Tracts to almost any amount might be profitably distributed here, if we had them.*

Station at the head of the Great Bazar.

Providence has recently put us in possession of a place where we can distribute Tracts on a large scale and in a systematic manner. A Siamese nobleman, one of the highest officers in the kingdom, of his own accord offered, and even *urged* us to rent one of his buildings for a very low rent. This building is situated at the head of the Great Bazar, near the city walls; and for six weeks past some one of our number has almost daily occupied the place for two or three hours, in distributing books and conversing with the people.

Some Serious Inquirers.

A number of those who call for Tracts, have lately evinced an uncommon interest, and say they wish to know what they shall do to be saved. They have devoured every book we had, and seemed impatient to wait till another could be printed.

The number of applicants for Tracts at our houses has been greater than any previous year. In such circumstances, we have considered it our duty to keep the *press* in operation. By strict economy, and by using *Chinese paper* for some of our Tracts, we have continued printing thus far; but *must soon stop, unless we receive aid from some quarter.*

CHINESE FESTIVAL—300,000 PAGES DISTRIBUTED.

Letter from Rev. Mr. Shuck, Baptist Missionary to China.

"Macao, Feb. 20, 1839.

"Since I have been in Macao I have distributed a great number of christian books and Tracts in Chinese. Without giving two Tracts

to the same individual, brother Roberts and myself have given away *thirty thousand pages in a single day.* This has frequently occurred.

"During the *festivals of the Chinese New Year*, one of which is just now closing, there are often 400 native vessels in the inner harbor of Macao, each vessel containing from 8 to 20 individuals. Every one of these vessels we visit, and give from four to ten Tracts in each. We are generally well received, and hospitably treated with tea and segars. They sometimes offer us small presents, and even wish to give us money for our books: the first, as a matter of friendship, we sometimes accept, the latter we always decline.

"Among the vast number of junks and strangers which have now visited Macao, we have, within the last seven days, distributed about *three hundred thousand pages* of christian books in the Chinese language. We feel thankful for this glorious opportunity of disseminating the word of life, and our prayers are unto God for his blessing, without which all our efforts are in vain.

"Your affectionate brother,

"J. Lewis Shuck."

From Rev. Mr. Armstrong, Wailuku, Sandwich Islands.

"The present state of society here demands a vigorous management of the press. The children and youth are wide awake for schools and books, and are in a most favorable posture to be operated on by means of the press. There are, I think, 10,000 children in the islands capable of reading and profiting by the printed Bible."

Numerous other communications have been received from our fellow-laborers at foreign mission stations, and from evangelical laborers in France, Switzerland, Germany, Sweden, and other parts of Europe. Especially are the Tract operations among the 60,000,000 of *Russia* full of encouragement. At the last great national fair at Nishney Novgorod, Tracts and small books were sold for cash to the amount of 615 roubles, and bartered, at low rates, for palm-wood, thread, phosphorus, a watch, &c. whence they are carried and sold again in all parts of the empire, so that the Rev. Mr. Swan, in Siberia, has had a pedler call at his house with some of these Tracts for sale; and from Siberia many worshippers of the Grand Lama have been supplied with religious publications.

The above statements and appeals are commended to the serious attention of all who desire the extension of the Redeemer's kingdom; and their cheerful and early contributions are earnestly solicited to assist the American Tract Society in raising the sum of $40,000 for the year ending April 15, 1840.

Communications may be addressed to the Secretaries, or to Mr. O. R. Kingsbury, Assistant Secretary, No. 150 Nassau-street, New-York.

A

PASTORAL LETTER,

TO THE

CHURCHES UNDER THE CARE

OF

HARRISBURG PRESBYTERY.

SECOND EDITION.

PHILADELPHIA:

PRINTED AT THE OFFICE OF THE CHRISTIAN OBSERVER,
134 CHESTNUT STREET.

1840.

A PASTORAL LETTER,

To the Churches under the care of Harrisburg Presbytery.

BELOVED BRETHREN,—

THE peculiar circumstances under which we address you, are adapted to awaken many painful reflections; yet, we feel ourselves called upon to unite with you, in expressions of gratitude to God for his goodness in permitting us to be organized as a presbytery, on what we believe to be the old foundations,—the long-tried constitutional principles of our venerated Church. In the disastrous controversies which have agitated our ecclesiastical judicatories, we have seen these principles sacrificed at the shrine of arbitrary and ruthless power; and our once united and prosperous Zion torn in pieces, despoiled of her beauty, and made the reproach of the wicked. The position into which we have been thrown by these violent proceedings, the relations we now sustain to you, to the Church of Christ at large, and to the community in which we reside, render it proper that we should state the basis on which we, as a judicatory of the Church of Jesus Christ, are founded, and the principles by which we design to be governed.

The Presbytery of Harrisburg has been regularly constituted, by order of the Synod of Pennsylvania, on the basis of the constitution of the Presbyterian Church in these United States of

America. All its members have been ordained by the judicatories of this Church, and some of them have exercised their ministry in it, in this immediate region, for nearly half a century.—They receive and adopt the Westminster Confession of Faith, and Catechisms Larger and Shorter, as containing the system of doctrine taught in the Holy Scriptures; and they approve of the government and discipline of the Presbyterian Church in these United States as exhibited in its Form of Government and Book of Discipline. These contain the doctrines of our faith, the principles of our ecclesiastical polity, and the rules and forms of our discipline.

As a difference of views respecting the extent of conformity with the standards of the Church, demanded by a subscription, has been one cause of our protracted ecclesiastical difficulties, we wish it to be distinctly understood, that, while we believe no one can honestly subscribe these standards, or remain in the Church after subscribing them, who is conscious of holding any opinions at variance with the system of truth they exhibit; yet we utterly repudiate that interpretation of this subscription, which allows of no difference of opinion on minor points, and which makes a man a heretic for not always stating the doctrines of the Church in the very words of her symbols. Such a perfect uniformity of sentiment cannot reasonably be expected in this state of imperfection; nor is it necessary in order to secure harmony of affection and union of effort in the Church of Christ. Indeed, it never has existed; and every attempt to secure it by coercion has only produced a violent rupture of the bonds of Christian fellowship, and terminated in the most disastrous consequences to the interests of religion. While we recognize the obligation imposed by apostolic authority, to hold fast the form of sound words; we think that neither the injunction itself, nor any just principle of allegiance to the standards forbids the use of any intelligible language, in the instructions of the pulpit or the press, that will clearly state and illustrate the great truths of the Gospel. It is but recently that this exclusive spirit has gained any ascendancy in the Church; and its unhappy and bitter fruits warn us against its indulgence. In the better and brighter days of our Zion, a different spirit pervaded her members and governed her judicatories—one more in unison with the charity, the purity, and peacefulness of the Gospel of Christ. It is with mournful pleasure that we revert to those days, and ponder over the recorded

counsels of our highest judicatory, breathing as they do, the pure and lovely spirit of Him, who so earnestly prayed that his Church might be one. We transcribe the following extract from the Pastoral Letter of the General Assembly of 1817, as expressing our views on this important subject, and exhibiting the spirit we should all strive to cherish. After having stated the obligation which rested upon the ministers and members of the Presbyterian Church to adhere to the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, the Assembly proceeds:—"Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure, which our fathers, at great expense, have, under God, bequeathed to us. But while we hold fast the form of sound words which we have received, let us guard against indulging a spirit of controversy, than which, few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity in order to maintain faith and hope. That differences of opinion, acknowledged on all hands to be of the minor class, may and ought to be tolerated among those who are agreed in great and leading views of divine truth, is a principle on which the godly have so long and so generally acted, that it seems unnecessary at the present day, to seek argument for its support. Our fathers, in early periods in the history of our Church, had their peculiarities and diversities of opinion, which yet, however, did not prevent them from loving one another, from cordially acting together; and, by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance; and we may hope to be favoured with more than their success. The great adversary will, no doubt, be disposed to sow the seeds of discord and division among you. But resist him in this, as well as in all his other insidious efforts. Surely those who can come together on the great principles of our public standards, however they may differ on non-essentials, ought not to separate or indulge bitterness or prejudice against each other." These views, brethren, are our own. In accordance with them it is our purpose to act. We love and commend the spirit which breathes through this extract. Had that spirit governed the judicatories of our Church of a more recent date, we should have been spared the anguish of witnessing those bitter contentions, which have divided the Church and made havoc of the cause of Christ.

Our Form of Church Government and Book of Discipline define the nature and the powers of the respective judicatories of the church, and prescribe the mode and forms of administration. It is a fundamental principle of our church government that the authority of ecclesiastical courts is only declarative and ministerial; and that all their decisions affecting the rights, the reputation, and the consciences of men, must be founded on the revealed will of God. In the administration of this government, every safeguard to the rights and immunities of membership is provided. "It secures them equally and certainly to the humblest and the highest. An individual once enfranchised in the Presbyterian Church, has his rights and privileges secured by solemn compact and constitutional guarantee. He can never be disfranchised but by regular process of discipline involving a fair trial and regular conviction of crime, or by voluntary withdrawal." The framers of our Book of Discipline have been exceedingly careful, in drawing up the forms of process, to secure to the accused a full, fair, and impartial trial. It requires that notice be given to the parties concerned, at least ten days previous to the meeting of the judicatory before which the trial is to be conducted. At the first meeting, no more shall be done, unless by consent of parties, than to give to the accused a copy of each charge, and the names of the witnesses to support it. In exhibiting the charges, the times, the places, and the circumstances, must, if possible, be ascertained and stated. Judicatories before proceeding to trial, are required to ascertain that their citations have been duly served. That the trial may be fair and impartial, the witnesses must be examined in the presence of the accused, who is permitted to ask any question he pleases, and to adduce any testimony in his power to sustain his innocence. It is readily perceived that these forms and provisions embody the essential principles of justice, and cannot be dispensed with, in the exercise of discipline, without disregarding the most express constitutional requirements, and trampling under foot the rights of membership. Yet, beloved brethren, and it is with pain we revert to the fact, in the face of all these constitutional provisions, and in the exercise of the most arbitrary power, the Assembly of 1837, cut off, *en masse*, without warning, without citation, without, in short, any forms of trial, 4 synods, 28 presbyteries, 509 ministers, and 57,724 communicants from the Church of God, as far as their act could effect the excision. The reasons for this act,

as stated in the resolution of the Assembly, are: The abrogation of the Plan of Union of 1801, which had been pronounced unconstitutional, and the *gross disorders* which they declare *were ascertained* to have prevailed in the Synods—thus not only depriving them of their constitutional rights, but attempting to destroy their reputation.

It is questionable whether the history of the Church, even in the darkest ages, can furnish an example of a more ruthless exercise of arbitrary power, in trampling upon the dearest rights of man, and in violating the essential principles of eternal justice. This act was such a wanton violation of all those fundamental principles of liberty, which are so ardently cherished in the bosoms of American citizens, that we cannot be surprised at the tone of deep indignant feeling which it has awakened throughout the land. The public saw, in the act itself, whatever may have been the motives and intentions of those who perpetrated it, that disregard of personal rights, secured by the most solemn compact, which only needs the occasion and the power to subvert our civil and religious liberties, and rear a despotism as arbitrary and as gloomy as any the history of the world presents. The more it is examined by an intelligent public, the greater the astonishment that good men could have been induced, by any motive whatever, to have perpetrated it. Never since its passage has the tone of public reprobation been deeper and louder than it is at present. It is coming up from every part of the land. Many of those who remain in connexion with our brethren, on the basis of this act, condemn it, as not only impolitic, but unconstitutional and unjust; and we frequently hear of one and another, who, compelled by a deep sense of violated rights, are tearing themselves away from those ecclesiastical relations, a connexion with which, as they think, involves them in the guilt of this act. While we thus speak of this measure, we desire you to understand us as referring to the measure itself, and not to the motives and intentions of those who originated or perpetrated the wrong. Of these we are not constituted the judges. We refer them to the judgment of that God, whose prerogative it is to search the heart and try the reins of the children of men. Yet, we cannot but hope, from the character which most of those brethren have long sustained, that the time will yet come when this excision will be universally repudiated, and we be again united on the basis of our excellent constitution, and the ancient usages of our vene-

rated church. For such a result let us earnestly pray; and whatever we can do, consistently with adherence to the constitution of our church, and the principles of immutable righteousness, to secure such a result, let us do it, looking to God for his blessing.

Another departure from the spirit and usages of the Presbyterian Church, on the part of our brethren, relates to the mode of conducting the benevolent efforts of the day for evangelizing the world. Our church took the lead soon after these benevolent projects were suggested, in promoting such a union of effort among the various evangelical denominations of our land, as consisted with a strict adherence to their respective peculiarities. A kind and fraternal intercourse among the members of these denominations soon convinced them, that a union of effort in many of their benevolent projects, was perfectly consistent with a firm adherence to their distinctive principles; which led to the formation of the American Bible Society, the American Sabbath School Union, and the American Tract Society. These noble institutions have, for many years, continued to bless the world, by combining the prayers and efforts of most of the evangelical denominations of our country. It was also ascertained that there were several denominations whose views of doctrine and church government were so accordant, that they could, without the relinquishment of any principle, and therefore ought, in the exercise of Christian charity, unite their efforts, not only in the societies we have already named, but also in educating for the ministry the pious youth of our churches, who might be considered qualified for the sacred office, and in sending the gospel to the destitute in our own country and in heathen lands. This led to a co-operation, on the part of those sects, with the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, and the American Education Society. All these institutions received for successive years, the cordial approval and recommendation of our General Assembly, and the liberal support of the members of our communion, until they became established in their confidence and affections. Agents from among ourselves, whom we knew, in whose wisdom, honesty, and piety, we had the utmost confidence, were employed to collect the contributions of our churches, and aid in their appropriation. Thus we went on for more than half a century in these united efforts, blessed of God and blessing others.

When we look at the results of these noble institutions at home and abroad, we behold every where the visible seal of the divine approbation to this union of counsel and effort among Christians of all the evangelical denominations, for the building up of the kingdom of their common Lord. God has evidently smiled upon it. We do not hesitate to declare our firm conviction, that it is in accordance with the injunction and Spirit of our divine Master, and that there rests upon all the followers of the Redeemer, the most solemn obligation to promote this spirit by every means in their power. We therefore cannot but deeply regret that our brethren have so far departed from the spirit and usages of our church, as to break up, to a very considerable degree, this Christian fellowship, and rupture those bonds of Christian union by the establishment of separate and sectarian institutions. In this there is not only a manifest departure from the spirit and usages of the Presbyterian Church in her best and brightest days, but a procedure, in our opinion, uncalled for, and injurious in its tendencies. While it has added nothing to the efficiency of the Christian enterprises of the age, it has divided the counsels, the prayers, and the efforts of Christians; it has produced jealousies and rivalships inconsistent with the gospel of Christ; and it has greatly increased the amount, taken from the contributions of the benevolent, for the support of agencies and other expenditures incident to the prosecution of these enterprises. A number of ministers, during the last year, have relinquished the pastoral office, with all its sacred and endearing relations and solemn responsibilities, to engage as agents to solicit contributions for these recently created societies. These agents cannot do their work for nothing. They and their families must be supported, and the heavy expenses necessarily incurred by travelling constantly through the country must be defrayed. So that while they are withdrawn from the most important functions of the ministry, a very heavy tax is laid upon the contributions of the benevolent for their support. In our opinion, there exists no reason to justify this large increased expenditure, and therefore it is our determination to adhere to what has been the spirit and settled policy of the Presbyterian Church in these United States for many years past.

And now, brethren, we have, as we thought it our duty to do, stated to you the basis on which we, as a judicatory of the Presbyterian Church in these United States, are founded, and the

principles by which we design to be governed. While we deeply deplore the unhappy and disastrous division which has taken place in our once united and prosperous Zion, we congratulate those connected with us, that we remain firm on the old foundations—the long-tried constitutional principles of our venerated church—principles which, with the blessing of God, conduced to her prosperity and wide-spread usefulness in former days, and which we cannot for one moment, hesitate in believing will yet, when the excitement of party feeling passes away, be acknowledged and honored by all, and owned and blessed of God for still greater good. Let us, then, beloved brethren, cherish, with increasing affection, the doctrines and government of our church, and let us endeavour to transmit "to our children, pure and undefiled, this treasure which our fathers, at great expense, have bequeathed to us." The recent trials through which we have passed, and which have led to no ordinary sacrifice on our part, in order to maintain those principles endeared to us as the legacy of our fathers, urge us to press upon you the importance of studying yourselves our excellent standards, and teaching your children the formula of doctrines they contain, that you may be prepared for a similar trial, if, (which may God, in his infinite mercy, prevent,) another awaits us. Towards our brethren, who, as we think, have departed from both the letter and the spirit of our standards, let us ever cherish feelings of Christian kindness. Let us remember that to "err is human," and that it is our duty to cherish the spirit of conciliation as far as is consistent with adherence to fundamental principles. Whether our church shall be united again on the basis of its constitution, God only certainly knows; but let us make it manifest by our conduct, that on our part there shall exist no barrier to such a union. In the mean time, let us carefully avoid every thing that will tend to increase the evils which necessarily grow out of our unfortunate division. Let us not render evil for evil, nor railing for railing; but contrariwise blessing, knowing that we are thereunto called, that we may inherit a blessing. Some of you, beloved brethren, we know, are thrown into circumstances of peculiar trial. A few, comparatively strangers, some of them having but recently entered the Presbyterian Church from foreign denominations, are trying, by the most vexatious litigation, to deprive you of property where you and your fathers have worshipped for the last century, and where repose in hope the ashes of your pious

dead. But let patience have its perfect work. While you endeavour, in Christian meekness, to maintain those rights which God and your country guarantee to you, be prepared to relinquish any thing rather than to surrender those glorious truths and principles, which you have derived as your inheritance as Presbyterians from your fathers.

It forms no part of our intentions to make war upon our brethren, or seek, in any way, to impede their efforts to do good. We have been long and painfully sensible of the evils growing out of partisan rivalship in the church of God, and the load of guilt contracted by many of her members and ministers, in endeavouring to throw obstacles in the way of the advancement of the kingdom of Jesus Christ, because that advancement did not contribute to the honor, and the glory, and the enlargement of their party. From such a spirit we earnestly pray to be preserved. We desire to regard ourselves as consecrated and devoted, not to the service of a party or a sect, but to the service of our Lord and Master, Jesus Christ. We call upon you, beloved brethren, most solemnly and sincerely, to renew with us the dedication of yourselves to his blessed service. We would be found associated with all who love the Redeemer and his cause, of every name, in the great work of carrying forward the great purposes of infinite benevolence, in the conversion of the world to God, to their ultimate and glorious consummation.

Finally, brethren, we exhort you to strive after holiness of heart and life, in humble dependence on the promised Spirit of your exalted Redeemer. Be diligent in your attendance on all those means of grace, which He hath ordained for your growth in the divine life. "Let the word of God dwell in you richly." Be frequent, humble, earnest and believing in your supplications before the throne of mercy in secret, in your families, and in public; and "watch unto prayer." Forget not the assembling of yourselves together, as the manner of some is, but be regular and punctual in your attendance on the ministrations of the sanctuary, that through these means of divine appointment, you may grow in grace and in meetness for the heavenly inheritance. Remember that you live for others, as well as for yourselves. "Be ye workers together with God" in accomplishing his purposes of mercy toward this ruined world. Let the Sabbath-School, the missionary, the tract, the Bible, and the education cause, and every enterprise which promises to aid in the advance-

ment of the Redeemer's kingdom, engage your earnest prayers, and secure your efforts in its behalf. Hold fast the profession of your faith without wavering; and be not weary in well-doing, for in due time ye shall reap if ye faint not.

ROBERT CATHCART,
ROBERT KENNEDY,
WM. R. DEWITT,
W. THOS. SPROLE,
B. I. WALLACE,
WM. M. HALL,
JAMES W. PHILLIPS,
} Ministers.

WM. TRACY, Missionary, Madura, *absent*.

WM. M'IVAINE,
WM. D. SLAYMAKER,
THOMAS URIE,
} Elders.

WHAT IS THE

MOST APPROPRIATE AGE

FOR ENTERING ON THE

ACTIVE DUTIES OF THE SACRED OFFICE?

To the Rev. Dr. Cogswell, Secretary of the American Education Society:

My dear Brother,—In compliance with your desire, I have undertaken to express my thoughts in relation to this subject. To my own mind the question stated above appears to be one of serious importance; certainly it is one of much practical interest to some of the youthful portion of our religious community.

The laws of our Commonwealth, and of all civilized countries, have fixed a time when the rising generation are to be considered as full-grown, or mature; and when that period arrives, they are thenceforth entitled to all the rights and immunities of those who are free from restraints, excepting such as the laws of the land impose upon all the members of the community. In other words, they are no longer under the control of parents and guardians, but entitled to act for themselves, agreeably to their own choice and inclination. Among us, the period in question is fixed at the age of *twenty-one*. There is some difference, however, in respect to the legal period of maturity in different countries; but this is of little importance in regard to the matter now under consideration.

The fact that *mature* age commences, in the view of our laws, at the age of twenty-one, shows, of course, a general persuasion in our community, that youth commonly become qualified at that period for the active duties of life, and fitted also to regulate them according to their own discretion. There must be some good ground for such a persuasion, in the view of experience; else the law in relation to this subject would long since have been changed, by parents anxious for their children and deeply interested in their welfare. My own persuasion, at least, is, that the law in question is founded upon just views of this subject, and needs no change.

But the determination of the question: At what age shall youth be considered as sufficiently mature to assume the rank and rights of *citizens?* will by no means settle the question: At what age can they most appropriately, or to the best advantage, enter upon the active duties of the sacred ministry? Men can be more easily qualified for the ordinary business of life, for agriculture, manufacturing, or commerce, than for the ministry. This is truly a *great*, as well as a good work; and well may every one that undertakes it say: "Who is sufficient for these things?"

To me it appears, that the first inquiry which a serious mind would be naturally disposed to make, is, *Whether the Scriptures have any where made a decision in relation to the question before us?* To this subject, therefore, I will first direct my attention.

Under the Jewish dispensation, particular as the laws of Moses are in respect to most of civil or religious arrangements, I find nothing decisive with regard to the matter before us. No time is fixed by the Jewish law, when a child is to be free from all control of the parent. It would rather seem to be the fact, that so long as the Hebrew parent lived, he was considered as retaining his parental authority.

In regard to matters of a strictly religious nature, moreover, we cannot easily draw a parallel between the ancient and the new dispensation. There was no order of men, whose appropriate and exclusive business was *teaching*, set apart by the laws of Moses. The Levites, who were the *sacred* tribe, instead of being mixed among the people every where, were directed to dwell in separate cities and villages, and to enjoy their own appropriate inheritance. Those who were selected as priests, from among the descendants of Aaron, and whose duty it was to superintend the services of the temple, were not specially enjoined to become *teachers* of the people, except as questions of religious rites and ceremonies, or of religious dues, were concerned. The reading of the law, in the temple, is indeed enjoined; and the wants of the Jewish nation finally introduced *scribes*, whose business it was to copy and explain the law; but there was nothing among the Jews until after the Babylonish captivity, that resembled the regular *pastoral* office of the Christian dispensation. *Prophets* were indeed preachers of righteousness; but their office was occasional, and always extraordinary.

In confirmation of these views, it needs only to be stated, that we have no notice of *synagogues*, (corresponding to our churches, or places of public worship,) until after the Babylonish exile. In our Saviour's time, synagogues were common; and that the reading of the Scriptures in them, accompanied by addresses to the assembly convened, was cus-

tomary, is plain from the account of what passed in the synagogue at Nazareth, Luke iv. 16, seq., as well as from what James says, Acts xv. 21.

We cannot make out, therefore, any specific comparison between the Jewish and Christian priesthood ; so different were the respective duties of each. Something, however, of importance may still be learned, from adverting to the Levitical ordinances, in respect to the time, when they who served the tabernacle should enter upon the active duties of that office.

In Numb. iv. 3, 23, 30, 35, 39, 43, 47, it is declared, that such as performed various duties in transporting from place to place the tabernacle and its appurtenances, should be thirty years of age ; and also that this duty should not be exacted of them beyond the age of fifty. But as Moses did not expect that the Hebrews would always be wandering from place to place, it would seem, that when the duty of *bearers* should cease, other duties necessary in order to continue services of a religious nature, must be performed under appropriate regulations, which must also be prescribed. To duties of this latter kind I think we are to understand the Jewish lawgiver as adverting, when he ordains (Numb. viii. 24), that Levites of the age of twenty-five should enter upon service. Considered in this light, there is no contradiction between the two passages to which I have now adverted. It is obvious, that as the tabernacle and all its appurtenances were to be borne on the shoulders of men, while the Hebrews were marching through the deserts of Arabia, so the most firm and robust period of life would be required for such a service ; while those who were to do services in or about the tabernacle, that pertained only to religious rites, might commence their duties at the earlier period of twenty-five years of age.

All that at present interests us in regard to this matter, is, to know at what period the great Jewish legislator considered men as attaining to full maturity. In the ordinances already noted, we may gather something to satisfy us in respect to this question. But, so far as I know, there is nothing in the Scriptures which regulates definitely the period in which the priests who performed sacrificial and other services within the temple, should enter on the duties of their office.

Let us come down, then, to the period in which our Saviour lived. At what age did he enter on the duties of his ministry?

Luke has given us satisfactory information in respect to this question. In chap. iv. 23, he says, that Jesus, at the time of his baptism, (and therefore of his entering on the duties of his ministry,) "began to be about *thirty* years of age." John the Baptist, who was but six months older, and had already been, for a short period, performing his duties as a

forerunner of the Messiah, must of course have entered on the duties of his office, when of nearly the same age.

The question has often presented itself to my mind, when reflecting upon the facts thus recorded by Luke, how or why the Saviour could or did put off the commencement of his ministry to so late a period of his life. There was a world to be redeemed by his ministry and his death; and every hour that these were delayed, saw thousands sent to the bar of God, without the light of salvation, and destitute of the hopes which the gospel inspires. Every year witnessed the death of more than twenty-five millions, on whom the light of truth had never dawned. How could a heart filled with such benevolence as he cherished,—a love which brought him down from the abodes of glory, and induced him to lay aside (as it were) the splendors of divine majesty, that he might take on him our nature, and suffer and die for our redemption—how could he, after he had "become flesh and dwelt amongst us," thus protract the period when he should complete his great and glorious work, and spend so much of his time in a limited family circle, and in domestic employments at Nazareth? As often as I ask this question, so often am I constrained to wonder at the eagerness and impetuosity of some young men, in respect to the active duties of the ministry, and to inquire, whether they have a greater work to perform than the Saviour had; or whether they feel their official duties to be more urgent than he felt his to be. Is the world now in a perishing state? Truly it is; at least by far the greater portion of it is perishing. But was it not still more so then, when all the light that existed, was concentered on one little spot, less in dimension than the State in which we live? There is no avoiding the conclusion, then, to which we come by pursuing this train of thought. Either the Saviour must have been wanting in benevolence, or he must have judged that a great work is best undertaken, and may be best performed, at a period of life when all the faculties are in a good degree mature. I can see no reason that should hurry young men at the present day precipitately into the ministry, which, if it be truly valid, would not have urged itself on the Saviour's mind, with ten thousand thousand times as much force as it can be urged on theirs.

I would that this view of the subject might be more deeply impressed on the minds of many of our religious young men, than it appears hitherto to have been. I can scarcely persuade myself that it would not serve greatly to moderate the precipitancy which now and then marks the course of some, and sends them into the sacred office, to engage in its difficult, its high and holy duties, before they have attained a

maturity either of body or of mind, but more especially before they possess a maturity of intellectual power and acquisition.

I may add, moreover, that in regard to the Saviour, we cannot properly suppose that there was not a sufficient *mental* preparation for his work, long before he entered upon it. As *man*, we know that his knowledge was gradually acquired, in a manner not unlike our own. The Evangelist testifies, that the child "Jesus *increased in wisdom*, and in stature, and in favor with God and man." But this increase was, beyond all doubt, extraordinary and rapid. At the age of *twelve* we find him in the temple, in the midst of the learned doctors of the law, "both hearing them and asking them questions." We have the testimony of the Evangelist, also, that "all who then heard him, were astonished at his understanding and his answers." Long before he was thirty years of age, therefore, he was prepared, no doubt, so far as the acquisition of knowledge was concerned, for the great work which he had undertaken. Why then did he not sooner begin that work? It is not easy to give any other answer, than that he paid such deference to the common feelings of men in regard to *propriety*, as concerned with this matter, that he would not incur the reproach of having entered on a business so difficult, and of such high importance, before his powers both bodily and mental were fully matured.

Can it then be an object of commendable ambition at the present time, to rush into the work of the ministry before such a maturity is or can be attained? Shall our beloved youth seek for a glory which the Saviour did not think it proper to desire? Shall they rush upon the duties of an office, which he thought fit to defer until his full maturity, although the redemption of a world was suspended during the interim? These are serious questions indeed, and they ought to be seriously examined and well weighed.

That I am correct in these suggestions respecting the delay of our Saviour as to entering on the active duties of his ministry, seems to me the more probable, because of the well known fact, that the Jews fixed upon thirty years as being the usual period of maturity. One circumstance, of a peculiar nature, seems plainly to indicate that such was the case. Origen, who flourished during the first half of the third century, tells us in the preface to his Commentary on the Canticles, that this book was not permitted to be read among the Hebrews, until they attained to the age of thirty years. The reason was, that youthful passions and the want of mature judgment might easily misconstrue and pervert it; as indeed they have often done among us. Jerome, the learned translator of the Hebrew Scriptures, who flourished in the latter part of the same century, repeats the same ac-

count, in his preface to the book of Ezekiel. It is well known, also, that the modern Rabbins have enforced the same prescription.

With facts like these before us, we may the more confidently believe, that a regard to public feeling among the Jews in respect to the age of maturity, induced the Saviour to put off his great work, for a season, on which work he might have entered at an earlier period.

Why then should our young men think their time lost, when they defer entering upon the active duties of the ministry for a while, in order that they may become more fully prepared? Certainly their preparation, be it the best which they can possibly make, can never be compared with his. Their time, then, which is spent in completing it as far as possible, is never ill-spent. They have the best of all examples before them, for entering upon their work *in a state of full maturity, and with great deliberation.*

I will only add here, that considerations of this nature are all strengthened by the well known fact, that in the East, where the Saviour was born and lived, mature age in a physical respect is attained from two to three years sooner than in our own country.

There are other considerations, connected with scriptural precept, which deserve our particular notice. The apostle, in describing the qualifications which a bishop or pastor ought to possess, says, among other things, that "he must not be a *νεόφυτος*, i. e. *a novice.*" This may mean, that he should not be a *recent convert;* and so it has been more usually explained. But the reason which the apostle connects with this precept, shows that something more than this is meant: *Not a novice, lest, being puffed up, he fall into the condemnation of the devil.* Now the mere fact that one has been recently converted, does not seem to be adequate to explain the danger which Paul here says must be guarded against. But if one is a novice in preparation for the ministry, and rushes into it before he is duly prepared, confiding in his own attainments, and looking down, it may be, with a degree of scorn or of pity on those whom he thinks to be making slower progress, he is the man, who is most likely to be *τυφωθείς, puffed up* or *inflated*, and in this way to fall into that condemnation which pride and vanity never fail to bring on those who cherish these passions. A young man with slender attainments, but gifted with an easy flow of speech and popular address, who is elated with the praise bestowed by the multitude on these showy qualifications, can scarcely escape the temptation which is laid for him, while in these circumstances, by the great adversary of all good. If a young preacher is much praised and admired at the outset of

his course, it is indeed one of the most trying and dangerous of temptations which can befall him. Above all is this the case, when his knowledge respecting his work is so small, that he is no proper judge whether the praise he receives is well or ill bestowed. If such a state of things does not bring on ruin to his usefulness in its train, it will be only because divine mercy interposes in a special manner, and saves him from it.

It was against such danger, as it seems to me, the apostle warned those who were desiring to take the pastoral office. *Not a novice;* no, neither a novice in age, nor in religious experience, nor in acquirements. To be a novice in either, exposes any one, to say the least, to great danger; which should, if possible, be prudently avoided.

I have done with mere scriptural facts and precepts in relation to this subject; and now will turn my attention, for a few moments, to considerations which result from them, from experience, and from the general nature of the case before us.

I shall doubtless be asked, Whether the age of thirty years ought to be fixed upon in all cases, for commencing the active duties of the ministry? To this I would promptly answer in the negative. The Scriptures have given no direct precept in relation to this subject; and therefore we are not bound to exactly such a period. But the reason and nature of the case, to which the holy Saviour seems to have paid so much regard, make it obligatory on us not to rush precipitately on this great work. Novices in age, or experience, or knowledge, should keep back, and wait with patience for the requisite qualifications. There is no precept, and no example in all the Bible, which encourages them to hurry to the commencement of active duties in the ministry. While on the one hand, a *novice* is forbidden to enter upon this work; on the other, those whose duty it is to introduce men into the sacred office, are required to "lay hands *suddenly* on no man." 1 Tim. v. 22. Can it once be imagined, that the apostle who gave these precepts, did not look with as much compassion on a world perishing in iniquity, as the Christian churches of the present day entertain? Did he not as well know the ardor of the pious youthful mind to enter upon the great and good work of the ministry—a work which he commends any one for desiring? 1 Tim. iii. 1. Surely he did; nay, I may go much farther. No man, since his time, has understood the extent, the difficulties, and the importance of this work so well as he. To his opinion, therefore, it is becoming in us to pay the highest deference.

Without saying, then, that no man ought to enter on the work of the ministry until he is thirty years of age, I would

simply say, that he ought not to enter upon it until he has attained a good degree of maturity of body, mind, and preparation. The work is too high and holy to be well performed by a novice.

If the question be still urged, whether I would fix upon any *definite* year as the standard in respect to limitation; my answer is, that I would not fix on any as an invariable standard. Could I be assured respecting any young man, that he would obtain a liberal education by the time he is twenty-one, twenty-two, or twenty-three years of age, I would say, as a general rule respecting this subject, that the age of twenty-five for entrance on the duties of the sacred office, might be the proper time, in case he had become a Christian before he was twenty years of age. At the age of twenty-five, Moses permitted the Levites to perform the duties which bore an immediate relation to the rites of the sanctuary. My opinion, however, is not grounded on this circumstance; but I would have great regard to the fact, that he deemed this age to be in a good degree mature, and that we have reason also in many, or perhaps in most cases, to view it in the same light.

Even here, however, circumstances may alter cases. A young man, who from childhood has been imbued with knowledge and trained in the sciences, has attained of course, at the age of twenty-five, if he has been even moderately industrious, to a good degree of *intellectual* preparation for the work of the ministry, provided that he has superadded to his literary attainments a theological education. Such a youth, if he became a Christian at an early period, might be justly regarded as no longer a *novice*, at the age of twenty-five. I could not hesitate to commend an entrance upon his work at that period, after such a preparation. There are cases, moreover, of unusual precocity of talent and of judgment, where, with good reason, a young man might still earlier enter upon the duties of the ministry. Very different are the circumstances of young men, also, in respect to the attainment of experience in matters of religion. Some individuals are so situated, that in quite early life they have engaged in many, or even in most of the active duties of a pastor. They are not novices, therefore, in this respect. So soon, then, as their other qualifications will permit, they may be introduced to the sacred office.

Others again have been in a condition which admitted of little experience in the active duties of religious teachers; or perhaps their youth and diffidence occasioned them to shrink from entering on the performance of such duties. Here then there is a defect in their preparation. They have not yet passed their *novitiate*. Let them patiently wait, there-

fore, until they acquire some experience, and receive some discipline in this important matter.

In a word, the nature of the case as now before us shows, that no one definite year, after the period of twenty-one, can be always and invariably fixed upon, as the most appropriate period for a young man to enter upon the sacred office. The general answer is as before stated: "Not a *novice*, in age, experience, or information."

If our youth could be satisfied, that when they enter the ministry at the age of thirty, they cannot consider themselves as belated, or like to "those who are born out of due time," it would be a matter of no small importance. Gladly would I cheer the desponding minds of many excellent young men, who entertain the fear that they shall be considered as it were almost in the light of intruders, in case they should come into the ministry after they are thirty years of age. Is it not enough to point to Him whose ministry redeemed a world, and say: "Now Jesus himself began to be about thirty years of age," when he was baptized by John, and entered upon his public office?

Farther than this I can go, with full conviction that the way is plain before me. If a young man can enter the ministry by the time that he is even thirty-five years of age, there is nothing discouraging in his case. He has then before him the prospect of twenty-five or thirty, perhaps thirty-five or even forty years of maturity and usefulness. He may indeed die within a short period; and so may the young man who enters upon the ministry by the time that he is twenty-one years of age. Nay, the latter is more likely, in the natural course of things, to come to an early grave. His undertaking is too weighty for his period of life; and often do young men of this class sink beneath their burden. Now if we consider, that from seventeen to twenty years is the average period of ministerial life and usefulness, why should he who enters upon the ministry even at the age of thirty-five, be disheartened, and think that there is little or no prospect of his usefulness? He ought not to think so.

Beyond this period, I should not deem it best for men in general to enter upon the work of the ministry. If they do, they are in great danger of being *laymen* all their lives. Habits formed before the age of thirty-five, are not easily broken up; and certain it is, that a man who is not in a condition to attain in all respects proper *clerical* habits and manners, must have before him but a moderate prospect of usefulness. Yet even here I would not make the rule like the laws of the Medes and Persians. Cases now and then occur, where a man's previous education and habits of life have been such, that he can enter upon the duties of the ministry at

forty, or even a later period, with the hope of doing much good. I could easily point to examples which would illustrate and enforce this position; but I deem it unnecessary.

Briefly to sum up what has been said in respect to definite periods of life, when one may enter upon the active duties of the ministry, I would say: *From twenty-five to thirty is the* GOLDEN AGE; *from thirty to thirty-five the* SILVER ONE. Beyond this, or short of this, is usually too late or too early. But this last position is not designed to be absolute and universal. There may be special cases, where an exemption from it may not only be just, but highly expedient.

Shall I be told, that I claim more maturity for the work of the ministry than is claimed by the civil law for the duties and responsibilities of a citizen? I concede that I do. But at the same time I must be allowed to repeat what I have in substance already suggested; which is, that the work of the ministry requires more maturity and more preparation, than the duties of a citizen. This simple consideration is sufficient to justify all which I have said in relation to this subject.

One consideration more should be suggested, in order to explain the somewhat indefinite manner in which I have marked out the period proper for entering on the work of the ministry. Nothing can be plainer or more certain, than the difference which exists as to the earlier or later development of talents in young men; the diversity of their opportunities for early education; for experience in religious matters; for acquaintance with men and things; and, in a word, for all that training which would fit them for pastoral duties and usefulness. When such is plainly and undeniably the fact, how can a definite *day*, or even *year*, be fixed on, as the only appropriate time for entrance on the ministry? We must, therefore, consider what has been already stated, in relation to this subject, as well grounded in experience and in the nature of the case.

If the remarks already made are just, it would seem to follow, that haste or precipitancy in entering on the active duties of the ministry, is unbecoming and improper; yea, more than this, for it is highly perilous to the reputation and usefulness of the ministry. I do not pretend that the proposition is so broad, that it may prefer a proper claim to be considered in the light of a *universal* one, to which no exceptions can be allowed. There have been, and are, cases in which men have been converted at somewhat of an advanced period of life, and have speedily entered on the duties of the ministry, and done much good. In all such cases, however, there is something extraordinary, either of preparation in the way of scientifical attainments, or of manner, or of piety, or of benevolent and ardent temperament; or, perhaps, of all

these combined. Cases like these no more furnish a general rule of prudence and propriety, than the case of Paul furnishes a general rule respecting the regeneration and conversion of sinners. God can operate always as he did in the case of Paul, i. e. he has the natural power to do so; but this is not the order which he has established for the dispensations of his grace. He could call men into the ministry at the age of seventy, eighty, or even ninety, and more; but he does not do this, nor does he intend usually to do it. There is a natural unfitness in such a case, be the religious attainments whatever they may. The most severe and laborious of all engagements into which men can enter, are not destined for those who begin to be incapacitated in the course of nature, for ordinary civil and social duties. We do not expect, therefore, that men will *become* pastors at an advanced period of life. Enough if they can continue to be so at that period, by the aid of all their previous experience and training.

In the kingdom of *grace*, there is no small resemblance, with regard to economy, to the kingdom of nature. God works by *appropriate* means. The fact that few in later life are converted and become true members of the spiritual church, is conceded as well known to all who are conversant with religious matters of a practical nature. But why is this so? The soul of an aged man is as precious in itself as the soul of a youth; yet God most usually selects the youth, and passes by the aged. Has he not, then, some important end in view, when he does so? Undoubtedly he has; and this is, that those who are early introduced into the school of Christ, become more expert disciples, make higher attainments, and become more extensively useful, and for a longer period, than if they are brought in near the close of a long life. The Saviour intends that the disciples shall be employed in his service; he usually calls them, therefore, at a period when they may become most *efficient* in that service.

Why should we overlook these obvious facts, from which important deductions may be drawn? We ought not to overlook them, nor even to forget them. In their light we may see, that youth is the proper period of preparation for the ministry; while maturity is the proper period for the performance of its active duties.

I have said that it is *perilous* to the reputation and usefulness of the ministry, when young men rush into it with precipitation and without due preparation. I have seen the experiment often enough to be satisfied that this is true. I have never known a young man do so, who has not afterward, if he possessed good sense and piety, been brought to

sore repentance for his rashness. In a little time, all his stock of knowledge is exhausted. He has neither leisure nor inclination to acquire more. Not leisure; because his active duties are so numerous as to leave him very little time for study: not inclination; for he has not gone far enough in the field of theological study, to acquire a taste for investigating it, and pushing on vigorously in his efforts to traverse it. What is the consequence? Every man of sense may easily answer this question. The consequence is, that when he has made one revolution round his small orbit, he begins another in the same track. When he has gone twice round, and commences a third, his people, already uneasy and apprehensive of no additional instruction, begin to manifest their uneasiness, and utter their complaints. This is followed speedily by mutual alienation of affection and of confidence; and this of course ends in a separation of the parties. The pastor then goes to another church, to begin the same rounds, and to end them with the same catastrophe. By the time he has gone through some half a dozen of these, all the churches become suspicious of him, and he is left, in his advancing age, without a home, and without a flock to feed; and if he is not a Christian of more than ordinary humility and benevolence, he will become invidious toward all successful ministers, and in the end a kind of universal hater of men.

Such is the usual course and doom of rashness and precipitancy in entering on the active duties of the ministry. The exceptions to this, (and such there are,) are not numerous enough to be brought into the account, when we are canvassing the question, what the *general rule* should be.

The station which I have occupied for the last twenty-nine years of my life, has given me opportunity for somewhat extensive observation of facts, which have a bearing on the subject now before us. The more I have seen, the more confirmed have I been in the sentiments that I have just expressed.

Often, much too often, have young men that have joined the Seminary here, become impatient under the protracted period of three years, which our laws demand for completing their preparation. Many have been the expedients which have been hit upon by some in order to evade the force of our laws, which absolutely demand a *completion* of such a course, either here or at some other theological seminary. I might mention some cases of breaking away, that are of a nature adapted to give pain to an honest mind, and seemingly irreconcilable with downright honesty and truth. And why such hazardous attempts as these? Merely because of impatience at delay. Nothing would answer any purpose, but

to be actually preaching. 'There,' say they, 'is a perishing world—there the outstretched hands of the churches imploring aid—there the missions languishing for want of men; and they feel a burning and even an unquenchable zeal to be warning sinners and comforting Christians. If God designs them for usefulness—about which they have no misgivings—then he will qualify them, even as he did Paul; and to be taught by his Spirit, is better than to drink in at the fountains of science which are merely human.' Thus they have persuaded themselves, that they merely obeyed the call of God in breaking away from a protracted course of preparation; nay, that the young men who patiently submit to this course, and even desire still another year for preparation, must be wanting in benevolence and efficiency.

Our Seminary is never free from some such young men as I have now described. But while these, in their own behalf, put to the score of their benevolence and piety a great portion of their urgent zeal to break away from a due preparatory course of study, my observation leads me to conclude, that in most cases there is quite as much vanity and self-esteem, as there is benevolence, in their forward spirit; and that if they knew themselves better, and the greatness of their undertaking in a more adequate manner, they would sit down with great quiet and diligence to a *full* preparation.

I have my doubts, however, whether minds of such an order can be tamed by any thing but experiment. This I well know, that the collected wisdom and energy of all the faculty of this Seminary, has not been able, in many cases, to alter the determination of some young men. Their feeling seemed to be, that the salvation of the world was suspended on their immediate and undelayed efforts in the ministry. God called them; and they must hearken to his counsel rather than to that of men.

Even down to this very hour, there is a portion of our community, yes, even of our ministers, who look with decided disapprobation on so much time spent in preparation for the ministry. Why should it be strange then, that some of the young men, who are to engage in this work, and have ardent feelings and limited views, should sympathize with them?

There is nothing *strange* in it; and yet there is something in it which calls forth my most sincere regret. We have seen such young men issue prematurely from this Seminary and go through the round of experience which I have already mentioned. But never in a single case have we seen one who had good sense and piety, although he had formerly acted under erroneous impressions, who did not in the sequel most sincerely deplore the false steps he had made, and express an ardent wish that he might live his life over again

with the experience which he had already acquired, and be able to make more thorough and effectual preparation for the ministry. Indeed, it is rare to meet with a student of this Seminary, that has taken a full course of study, who does not, after four or five years' experience in the ministry, wish that it were in his power to come back and protract the period of his preparation. Good sense and experience necessarily engender such desires as these.

Most sincerely do I wish that these views, which have been forced upon me by long and repeated experience, might be seriously weighed by all young men in a state of preparation for the ministry. They would help to render them very patient under the protracted period of their preparation; above all, when that preparation might be completed by the age of thirty, or even of thirty-five.

It must not be supposed, however, after all which I have said, that the Faculty of this Seminary take the position, that *all* who go into the ministry must go through a regular course of study in a theological seminary, or even in a college. We never have once thought of maintaining such a position. In the primitive age of Christianity, there were different orders of men in the ministry, who were diversely qualified. There were apostles, prophets, evangelists, teachers, preachers, and even others still. So it may and should be now. I do not mean, that all these orders, with the same names and offices should exist; for some of these were *extraordinary*, and therefore temporary. What I mean is, that men of different degrees of acquisition, and different kinds of talent, may be admitted to the ministry, with profit to the church. Some begin preparation for this work so late in life, that they ought not to go through a nine or ten years' course of preparatory study. They may be very useful, by their sound sense and solid piety, in a humbler grade of action. It is not the less honorable in the sight of God. But let none of those who have talents and opportunity to cultivate them, neglect to do so. KNOWLEDGE IS POWER. It is so in the church, as well as out of it. Else why did the Saviour choose a man that had been brought up at the feet of Gamaliel, to convert the Gentile world, and not select one of the *twelve*, not even the disciple who leaned on his bosom? *Men cannot teach what they do not know;* and men cannot bring out of their treasures things new and old, who have laid up neither. Such is the short and simple account of this whole matter.

Nor can it be said, with justice, that the primitive age of Christianity employed teachers who were introduced into their office with but little delay. How long were the apostles under the teaching of Jesus himself? What does Paul mean, when he says that a teacher must be διδακτικός, i. e. *fitted to*

teach? And what, when he says that he must *not* be νεόφυτος, i. e. *an unexperienced man?* Besides; even if it could be shown, that men in the primitive age came speedily into the teacher's office, it would do nothing toward establishing views opposite to those which I have inculcated. The Spirit then bestowed extraordinary and miraculous gifts; we do not expect them now, and have no right to act on the presumption that they will be bestowed. Knowledge is then an aid which must be sought, in order to qualify men for the great business of teaching.

I have only to add, that I do most sincerely entreat every young man, who looks forward to the sacred office, to consider well this subject, and not to act with hurry and precipitation in respect to it. I would hope, moreover, that what I have said will encourage many excellent young men, somewhat advanced in the period of their youth, not to forego the work of the ministry, because they must come into it somewhat late. Should the views I have now suggested be subservient to either of the purposes just named, I shall not have undertaken in vain to make this brief communication.

Yours truly,

M. STUART.

Theol. Sem., Andover, April 4, 1839.

CONFESSION OF FAITH

AND

COVENANT,

WITH

ECCLESIASTICAL PRINCIPLES AND RULES

OF THE

FIRST CONGREGATIONAL CHURCH

IN FRANKFORT.

PRINTED BY F. P. INGALLS.

FRANKFORT. 1839.

FORM OF ADMISSION.

ADDRESS.

Beloved Friends,

You have presented yourselves before God, and his people, and the world, to make a solemn confession of your religious faith, and to take upon you everlasting obligations. We trust you have duly considered the nature of the professions you are about to make, and of the engagements into which you are about to enter. They will be heard on high, and will be exhibited on your trial at the last day. Yet be not overwhelmed. If you are sincerely desirous to be the Lord's, to believe all his declarations, and to obey all his commands, he will compassionate your weaknesses, will make you wise by his wisdom, and strong by his power, and will conduct you safely to his heavenly kingdom.

Attend then to the

CONFESSION OF FAITH.

(ACCOMPANIED BY SCRIPTURE PROOFS.)

ARTICLE I.

You believe there is one, and but one, God, the Creator, Preserver, and Governor of the universe; a Being self-existent, independent, and immutable; infinite in power, knowledge, wisdom, holiness, justice, goodness and truth.

The Being and Perfections of God.

I am the Lord, and there is none else—there is no God besides me. The Lord is the true God, he is the living God. God is a spirit. And God said unto Moses, I Am that I Am. The eternal God is thy refuge. I am the Lord, I change not. Do I not fill heaven and earth? saith the Lord. Known unto God are all his works from the beginning of the world. The Lord God omnipotent reigneth. One God and Father of all, who is above all, and through all, and in you all. Thou art good and doest good. To God only wise, be glory through Jesus Christ forever. Holy, holy, holy is the Lord of hosts. Righteous art thou, O Lord! and upright are thy judgments. The Lord is gracious, and full of compassion. Thy counsels of old are faithfulness and truth. Is. 45 5. Jer. 10 10. Jn. 4 24. Ex. 3 14. Dt. 33 27. Mal. 3 6.—Jer. 23 24. Acts 15 18. Rev. 19 6. Eph. 4 6. Ps. 119 68. Rom. 16 27. Is. 6 3. Ps. 119 137. Ps. 145 8. Is. 25 1.

ARTICLE II.

You believe that the Scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete and harmonious system of divine truth; and that they are a perfect rule of doctrinal belief and religious practice.

Inspiration of Scripture.

All scripture is given by inspiration of God. For the prophecy came not in old time by the will of man—but holy men of God spake as they were moved by the Holy Ghost. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Ye do err not knowing the Scriptures. To the law and to the testimony—if they speak not according to this word, it is because there is no light in them. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall

take away from the words of the book of this prophecy; God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 Tim, 3 16. 2 Pet. 1 21. 1 Cor. 2 13. Gal. 1 11 12, Matt. 22 29. Is. 8 20. Gal. 1 8. Rev. 22 18 19.

ARTICLE III.

You believe that God is revealed in the Scriptures as the Father, the Son, and the Holy Ghost; and that these three are one, and equal in all divine attributes.

The Sacred Trinity.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. The Lord (the Holy Ghost) direct your hearts into the love of God, (the Father) and into the patient waiting for Christ. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Matt. 28 19. 2 Cor. 13 14. 2 Thess. 3 5. 1 Pet. 1 2.

Christ is God.

Who, (Christ,) being in the form of God, thought it not robbery to be equal with God. For unto us a child (Christ) is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. In the beginning was the Word, (Christ) and the Word was with God, and the Word was God. I and my Father are one. And Thomas answered, and said unto him, (Christ) my Lord and my God. But unto the Son he (the Father) saith, Thy throne O God, is forever and ever—a sceptre of righteousness is the sceptre of thy kingdom. This (Christ) is the true God and eternal life. Whose are the Fathers and of whom as concerning the flesh Christ came, who is over all, God blessed forever. I am Alpha and Omega, the beginning and the ending, saith the Lord, (Christ) which is, and which was, and which is to come, the Almighty. Jesus Christ the same yesterday, and to-day, and forever. For where two or three are gathered together in my name, there am I in the midst of them. And he said unto him, Lord, thou knowest all things, thou know-

est that I love thee. For by him (Christ) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by him, and for him—and he is before all things, and by him all things consist. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. That all men should honor the Son even as they honor the Father. And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And every creature which is in heaven and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, (Christ) forever. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. Phil. 2 6. Is. 9 6. Jn. 1 1. Jn. 10 30. Jn. 20 28. Heb. 1 8. 1 Jn. 5 20. Rom. 9 5. Rev. 1 8. Heb. 13 8. Matt. 18 20. Jn. 21 17. Col. 1 16 17 Acts 10 42. Jn. 5 23. Heb. 1 6. Rev. 5 13, Acts 7 39.

The Holy Ghost is God.

But Peter said, Ananias, why hath satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto man, but unto God. Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. All Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? What! know ye not that your body is the temple of the Holy Ghost which is in you? Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth. For the Holy Ghost shall teach you in the same hour what ye ought to say. And the Holy Ghost decended in a bodily shape like a dove upon him. For the spirit searcheth all things, yea the deep things of God. Whither shall I go from thy Spirit? The Spirit of God hath made me. By his Spirit he garnisheth the heavens. *Elsewhere the Holy Ghost is called the eternal Spirit, the Spirit of wisdam and knowledge, the Spirit of prayer, the Spirit of power, the Spirit of holiness, the Holy Spirit, and the Comforter. We are baptized in his name, and prayer is offered to him in the apostolic benediction.* Acts 5 3 4. Jn. 3 5. Jn. 1 13.

2 Tim. 3 16. 2 Pet. 1 21. 1 Cor. 8 16. 1 Cor. 6 19. Jn. 16 13. Lk. 12 12. Lk. 3 22. 1 Cor. 2 10. Ps. 139 7. Job 26 13. Job 33 4.

ARTICLE IV.

You believe that God made all things to show forth His own glorious perfections; that known unto Him are all His works from the beginning; that He governs all things according to the counsel of His own will; yet in such manner that man is a free agent, and accountable for all his actions; and that the principles and adminstration of His government are perfectly holy, just, and good.

God's Glory the highest aim.

Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created. For of him, and through him, and to him are all things, to whom be glory forever. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. The Lord hath made all things for himself; yea even the wicked for the day of evil. Rev. 4 11. Rom. 11 36. 1 Cor. 10 31. Prov. 16 4.

God's Counsels, Purposes, and Decrees.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise and glory of his grace, wherein he hath made us accepted in the Beloved. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed. Him being delivered by the determinate

counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done. Rev. 4 11. Rom 11 36. 1 Cor. 10 31. Prov. 16 4. Is. 46 10. Eph. 1 4 6 9 11. Acts 17 26. Job 14 5. Lk. 22 22. Acts 2 23. Acts 4 27 28.

ARTICLE V.

You believe that God created man holy, and that he fell from his happy state by sinning against God; that in consequence of the fall, mankind are by nature destitute of holiness and alienated from God, and so continue until regenerated by the special influences of the Holy Spirit.

And God said, Let us make man in our image, after our likeness. So God created man in his own image, (moral likeness) in the image of God created he him. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Wherefore, as by one man sin entered into the world, and death by sin—and so death passed upon all men, for that all have sinned. By the offence of one, judgment came upon all men to condemnation. By one man's disobedience, many were made (constituted) sinners. Gen. 1 26 27. Eccl. 7 29. Rom. 5 12 18 19.

Unrenewed Men, dead in Sin and Enemies of God.

But I know you, that ye have not the love of God in you. For I know that in me, (that is, in my flesh) dwelleth no good thing. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be. So then, they that are in the flesh cannot please God. The heart is deceitful above all things and desperately wicked—who can know it? And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable—there is none that

doeth good, no, not one. Behold, I was shapen in iniquity —and in sin did my mother conceive me. Who can bring a clean thing out of an unclean ? not one. What is man that he should be clean? and he which is born of a woman that he should be righteous ? That which is born of flesh is flesh, (carnal in its views, feelings and affections,) and that which is born of the Spirit is spirit, (spiritual in its views, feelings and affections.) For the imagination of man's heart is evil from his youth. The wicked are estranged from the womb—they go astray as soon as they be born, speaking lies. Foolishness (wickedness) is bound in the heart of a child. For I know thou wouldst deal very treacherously, and wast called a transgressor from the womb. Eph. 2 1. Jn. 5 42. Rom. 7 18 and 8 7 8. Jer. 17 9. Gen 6 5. Rom 3 9 12 Ps 51 5 Job 14 4 and 15 14 Jn 3 6. Genesis 8 21 Ps 58 3 Prov 22 15. Is. 48 8.

In a State of Condemnation.

And were by nature the children of wrath, even as others. Cursed is every one that continueth not in all things which are written in the book of the law to do them. The soul that sinneth it shall die. The wages of sin is death. And these (the wicked) shall go away into everlasting punishment Eph. 2 3 Gal 3 10 Ezek 18 4 Rom 6 23 Matt 25 46.

ARTICLE VI.

You believe that the Son of God became incarnate, and by his obedience, sufferings, and death, made a full atonement for sin, and thus opened the way for the salvation of all who believe on Him; and that such repentance as arises from supreme love to God, and such faith in Jesus Christ, as includes an affectionate submission to Him, and reliance upon Him for pardon and eternal life, are the indispensable conditions of salvation.

Christ in his Divine Nature, God; in his Human Nature, Man.

In the beginning was the Word, (Christ) and the Word was with God, and the Word was God. And the Word, (which was God) was made flesh, and dwelt among us. Who, (Christ) being in the form of God, thought it not robbery to be equal with God—but made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of men. For in him (Christ) dwelleth all the fullness of the Godhead bodily. Behold a virgin shall be with child, and shall bring forth a Son, (Christ) and they shall call his name Immanuel, which, being interpreted, is, God with us. And without controversy, great is the mystery of godliness—God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. The Jews answered him (Christ) saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jn. 1, 1 14. Philip 2 6 7 Col. 2 9. Matthew 1 23. 1 Tim 3 16. John 10 33.

Atonement for Sin by the Death of Christ.

But ye are come—to Jesus the Mediator of the new covenant. Jesus said unto him, I am the way, and the truth, and the life—no man cometh unto the Father, but by me. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations. For this is my blood of the New Testament, which is shed for many for the remission of sins. Without shedding of blood is no remission. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous,—and he is the propitiation for our sins—and not for ours only, but also for the sins of the whole world. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers—but with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world. While we were yet sinners Christ died for us. Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. The Lord is well pleased for his righteousness sake—he will magnify the law and make it honorable. Heb 12 22 24. John 14 6. Acts 4 12. 1 Tim 1 15 Luke 24 46 47 Matt 26 28 Heb 9 22 John 2 1 2 1 Pet 1 18 20 Rom 5 8 Rev 5 9 Is 42 21.

Faith in his Blood essential to Salvation.

Whom God hath set forth to be a propitiation through

faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God, to declare I say at this time, his righteousness, that he might be just and the justifier of him which believeth in Jesus. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Rom 3 25 26 John 3 16

ARTICLE VII.

You believe that the invitations of the Gospel are full and sincere, that all who will may come and partake of the water of life freely; but that mankind do of their own accord most freely and most wickedly refuse to comply with these conditions, so that none of them do come, unless drawn by the special influences of the Holy Spirit.

God's Invitations to Sinners are most sincere and gracious.

Ho, every one that thirsteth, come ye to the waters. As I live saith the Lord God, I have no pleasure in the death of the wicked. Him that cometh to me I will in no wise cast out. Make you a new heart and a new spirit—for why will ye die? Is 55 1 Ezek 33 11 John 6 37 *Ezek* 18 31.

Regeneration by the Holy Spirit.

Jesus answered and said unto him, Verily, verily, I say unto thee except a man be born again, he cannot see the kingdom of God. Follow peace with all men—and holiness, without which no man shall see the lord. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Because the carnal mind is enmity against God—for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. A new heart also will I give you, and a new spirit will I put within you—and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of

he Holy Ghost. Jn 3 3 Heb 12 14 Gal 6 15 Rom 8 7 Cor 2 14 Ezek 36 26 Jn 1 13 Titus 3 5.

ARTICLE VIII.

You believe the influences of the Holy Spirit are not bestowed on account of any previous merit in the sinner, but as the free gift of God. But that these influences are ordinarily so connected with the careful use of means, as imposes the most solemn obligation to attend upon them, and renders hope of conversion in the neglect of means, or while living in sin, eminently presumptuous.

How shall they believe in him whom they have not heard? I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting. If thou seekest her as silver, and searchest for her as for hid treasures—then shalt thou understand the fear of the Lord. Ask, and it shall be given you—seek, and ye shall find. Strive to enter in at the straight gate. The kingdom of heaven suffereth violence, and the violent (the earnest and determined seekers) take it by force. Rom. 10 14. 1 Tim. 2 8. Prov. 2 4 5 Matt. 7 7. Luke 13 24. Matt. 11 12.

ARTICLE IX.

You believe that all who obtain salvation through Christ were "chosen in Him before the foundation of the world," and that all who truly believe in Him are justified on account of his righteousness, and will be kept by the mighty power of God, through faith unto salvation.

Election and Predestination.

For whom He did foreknow He also did predestinate, to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them He also called—and whom He called, them he also justified—and whom He justified, them he also glorified. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed. According as he hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus

Christ to Himself, according to the good pleasure of His will. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. Who hath saved us, and called us with a holy calling: not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ. Rom 8 29—8: Acts 13 48 Rom 9 11, and 11 5 7 Eph 1 4 5 11 2 Thess 2 1 2 Tim 1 9 1 Pet 1 2 Eph 2 8 9 10, and 3 11 Gal 2 1 Rom 3 20 24 28, and 5 1, and 8 1 John 5 2 4 Phil 1 6

Final Perseverance of the Saints.

They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us but they went out that they might be made manifest that they were not all of us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to seperate us from the love of God which is in Christ Jesus our Lord. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life—and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall he shall not be utterly cast down—for the Lord upholdeth him with his hand. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified—and whom he justified, them he also glorified. But the path of the just is as the shining light, that shineth more and more unto the perfect day. Being confident of this very thing, that he which hath begun a good work in you, will perform it un il the day of Jesus Christ. 1 John 2 19 Rom 8 38 39 John 6 39 John 10 27—29 Psa 37 23 24 Job 17 9 Rom 8 30 Prov 4 18 Phil 16

ARTICLE X.

You believe that in this world the Lord Jesus Christ has a visible church—that the terms of membership are a credible profession of faith in Christ, and of that holiness which is wrought by the renewing grace of God; and that habitual communion with God, and conscientious attendance upon public, family, and secret worship, and the habitual practice of righteousness, temperance, sobriety, sincerity, and truth, are essential to Christian character.

Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also in Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. That in the dispensation of the fullness of times, he might gather together in one all things in Christ; both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullnesss of Him that filleth all in all. He that hath an ear, let him hear what the Spirit saith unto the churches. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Pray for the peace of Jerusalem: they shall prosper that love thee. Not forsaking the assembling of yourselves together, as the manner of some is. Then David returned to bless his house. The Psalmist says, Evening and morning, and at noon, will I pray and cry aloud. Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. As for me and my house, we will serve the Lord. It is good for me to draw near to God. Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Let your speech be always with grace, seasoned with salt. Let us watch and be sober. 1 Cor 1 2 2 Tim 2 19 1 Cor 12 12 18

Eph 1 10 22 23 Rev 2 7 Matt 16 18 Psalm 122 6 Heb 10 25 2 Sam 6 20 Psalm 55 17 Dan 6 10 Josh 24 15 Psalm 73 28 Matt 6 6 Prov 16 32 Coloss 4 6 1 Thess 5 6.

ARTICLE XI.

You believe that the sacraments of the New Testament are baptism and the Lord's supper: baptism to be administered only to covenanting believers and their households, and the supper only to believers in regular standing and communion with the church.

Baptism.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. Matt 28 19 Acts 2 41

Household Baptism; the Seal of the Covenant on Believers and their Children.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. For the promise is, unto you and your children. Their children shall also be as aforetime. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband—else were your children unclean, but

now they are holy. But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not—for of such is the kingdom of God. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And I baptized also the household of Stephanus. Gen 17 7 9 10 11 12 Rom 4 11 16 Acts 2 39 Jer 30 20 1 Cor 7 14 Luke 18 16 Acts 16 33 Acts 16 15 1 Cor 1 16.

The Lord's Supper.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said, Take, eat—this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it—for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it and said, Take, eat—this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped saying, This cup is the New Testament in my blood—this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it—and he shall be as one that is born in the land—for no uncircumcised person shall eat thereof. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Be ye not unequally yoked together with unbelievers—for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that

believeth with an infidel? But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? The sacrifice of the wicked is an abomination to the Lord—but the prayer of the upright is his delight. Matt 26 26—30 1 Cor 11 23—26 Ex 12 48 Mat 10 32 33 2 Cor 6 14 15 Ps 50 16 Prov 15 8.

ARTICLE XII.

Finally, you believe that at death, and not before, the souls of believers are made perfectly holy, and do immediately pass into glory; and that the souls of the wicked do, at death, pass immediately to a state of punishment. That at the end of the world, there will be a resurrection of the dead, when all mankind will give to God an account of their conduct, and be judged according to what they have done; and the righteous, publicly acequitted, will enter into life eternal; and the wicked, publicly condemned, will go away into punishment that will never end.

And as it is appointed unto men once to die, but after this the judgement. Then shall the dust return to the earth as it was—and the spirit shall return unto God who gave it.—In a moment, in the twinkling of an eye, at the last trump—for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Marvel not at this—for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life—and they that have done evil unto the resurrection of damnation. And have hope toward God, which they themselves also allow, that there shall be a resurrrection of the dead, both of the just and unjust. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations—and he shall separate them one from another as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. We shall all stand before the judgement seat of Christ. So then every one of us shall give account of himself to God. For we must all appear before the judgement seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. For

God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil. But I say unto you, that every idle word, that men shall speak, they shall give an account thereof in the day of judgement. Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal. Blessed are the dead which die in the Lord from henceforth—yea, saith the Spirit, that they may rest from their labours, and their works do follow them. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. And the smoke of their torment ascendeth up forever and ever, and they have no rest, day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. The Son of man goeth as it is written of him; but wo unto that man, by whom the Son of man is betrayed; it had been good for that man if he had not been born. Heb 9 27 Eccl 12 7 1 Cor 15 52 John 5 28 29 Acts 24 15 Matt 25 31—33 Rom 14 10 12 2 Cor 5 10 Eccl 12 14 Matt 12 36 Matt 25 34 41 46 Rev 14 13 2 Thess 1 9 Rev 14 11 Dan 12 2 Mark 3 29 Matt 26 24.

Thus you profess and believe.

You will now enter into solemn Covenant with God and this Church.

THE COVENANT.

In the presence of God, his holy angels, and this assembly, you do now solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God; the object of your supreme affection, and your portion forever; you cordially acknowledge the Lord Jesus Christ in all his

mediatorial offices, Prophet, Priest, and King, as your only Saviour, and the Holy Spirit as your Sanctifier, Comforter and Guide. You humbly and cheerfully devote yourselves to God in the everlasting covenant of his grace; you consecrate all your powers and faculties to his service and glory; and you promise, that through the assistance of his Spirit, you will cleave to him as your chief good; that you will give diligent attendance to his word and ordinances; that you will seek the honor and interest of his kingdom; and that henceforth, denying all ungodliness, and every worldly lust, you will live soberly, righteously, and godly in the world.

You do now cordially join yourselves to this Church of Christ, engaging to submit to the rules of ecclesiastical government and discipline, which it has adopted; to strive earnestly for its peace, edification and purity, and to walk with its members in love, faithfulness, circumspection, meekness and sobriety.

This you severally profess and engage.

(The ordinance of Baptism will now be administered.)

[*Here the members of the church rise.*]

In consequence of these professions and promises, we, the members of this Church, affectionately receive you to our communion, and in the name of Christ, declare you entitled to its privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to watch over you, and seek your edification, as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek and ours to grant a recommendation to another Church; for hereafter you can *never* withdraw from the watch and communion of the saints without a breach of covenant.

And now beloved in the Lord, let it be impressed on your minds that you have entered into solemn obligations from which you can never escape. Wherever you go these vows will be upon you. They will follow you to the bar of God; and, in whatever world you may be

fixed, will abide upon you to eternity. You can never again be as you have been. You have unalterably committed yourselves, and henceforth you *must* be the servants of God. Hereafter the eyes of the world will be upon you; and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be a credit and comfort to us; but if it be otherwise, it will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. May the Lord guide and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be forever perfect. AMEN.

ECCLESIASTICAL PRINCIPLES AND RULES,

March 4, 1831.—I. *Rights of the Church.* This Church is independent, so far as relates to its internal organization, and the regulation of its affairs. It is amenable to no other ecclesiastical body, except by its own consent or according to regular and established Congregational principles. With these exceptions, it controls the admission, discipline, and removal of its members, according to its own understanding of the word of God.

II. *Connexion with other Churches.* This Church will extend to other Evangelical Congregational Churches, and receive from them that fellowship, advice, and assistance which the law of Christ requires. It will extend the usual rights of communion, and practise the mutual transfer of members, according to its own convictions of duty. It holds itself bound to regard the decisions of regular Mutual Councils, and to seek the promotion of peace with all the churches of our Lord.

III. *Transfer of Members.* The Church may examine those members who apply for admission from other Churches. It will give dismission of its members in regular standing on their application, and recommend them to the fellowship of other Churches. But members of this

Church, removing from town, shall be required to obtain their dismission within one year from the time of their removal, unless circumstances be such as to render a union with any other Church inexpedient; and in such case they shall inform the Church why they had not requested a removal of their Church connexion. And it shall be the duty of the clerk to report to the Church, at the annual meeting, the names of the members of this Church who shall have removed from town; where they are, so far as may be known; and the length of time they have been from town; with any other information which he may possess in relation to them, and which he may think will be useful to the Church. It is expected that members of other Churches, who may wish to commune with this Church for more than one year, will request a removal of their connexion to us, unless they give satisfactory reasons for delay, to the Examining Committee.

IV. *Rights of Members.* Every member has a right to Church privileges, unless forfeited by misconduct; and when thus forfeited, he can be deprived of them only by regular process. All accusations must be make in writing, and all charges explicitly stated, and the accused have a right to an open and candid hearing. No vote of censure shall be passed upon any member, except by concurrence of a majority of the members present at a regular meeting.

V. *Duties of the Church and its Members* It is the duty of this Church and its members to consult and seek the concurrence of their Pastor, in matters of discipline and internal regulations. It is the duty of the members to attend such stated meetings as are apointed by a vote of the Church, unless providentially prevented. Any member having cause of complaint against another, should immediately seek to have it removed in a Christian manner, Matt. 18th chapter, 15th and 16 verses, being our guide, especially in cases of personal offence. Any member wishing to withdraw from this to another Church or denomination, should signify his wishes and

his reasons, and apply in a proper spirit to be first released from his obligations to this Church. Any other mode of withdrawing will be deemed irregular and censurable; and this Church holds itself bound to grant dismissions and recommendations to members in good standing, who conscientiously prefer any other evangelical denomination of Christians, when they apply as stated above.

VI. *Censurable Offences.* This Church considers immoral conduct, breach of express covenant vows, neglect of acknowledged religious or relative duties, and avowed disbelief of the articles of faith to which the members have assented, as offences subject to the censure of the Church, and

1836, *Voted,* That we will not admit any person to this Church who uses ardent spirits or wines as a common drink, or as a luxury; allows its use in their family (except for medical purpose;) or traffics in the same for the purpose of gain.

VII. *Evidence.* The confession of the party accused, the concurrence of two competent witnesses to the same fact, or circumstantial evidence to the same amount, shall be deemed sufficient for conviction.

VIII. *Censures.* The censures inflicted on offenders are private reproof, public admonition, suspension from church privileges, or excommunication, according to the aggravation of the offence.

IX. *Permanent Officers.* The permanent officers of this Church are the Pastor or Pastors, and the Deacons.

To the pastor pertains the office of Moderator. It shall be the duty of the Deacons to preside in the absence of the Pastor, according to seniority; assist in the administration of the Lord's Supper, and to aid the Pastor generally in the spiritual care of the flock.

X. *Annual Officers and Standing Committees.* At the annual meeting for business, the following Officer and Committee shall be chosen for the ensuing year.

1. An Examining Committee, of which the Pastor

and Deacons shall constitute a part, who shall examine all applicants for admission; and present in a written report, the names of such as they approve. Also to act as a Committee of Inquiry and Discipline.

2. A Clerk, who shall carefully keep the Records of the Church.

XI. *Standing Rules.*

1. All meetings for business shall be opened with prayer.

2. The annual meeting for the choice of Clerk and Examining Committee, shall be in January, at such time as the Committee shall appoint.

3. All candidates for admission are to stand propounded to the Church for two weeks.

4. The Church will observe the sacrament of the Lord's Supper once in two months, extraordinaries excepted. Ordinance of Baptism to Infants administered also.

XII. *Alterations.* No alteration shall be made in the foregoing principles and rules unless at a regular meeting of the Church, and by vote of three fourths of the members present.

BRIEF HISTORY. This Church was organized A. D. 1820, and then consisted of three male members,—preaching was supplied, occasionally, by the aid of Missionary Societies. In October, 1824, Mr. Jubilee Wellman was ordained pastor of the Church. One half of his salary was paid by Missionary Societies. Number of Church members, at that time, was eight. His labors were continued till January, 1827, when his connexion with the Church was dissolved by the advice of a Council.

From that time, till 1835, occasional preaching was enjoyed with the pecuniary assistance of friends from abroad.

The number of members increased to twenty. Rev. S. S. TAPPAN was ordained Nov. 11th, 1835, and has hitherto been sustained entirely by voluntary contributions from Church and Society.

ROLL OF MEMBERS.

1820. Dea Thomas Colburn, letter, died 1825.
Mr Richard Thurston,
" Bailey Peirce, dismissed 1839.

1824. Mrs Eliza Peirce, l. dis. 1839.
Mr David Hawes, dis. 1839.
Doct Benjamtn Johnson,
Mrs Hannah Colburn, l.
Mr Abel Davis.

1825. Mrs Ann Thurston, l.
" Ann Robinson,
Mr Abraham Colburn, dis. 1834.

1827. Mr Thomas Johnston,
Mrs Hannah Johnston,
" Eliza Tobey, l.
Miss Rebecca Fovel, (Mrs Lanphire)

1828. Mrs Frances Campbell,
" Nancy Child, died 1831.

1835. Mr George Halliburton,
Miss Eliza White, (Mrs W A Wingate) dis. 1839.
Mr James Boyd, l.
Mrs Sally Boyd, l.
" Catharine H Halliburton, l.
" Jane Clements, l.
Rev S S Tappan, l.
Miss Frances P Campbell,

1836. Mrs Mary Robinson, l.
" Eveline L Tappan, l.
" Hannah Holmes,
" Rachel Williams,
" Sally Porter,
Miss Anner J Child, (Mrs G A Grant)
" Catherine Johnston, (Mrs H Ginn)
" Emeline Abbott,
" Lucilla S Peirce,

1836. Mrs Elizabeth Shaw,
" Eliza Ann Rider,
" Alice Abbott,
Miss Susan F Child,
Mrs Lydia Treat,
Mrs Mary Andrews,
" Sally Kempton,
Doct Edmund Abbott,
Miss Mary E Shaw, (Mrs N. H. Hubbard,)

" Zeruiah Curtis l.
Mr William Boyd,
" John Boyd, l.
Mrs Lucinda Boyd, l.
Miss Maria Abbott,
Mr Sylvester M Johnston,
Mrs Mary Ann Kelley,

1837. Miss Fanny Little, l.
Mrs Jerusha Foss,
Mr John N Abbott, died 1838
Mrs Olive Moore,
Mr John Boyd, 2d,
Miss Mary Little, l.
Mrs Eunice Low,
Mrs Susan L Johnson,
Mr Albion C Sweetser,
Mrs Sally Jones,
Mrs Caroline C Chick,

1838. Miss Elmira Jones,
Dea Wm P Parker, l.
Miss Sophia Howes,
Mr Nathaniel Porter,
Mrs Asenath Gage,
" Nancy Tompson, l.
Miss Abigail Treat,
Miss Priscilla Howes, (Mrs Blake dis 1838)
Mrs Mary Tompson,
Miss Catherine P Jones,

1839. Mr Elisha Chick, Jr.
Mrs Thankful Parker,
" Elizabeth Davis,
Doct Noah Gilman,
Mrs Lydia H Thompson, l,
" Thais Johnson, l.
Mrs. Ruth Chick,
" Lucy C Haley,
" Abigail Thompson,
" Lois Gilman, l.
Mr Portius Johnson, l,

SUMMARY.

By Letter,		23
Profession,		59
	Total,	82
Dismissed,		6
Died,		3
	Present No.	73

Nov. 183

The Executive Committee of the American Tract Society, Boston.

TO THE FRIENDS OF THE REDEEMER'S KINGDOM.

Beloved Brethren and Friends:—

The American Tract Society at New York, at their anniversary in May last, "resolved to endeavor, with the blessing of God, to meet all the providential openings for Tract distribution in FOREIGN AND PAGAN LANDS, and also, as soon as practicable, to supply with its standard Evangelical volumes the entire population of the United States." The American Tract Society at Boston, being one with that, in its object and plan of operation, at their last anniversary, adopted similar resolutions, pledging our co-operation with the Parent Society in the prosecution of this great work. Great as is this undertaking, we could not propose to do less, without closing our eyes upon the indications of divine providence — the condition of a dying world, and the disclosures of the final judgment.

Next to the Christian ministry, we believe the CHRISTIAN PRESS affords the grand means which God designs to employ and bless, in giving Christianity universal dominion on earth. This is the chief agent which this society must employ for this high end, and which He has put into our hands for this purpose. Without the press the world cannot be supplied with Bibles; and with this, the light of that blessed Book, like the rays of the sun, can be speedily shed, by this society, over the wide world, and illumine the darkened minds of the most distant wanderers from God, and attract and guide to the Book itself and to heaven, those who might otherwise die ignorant of both.

By the press, we can condense and concentrate upon a single page, and in almost every language, some vital truth of the Bible, and shed its intense and subduing light, upon the guilty and stupid consciences of millions. The missionary, standing amid the desolations of paganism, with this in his hands and ample means to employ it, wields a power more valuable to overthrow idolatry and extend the kingdom of Christ, than the gift of tongues and miracles. The state of this country has never been so favorable to the successful action of the Christian Press as it now is. The great and increasing number of readers, the progress of education, the social affinities combining minds in concerted action, and the facilities for rapid communication with every mind in the nation, give to this engine vast power for good or evil. If we sleep with this in our hands, the enemy will not fail to employ it in sowing tares. We are rushing on-

ward to a fearful crisis; and bearing with us the destinies of unborn generations. Potent and all-pervading causes of ruin to the souls of men, and to the nation, are multiplying their ceaseless and fearful energies. The mass of our population are living without God and in rejection of the only Savior of lost men. Popery in the name of God, and Infidelity in defiance of him, and sensuality with the promise of present good, are each putting forth ceaseless exertions to counteract every redeeming and sanctifying influence.

The press as well as the pulpit must be put in requisition to oppose these evils, and save the souls of men and the nation from their pernicious influence. Baxter and Doddridge, Bunyan and Alleine, Edwards and Brainerd, though dead, must speak, through the press, to every family in the nation, in those books which God has so eminently blessed to the conversion of souls.

They are among the best of uninspired productions; they bear the seal of the divine approbation, and are acceptable to Christians of every denomination, and we believe eminently adapted to the state of our times. We entreat every Christian to engage in circulating them together with other publications of the Society, and to accompany them with his prayers, and with earnest efforts for the spiritual good of his fellow men. Most families are destitute of such books. Experiment has proved that they are in most instances ready to purchase them when brought to their door, and the plan of circulating them is explained.

Distinguished Clergymen and Laymen of different evangelical denominations in various parts of our country, in their communications to the Society, have commended this enterprise, and urged the Society to undertake it.

Dr. Alexander of Princeton says, "I have no doubt but that the light of eternity will discover that this enterprise has been the means of bringing, through Christ, many sons and daughters to glory. As the destitute cannot be everywhere supplied with living preachers, let the pious dead be sent to speak to them "all the words of this life." Send Baxter, and Flavel, and Alleine, and Edwards, and Bunyan, &c. to preach to them that Gospel by which they have long since been guided to heaven. And if every village and remote settlement had a faithful pastor, what better aid could they have than one of these precious volumes, in every family of their respective charges? The truth is, that such books do more good where the Gospel is preached, than where its sound is seldom heard; because there a taste for such reading has been generated. In every part of the country, these books will be found exceedingly useful; and there is no room to doubt that the effort

should be extended *to every State and Territory in the Union*. I do not, I confess, know of any means in our power by which *so much good* may be immediately effected; and as human life is short, and men are perishing for lack of knowledge, there should be *no delay* nor procrastination of this work.

A volume of testimony might be adduced showing how richly God is blessing these publications to the spiritual good of individuals and families; but our limits allows us to state only a few of the more recent and well attested facts on this subject.

An unknown individual sent fifteen dollars to a minister in Albany to be paid over to the proprietors of a steam-boat, stating that, six years previous, he had passed to them a ten dollar bill, which he had reason to suspect was a counterfeit, and that it was the reading of Abbott's Young Christian, which convinced him of the wrong act.

The Superintendent of a Sabbath School in Providence, R. I., who presented to ten young ladies each a copy of *Doddridge's Rise and Progress*, obtained satisfactory evidence that this work, in connection with other means employed, was blessed by the Holy Spirit, in leading them *all* to the Savior; and the Librarian of a College at the West, during a revival of religion, remarked that this work was apparently the means of spiritual good to every inquirer who gave it a serious perusal.

The Rev. Dr. McCartee, of New-York, stated in a public meeting, that when engaged with a fellow student in the eager pursuit of law, they met one evening, one of them having the *Rise and Progress*, in his pocket, and the other the *Saint's Rest* lying on his table; and mutually found that the attention of both had been powerfully arrested by those volumes. One of them after a short life of piety, entered into rest; the other still lives to proclaim the Gospel to dying men.

"When on my way a few weeks since," says Rev. Mr. D. "I met an aged minister, and mentioned to him the books that I had, and among others, *Alleine's Alarm*. He replied, "That is the book that alarmed *me*. If I have ever been useful in the world, under God, it is all attributable to that little book." He has been in the ministry about thirty-five years, and one of the most worthy and successful Ministers west of the mountains.

Two weeks since, at the close of a discourse, I related the above, to show the importance of circulating these books, when an aged Minister in the pulpit with me took me gently by the arm and said, "Stop till I bear witness to

that fact. When a boy, the reading of that book had the same influence upon my mind." It was from *the life of Brainerd* that HENRY MARTYN, and a host of others who have blessed the churches at home and toiled in heathen lands, drew pre-eminently the spirit of Christian missions; and to them and thousands of others it has been equally blessed in kindling the flame of personal piety.

The Rev. Mr. ABEEL stated, that at Canton he attended upon a wounded sailor, who had fallen from the mast head, and gave him *Baxter's Call;* but he refused to read it. On being asked the reason, he replied, "it hurt his conscience, and he could not read it." This led Mr. A. to press the book upon his attention, and he obtained a promise from him that he would read it. The sailor kept his word, and by means of this volume was converted to God. Two others in succession had been brought up to the port for surgical aid, and were in like manner deeply impressed. Mr. A. had entertained a good hope concerning them, and had recently learned that one of them, on returning to this country, had entered college, with a view to preparing himself for the Christian Ministry, in connection with the Protestant Episcopal Church.

A young man of respectable appearance, says Mr. W. overtook me on the highway; learning that he was unprepared for eternity, I expostulated with him, and furnished him a copy of the *Call to the Unconverted.* About two months after, when I had closed the exercise of a public meeting, he came to me to converse on the concerns of his soul; and has since professed faith in Christ.

The Agent of the Philadelphia Tract Society says: "A lady called at the depository a few days since to purchase *Persuasives to Early Piety*, which she wished to give to an acquaintance; and stated that *four members of her own family* had been hopefully converted from the ways of sin and ruin, by the reading of that publication. A clergyman in Pennsylvania believes that the day of judgment will show that a copy of this work was spiritually blessed to a number of young persons in his congregation.

THE WORK BEGUN IN VIRGINIA.

The Virginia Tract Society have already commenced supplying every family in that state with one or more of these books; and, although the work has been but recently begun, the most cheering results are already witnessed.

A man, who it was feared would treat the distributer with rudeness, gladly took three volumes. — "I have been amazed," says a distributer, "at the eagerness with which the books are purchased. I am now convinced that this enter-

prise is to constitute a *new era* in the history of Christian effort." A seller of ardent spirits bought three of the best books, and has since been repeatedly seen sitting *among his barrels* reading his books with fixed attention. — A man who was from home when the distributer called, pursued him and purchased several books. — Another, having no money when the distributer called, borrowed it of a neighbor, went to the road where the distributer was to pass, and when he arrived bought seven volumes. — During a public address by one of the distributers, several persons arose, exclaiming, "*We want these books, we must have some of them.*" — A man from whom nothing but ridicule was expected, purchased eight volumes. — In one county, a distributer says, about nine tenths of the volumes circulated were paid for, and a gentleman had agreed to pay for every book given away within the county.

A distributer visited a family which could not read, consisting of the parents and two daughters. The former were absent. On proposing to sell a book to the daughters, they complained of not having the means to buy. He offered them the book gratuitously. The distressing truth was then announced, that they could not read. He still insisted on their accepting it. They did so; and scarcely was the distributer out of sight, when they called on an aged Methodist in the neighborhood, told him of the strange visitor and his surprising kindness, and begged him to read to them the book. He had not read three pages, when one of them, in tears, stopped him, and begged him to pray. The other wept. They read and prayed alternately. Truth reached their consciences; and they were brought, as is hoped, to submit their hearts to God. When their parents returned, sometime after, this book was read to them, and they too were hopefully brought to rejoice in hope of the glory of God. Here were four in one house converted by means of Baxter's Call. *Sixteen* other cases of conversion have occurred in the same county by the same means.

A later communication "now reports *more than twenty* cases of conversion which occurred in one county through this instrumentality. An Infidel of wealth, who discourages the attendance of his family at church, and whose house the agent feared to approach, bought several volumes, saying he was willing his family should *read* on the subject of religion."

"'So large a portion of the churches,' says an active friend of the Virginia Society, 'have been converted by *reading*, and it must supply to so great an extent the deficiency of the preached word, that it is *a wonder* more has not been done to circulate good books.'"

In three towns, where there was no stated preaching,

pleasing revivals of religion followed the distribution of these books.

Many families destitute of the Bible have been led by this effort to purchase one, together with Commentaries and other religious works.

A thirst for reading has been excited, and the public mind in Virginia extensively and favorably turned to the subject of religion wherever the books have been circulated.

The piety of Christians has been promoted, by awakening their sympathies and efforts for the destitute.

Let the work, so happily begun in that state, be extended through the land, and should the divine blessing attend it, in many a family, now prayerless, God will be worshipped, and their children trained for usefulness and for heaven.

But our own country, with its fifteen millions of souls, is but a part of the wide world for the conversion of which we are bound to labor.

THE FOREIGN FIELD.

When we turn to Foreign and Pagan Lands, we are presented with an immense field rapidly opening to Christian effort, large sections of which are already white for harvest, and affording great facilities for the dissemination of divine truth through the press.

It is evident, that the empire of heathen idolatry and false religion is shaken, and is destined soon to fall and pass away. But when this falls to rise no more, will the idolatrous, and anti-christian world become Christian?

The great danger is, that the millions now embraced in this empire will then become the most determined atheists the world has ever seen. Whether they become Christians, and to what extent, depends, under God, on what the church does to give them the Gospel, and very much on what she does *now*.

There is *now* no way by which we can get Divine truth so extensively before the minds of the heathen as by the press.

This is emphatically true respecting the Chinese empire. *That nation has been once converted to a foreign religion chiefly by the press.* There Boodhism, thus introduced from Hindoostan, was established and propagated, until it has become the predominant religion of China and of all southern Asia. The Chinese have been accustomed, for ages, to receive instruction and be moved by books. Public assemblies for preaching or lecturing are unknown among them; and hence, they have become a reading people, to an extent unknown among other pagan nations. The males, generally can read! and it is not improbable, that there are two hundred millions who read the Chinese characters.

A pungent Christian Tract, therefore, is to a Chinese mind what a pungent sermon is to us.

Hence distributing them in China is preaching the Gospel, in a sense, and to an extent, which probably cannot be done by the press to any other nation.

The Sermon on the Mount is translated into that language and printed in the form of a tract. With the press, then, we can preach his best Sermon ever preached on earth, and by the best preacher, to a congregation of two hundred millions. Most of these millions, now living, will probably never hear the Gospel, unless they hear it through the press, and perhaps *from us*.

When has God ever given to men such power to do so extensive and immediate good in China, by the press, as he has given to this generation?

Rev. Mr. Bridgman, Missionary at Canton, says: It is apparent that the art of printing, in the hands of Christians, is destined to be of all instruments the most powerful to break down the bulwarks of Idolatry in the east, and give the light and life of Christianity to the inhabitants.

The necessity and utility of Tracts, as an auxiliary to foreign Missions, has been repeatedly affirmed by the whole company of Missionaries among the heathen. They act as pioneers for the Bible and the Missionary — are often read where the Bible would not be, and shed heavenly light upon many a dark mind whom the Missionary could never reach with the living voice.

Our Missionaries in Syria say:

The plan of distributing Tracts seems to be admirably adapted to the wants of this country. The people here, as elsewhere, will much more readily undertake to read a Tract than a longer work. This method would also be the cheapest of any perhaps that could be named, of scattering truth over these regions. So thick is the mental darkness on certain vital points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown upon the dark spots, until the wilfully blind shall be compelled to see. *Nothing short of the living preacher seems so likely to supply this desideratum, as the labors of the Tract Society.*

Dr. Marshman, after many years spent among the heathen, wrote, — "that amid all the means for extending the kingdom of Christ in the hearts of men, there are few which God has been pleased to bless, in a more eminent degree, than that of distributing Tracts which hold him forth in his fullness to a perishing world."

These publications are eagerly sought and read. An extensive and increasing desire for Christian instruction exists among those populous heathen nations, who can gene-

rally read. It is impracticable to meet this demand by living teachers *alone*. Before this will be done the present generation of idolaters will be dead and in eternity. If they ever know of Christ and his salvation they must learn it from the printed page.

Our Missionaries at Singapore, have a large printing establishment to send out divine truth, not only upon the 360 millions of the Chinese empire, but also upon the numerous Islands in the Indian archipelago, containing a population of about fifty millions. Through the numerous vessels trading at Singapore they have frequent opportunities of sending Tracts to these Islands. Rev. Mr. Tracy writes, "we want Books by *millions and tens of millions*. There can be no end to the demand for them, among the Chinese language nations, for many years to come."

The repeated and extensive journeys of Mr. Gutzlaff along the coast of China and its Islands prove, that Christian Tracts are received with the utmost avidity by the Chinese.

In a communication from this enterprising Missionary, dated September 1834, giving some account of his last voyage he says:

"I had at this time increased my stock of books very considerably, and rejoiced to scatter them far and wide. Yet on arriving at the beach, the crowds became so dense, and collected around us in such numbers, that a thousand volumes were at once distributed. The rumor having at the same time spread, the people came running from all quarters to have at least a scrap, yet I had the mortification to send them empty-handed back. This was rather grievous to my spirit, persuaded that many of those who had come from so great a distance, would, on that account, still more have valued the Tracts, but I had nothing to give them except fair promises of a speedy return. My heart has rejoiced at the many apposite remarks made upon the books, and I was delighted at the questions put to me."

At *Ning-ting*, he thus narrates his proceedings:

"I resolved, to go from house to house, in order to distribute books and to preach the Gospel. I was hastening with three boxes of books up the villages, when the never-failing crowds stopped my further progress, and by dint of extremity obliged me to commence the distribution instantly. Two boxes were thus emptied, and I was determined to spare the third one for the people inland, but the new comers, who came running from all quarters and almost sunk breathless down, besought me too earnestly to think about them, so that I finally resolved to satisfy their desires, and having placed myself on a rock, in a commanding position, I was happy to silence their clamors by a prompt distribution. Those who were so successful as to get a few volumes, ran as hard

as they could, apprehensive lest their countrymen, who were hastening towards us, when finding that all the volumes were gone, might possess themselves of their own share.

"Proceeding further inland, through the irregularly built villages, I gathered a crowd of auditors, who repeated everything I said, in order to imprint it better on the memory. *This was then a speaking proof of the interest they took in the new doctrines:* and the additions they made to my own sayings, showed that they had someth ng comprehended."

Of another place he writes:

"When I go amongst the inhabitants, I generally take a few thousand books, Tracts, and Scriptures with me. When I am still very far off from the villages, the crowd collect and seize upon the books like vultures. In vain have I tried to reprove their impetuosity. Within a few moments there is not one volume left, and then I am at leisure to turn my attention to the bodily wants of these eager applicants. Half the community is generally sick with various diseases, and it requires a great deal of exertion to satisfy all demands. In one village, which I had never visited before, as it is inhabited by ruffians I entered without waiting for the bearers of the books to come up. I was very soon met by four men, who told me plainly, if I had brought no books I should not be permitted to enter. Not heeding this harsh language, a sudden cry from the bearers roused me; they had seized upon the whole, and more than fifty men were dividing the spoil.

Leang Afa, the faithful Chinese convert, himself converted by means of Tracts, devoted six successive days to distributing them, 60 miles from Canton, in a populous district, and where many of their literary men reside. The number of applicants daily increased, and his large supply of books was soon exhausted, and the demand unsatisfied. All classes there, learned men and students, merchants and military officers, as well as the common people were eager to obtain Tracts, and thankful for them.

Mr. Bridgman, referring to these labors of Gutzlaff and Leang Afa, says: "You see that the word of life meets a welcome reception; and withholding it may be to withhold that which, if given, would save the soul. I have spoken of the need of men for this work, and I have said it now, because I feel that *the subject is indescribably important. A crisis in the moral history of one third of mankind is approaching* — how can I but speak?

There is an increasing demand for tracts among the eighteen millions of the Burman Empire, most of whom are readers.

Rev. Mr. Kincaid says, "The fields are really whiten-

ing for the harvest; the spirit of inquiry appears to be very extensive, and it is daily becoming more so The most devoted Boodhists think that this religion will prevail. While I write this, a man from a town near Ava, sits by me reading Paul's Epistle to the Romans. Every few minutes he says, '*this is wonderful*,' and wants to know what is meant by the Spirit"

Rev. Mr. Bennett writes: "*We are in distress*, and send to you for relief. For the last several days, our house, and the small house of Ko Thah-byoo, ten cubits square, have been thronged by Karens — men, women, and children — and all anxiously inquiring about the religion of Jesus. They are all anxious for schools, and offer to build zayats for preaching, or schools, if some one will come and teach them. There are very many who already keep the Lord's day, read our Tracts, and endeavor to instruct one another the best they can They daily read the tracts, and all get together in their families, and sing, and pray to the God who rules in heaven. The heads of families not only do this themselves, but they teach their children. They declare they have left off drinking spirits, and as far as they understand, endeavor to practice, according to the requirements of the Scriptures."

Rev. Mr. Cutter in passing up the river from Rangoon to Ava, says of one of the places where he stopped, — "A great many boats were here, and both boatmen and villagers seemed anxious to get books. *Some came wading through the water, and others came off in boats* for them, and when I was in one village I could hear them across the water calling from another village for books." At another place he says: "*Many came running down the sides of the banks, and swimming off from the shore, to get books which told about the new religion.*"

We might speak of Siam, a country bordering on China and Burmah, as a most promising field for tract operations: also, of Ceylon and Bombay, where are many facilities for printing and circulating Tracts very extensively among the twenty millions of Tamulians and Maharattas. From Russia, some part of Germany and France too, our brethren who are laboring there in the same cause, send to us most earnest entreaties for help and many thrilling facts to move us to afford it.

Do you ask, brethren, whether all this solicitude for Tracts and this labor and expense in circulating them, results in the hopeful conversion of the heathen to Christ.

God has answered the enquiry, in the promise that his word shall accomplish that which he pleases, it shall prosper

in the thing whereto He sends it. The Holy Spirit does make effectual these silent messengers upon heathen hearts, in turning them from dumb idols to the living and true God. Of this, numerous well attested facts do testify. It is ascertained that among the hopeful converts in Burmah, about 100 ascribe their conversion to the instrumentality of Tracts and the rest in a great degree, owed their impressions to these publications.

A poor Hindoo who could not read carried a Tract 300 miles, when it fell into the hands of a priest of Juggernaut. He came to the Missionaries to be instructed. After three years he was baptized, and is now an ordained Preacher. This man was the first convert in Orissa, and after the Missionaries had labored there seven years.

In another case Tracts were given to a young man of high caste and superior talents. After reading them repeatedly, he became convinced of his sinfulness, gave up all his false gods, renounced caste itself, and gave himself up to Jesus Christ, — *and all this without once having opportunity of conversing with Christians.* He is now preparing to preach the Gospel to his benighted countrymen.

About 150 miles from Bombay, Mr. Read found some *Chinese convicts, six* of whom, after becoming acquainted with his character and objects as a Missionary, sent to him requesting to be received as followers of Christ. On conversing seriously with them, this appeared to be their earnest desire.

"I inquired," he says, "how many among them could read, and if they had any books? They replied, that there were a number of readers among them, but that they had but *one* book. This, I found to be a Christian Tract, which one of them said he '*received from that good man, Dr. Morison Sahib,*' of Canton. When the Tract was given, whether before the recipient became a criminal, or while he waited the sentence of the Law against him, and how it was preserved by the convict, and thus brought into the interior of another heathen country, I could not learn. To know that these little vehicles of truth can and often do cross oceans and deserts, and find a resting-place in a dreary prison, or in some noisome haunt of vice, and there proclaim the truth in secret, is enough to quicken our zeal and encourage us to diffuse them far and wide."

Similar instances of good done by these publications are frequently reported by Missionaries.

In a multitude of instances, where they do not result in hopeful conversion, they are the means of enlightening the understanding, quickening the conscience, weakening prejudice, and restraining from idolatrous practices, and thus preparing the way for the greater efficacy of other means.

In view of all these considerations, we hear God in his providence calling this Society to more enlarged and vigorous efforts to extend the kingdom of his Son among the nations. Having prayerfully inquired what we ought to do this year for this cause, we have resolved, that, *with the divine blessing, we will endeavor to raise* $20,000, *to sustain and extend the operations of this Society in our own country and in foreign lands.*

While we would have the resources of all our kindred institutions increased a hundred fold, is this sum too much to ask for this department of Christian benevolence?

To give the Chinese Tract, containing the Sermon on the Mount, to only one person in four in China, at one cent a copy, would cost one million of dollars; and yet this sermon is but a small part of that blessed Book which God has so freely given us, as our guide to heaven.

For a system of internal improvement in a single state $22 000,000 have been expended. We seek to redeem millions of immortal souls, and to change this world to a garden of God. Is it too much for the 650 Evangelical churches and congregations within the field of this Society, to give $20, 00, in one year, for this object? We need the prayerful and liberal co-operation of all the friends of the Lord Jesus Christ in this great work. Ten or fifteen millions of benighted men in heathen lands, will die in one year. Six or eight millions of these will die in China in one year. *Probably not a single ray of light from the Bible will reach most of these minds, unless it is borne to them on the pages of a Tract. He who was rich for our sakes became poor.*

Do we then ask of those for whom he died, too much to enable us to send to some of these millions, this year, at least, one messenger of light and salvation! and without which they may die in all the darkness and guilt of their idolatry?

Confiding in your Christian candor, we venture, in this way, to submit the whole subject to your prayerful consideration; and should it meet your approbation, we shall be happy to receive from you such pecuniary aid, as you may be disposed to give. This, however, we cheerfully leave to your judgment.

P. S. Should this be read to your family and loaned to your friends, much good might be done.——All communications should be addressed to Rev. Seth Bliss, No. 5, Cornhill, Boston.

WARREN FAY,
NEHEMIAH ADAMS,
JOHN TAPPAN,
HENRY HILL,
SIMON GREENLEAF,
} Ex. Com

SETH BLISS, Sec'y.

To any auxiliary Society, Church, or individuals, who will engage to supply every family in a town or County, as far as practicable, with one or more of the Society's bound volumes this Society will give one fifth of the books. Where the experiment has been made, more than four fifths of the books have been paid for. The Tract Magazine for July contains a valuable correspondence on this subject.

SKETCH OF THE

ORIGIN AND CHARACTER

OF THE

PRINCIPAL SERIES OF TRACTS

OF THE

AMERICAN TRACT SOCIETY.

NOTE.—The figures following the title of each Tract show the number of pages it contains, counting the covers of the Tracts of 8 pages and over as 4 pages each.—(L.) signifies that the Tract is reprinted from the publications of the Religious Tract Society in London.—(*p*) signifies that funds have been contributed for keeping the Tract in perpetual circulation.—The name following the title is that of the writer of the Tract. Where the initials only are inserted, they are the real initials of the writer's name, which the Committee have not considered themselves at liberty to publish entire.

☞ A REQUEST.—Persons having authentic information relative to the origin of the Society's Tracts, which is not embodied in this Sketch, are respectfully requested to communicate it to WILLIAM A. HALLOCK, Corresponding Secretary of the Society, New-York, to be used in such manner as they shall direct; and also to furnish data for the correction of any errors discovered, which the most vigilant attention in the preparation of the list may not have been sufficient entirely to avoid.

1. Address of the Executive Committee of the American Tract Society, 28. Rev. Gardiner Spring, D. D. New-York. Issued June, 1825, immediately after the formation of the Society; signed by the Rev. Drs. Milnor, Spring, Knox, and Edwards, and Rev. Messrs. Sommers and Summerfield. Showing the principles on which the Society was formed, by a union of persons of different religious denominations, and the excellence of the Tract System; with Narratives of the usefulness of Tracts.

2. Work of the Holy Spirit, 20. (L.) Rev. Robert Hall, A. M., Bristol, England. Ably showing the means by which we may hope to enjoy His blessed influences.

3. Friendly Visit to the House of Mourning, 36. (L.) Rev. Richard Cecil, London. Rich, serious and tender, directing the afflicted to the true sources of consolation and spiritual improvement.

4. Without Holiness no Man shall see the Lord, 4. A pungent, awakening appeal.

5. The Warning Voice, 12. (L.) Rev. Robert Stevenson, late of Castle Heddingham, Eng. Powerfully portraying to the impenitent their danger, and way of escape through Christ.

6. One Thing Needful, 4. (L.) Rev. George Burder, London. A serious, familiar dialogue with one expecting salvation without the New Birth.

7. The Happy Negro. 12. (L.) The late Ambrose Serle, Esq. Eng. An affecting conversation between an English gentleman and a pious American negro.

8. On the Lord's Day, 4. (L.) Rev. George Burder, London. A short, affectionate plea for the Sabbath.

9. The Dairyman's Daughter. An authentic Narrative. Abridged, 32. (L.) Rev. Legh Richmond, late Rector of Turvey, Eng. Illustrating, with unparalleled beauty and interest, the triumphs of Divine grace. Written while the author was Curate of Brading Parish, in the Isle of Wight, between the years 1798 and 1804. First published in the "Christian Guardian," then as a Tract, and in 1814 issued with the Young Cottager and the African Servant in one volume, entitled "The Annals of the Poor." Rev. T. S. Grimshawe, author of the Life of Rev. Mr. Richmond, in chapter 10, substantiates these Tracts as being narratives of facts. The testimony of a friend is adduced, who had collated the letters of the Dairyman's Daughter with the original, and found them unchanged in any essential particular. The Rev. Dr. Milnor, chairman of the Committee of the American Tract Society, in 1830, visited the cottage where the Dairyman's Daughter died; saw her brother and her Bible; and followed the path in which her funeral procession went, to her grave, in Arreton churchyard, where a neat monument has been erected by Christian friends, as a tribute to her memory. He saw the cliff where Rev. Mr. Richmond held his interesting conversation with the "African Servant;" went to the grave of the "Young Cottager," in Brading churchyard; and with these three Tracts in his hand, visited most of the scenery therein described, and found it delineated with *inimitable accuracy and beauty.* See extract from Dr. Milnor's Journal, American Tract Magazine, Jan. 1831. Each of these Tracts has been published by the London Religious Tract Society. In the American Society's edition of each, the descriptive parts are much abridged. See also Rev. Mr. Tyerman's testimony to the authenticity of No. 9, in Tract No. 89.

10. Shepherd of Salisbury Plain, 28. Mrs. Hannah More. Illustrating the excellence of Christian character in the humblest poverty. It is one of the "Cheap Repository Tracts," published by Mrs. More and others at the close of the last century. Of this Tract Mrs. More said to a friend, that she believed it had been the most useful of all her publications. The subject of the Narrative is David Saunders, of West Lavington, England, who was born in 1717, and died Sept. 1796. A tombstone was erected to his memory in 1829 by the Vicar of the parish where he lived and died. The gentleman mentioned in the Tract was Sir James Stonehouse, who much assisted the Shepherd in his poverty. The Rev. George Bourne, of New-York, was acquainted with the Shepherd, when 72 years of age. In 1829 Mr. Henry Caswell of Eng. visited the cottage where he lived, and had a very interesting interview with the youngest son of the Shepherd, who substantiated all the principal facts contained in the Tract. See Am. Tract Magazine, Oct. 1827 and Dec. 1829.

11. 'Tis all for the Best, 20. From the "Cheap Repository." See No. 10. A pleasing narrative, inculcating a cheerful and entire submission to the dispensations of Providence.

12. Profane Swearing, 4. (L.) Rev. Dr. Newman and Rev. George Burder, Eng. The evil of profane swearing illustrated by a few anecdotes, and briefly enforced by argument.

13. Condition of Females in Pagan and Mahommedan countries, 20. A collection of facts, prepared by Rev. Henry Lyman. Showing their awful degradation.

14. Peace to the Troubled, 4. (L.) Authentic History. Ascribed to Rev. John Griffin, Portsea, Eng. Showing the power and efficacy of Evangelical religion, contrasted with a cold formality.

15. The Progress of Sin, 12. (L.) Rev. Andrew Fuller, late of Kettering, Eng. Considerations showing the tendency to progression in iniquity, with an illustration, by Dr. Witherspoon, of the steps in the downward course.

16. Pious Resolutions, 4. From the London Christian Observer, 1802. Evidently made by one ripening in the Christian course, for the guidance of his spiritual life and conduct.

17. Parley the Porter, 16. From the "Cheap Repository." See No. 10. An interesting allegory, showing the necessity of a steadfast resistance to the very beginnings of temptation.

18. On Family Worship, 16. (L.) Rev. Philip Doddridge, D. D. A very serious, moving, and almost resistless appeal.

19. Dialogues between a Minister and a Parishioner, 24. (L.) Rev. Thomas Vivian, late Vicar of Cornwood, England. Showing the necessity of regeneration in order to salvation.

20. "Remember the Sabbath Day to keep it holy," 4. A brief and excellent appeal for the Sabbath. With the testimony of Judge Hale.

21. A Closet Companion, 12. Serious directions for self-examination, and questions concerning faith and its fruits.

22. Repentance and Happy Death of the Earl of Rochester, 12. (L.) Abstracted from Bishop Burnet's Reflections, by Rev. J. Burder. Showing the triumphs of Divine grace in the conversion of an Atheist notoriously immoral.

23. God a Refuge, 12. Rev. Moses Stuart, Prof. Theol. Sem. Andover. Tenderly portraying the necessity and the perfection of this Refuge.

24. On Keeping the Heart, 16. (L.) Rev. John Flavel. Seriously exhibiting the importance of this work, and the method of its performance.

25. Effects of Ardent Spirits, 12. Benjamin Rush, M. D. late of Philadelphia. Extracted from his "Inquiry into the Effects of Ardent Spirits on the human Body and Mind."

26. Sin no Trifle, 4. (L.) Rev. Dr. Newman, Eng. The great folly and danger of making light of sin.

27. Parental Duties, 16. (L.) Rev. J. Townsend, late of Bermondsey, and Rev. Dr. Newman, England. Urging the importance and best methods of imparting religious instruction to children.

28. The Spoiled Child. A narrative of facts. Rev. W. C. Brownlee, D. D. 28. The effects of early indulgence, bad company, profusion of money, &c. in a life of intemperance and a premature death.

29. To Children and Youth on Prayer, 12. Rev. Isaac Watts, D. D. Eng. Considerations to induce prayer, and advice as to the mode of its performance

30. Benevolence of God, 16. Particularly as displayed in the work of Redemption. From the "Evangelical Rambler," a series of Tracts published anonymously in London, by Rev. Timothy East, of Birmingham, commencing in 1822 In a letter from the author, he says, "all the narratives in the Evangelical Rambler are narratives of facts—though not always in the order of their occurrence."

31. Knocking at the Door. An appeal to youth. Rev. J. Scudder, Ceylon, 20. The ways in which Christ knocks at the heart, and the motives to admit him.

32. Day of Judgment, 16. Rev. Archibald Alexander, D. D., Prof. Theol. Sem. Princeton, New Jersey. A moving, practical presentation of the solemnities of that day.

33. Redemption, 36. Joseph John Gurney, Norwich, Eng. Member of the Society of Friends. Containing an able argument for the authenticity of the Bible, and a clear elucidation of the doctrine of Redemption.

34. A Sabbath at Home, 16. From the "Evangelical Rambler." See No. 30. The meditations of a Christian detained from public worship, embracing Bishop Horne's commentary on the 84th Psalm.

35. The Widow's Son, 24. From the "Evangelical Rambler." See No. 30. A narrative, showing the progress of a young man, religiously educated, in his career of dissipation and vice, and the power of grace in reclaiming him.

36. The Village Funeral, 16. From the "Evangelical Rambler." See No. 30. A narrative of the decline, death, and burial of a pious wife and mother, with the reflections occasioned by the scene.

37. The Sabbath a Blessing to Mankind, 20. Rev. Gardiner Spring, D. D Originally addressed to the citizens of New York. Showing the advantages attendant on the observance of the Sabbath.

38. Dinah Doudney, 24. Rev. John Griffin, Portsea, Eng. A simple and affecting narrative, illustrating the excellence of early piety. Mr. Tappan, who was acquainted with the family of Dinah, and the author of this Tract and No. 109, states that they are accurate narratives of facts.

39. Duties of Children, 16. Ably presenting the obligations of children to their parents, and showing in what manner they should be discharged.

40. Address to Young Christians, 12. (L.) Pointing out the means of spiritual improvement and growth in grace.

41. Persuasive to Public Worship, 12. (L.) Rev. George Burder, London. Faithfully and tenderly presenting the reasons for the duty.

42. Importance of Speaking Truth, 12. (L.) The enormity of the sin of Lying, the temptations to it, and the means of guarding against them.

43. On Temperance, 4. Condensed from a Tract, (L.) with this title, presenting the testimony of able Physicians on the effects of Intemperance in the use of Food, and from a Tract on the effects of Strong Drink, entitled "Reason's Plea for Temperance, by a layman of the last century."

44. Address to Youth, 16. Rev. Daniel Dana, D. D. Newburyport, Mass. Founded on the text, "My son, give me thy heart," and showing the claims of God on all, and especially the young, to give their hearts to him.

45. The Christian Atonement, 16. (L.) From the Edinburgh Rel. Tr. Soc. Ascribed to Rev. Dr. Campbell, of Edinburgh. A very rich, scriptural and practical presentation of the doctrine.

46. Subjects for Consideration, 12. (L.) From Reynold's Compassionate Address. Holding distinctly to view the great subjects pertaining to our relations to God and eternity.

47. To the Afflicted, 12. (L.) Rev. Dr. Newman, Eng. How afflictions should be improved, that they may become our richest blessings.

48. To the Aged. 12. (L.) Rev. John Townsend, late of Bermondsey, Eng. A serious and affectionate address, adapted both to the penitent and impenitent.

49. Life of Rev. John Cowper, 20. (L.) By his brother, William Cowper, Esq. Author of "The Task," with a brief memoir of the writer. An affecting narrative of his conversion, after preaching ten years without having at heart any saving knowledge of Christ. Transcribed and published by Rev. John Newton.

50. The Swearer's Prayer, 4. (L.) William Rust, Esq. late of Hull, Eng. A terrific and heart-rending appeal to the profane, which has been blessed without a parallel.

51. Preservative against the Sins and Follies of Youth, 24. Rev. Isaac Watts, D. D. Eng. A familiar Catechism on sins against God, our neighbor and ourselves, and on the frailties and follies of youth, with the author's Minor Catechisms for children under six or seven years old. Recommended by the Committee to parents and teachers, as the basis of their daily instructions to their children and pupils.

52. Letter from an Aged Mother to her Only Son, 4. Both of New England. A serious and earnest appeal from an aged and pious mother, about to leave the world, to an ungodly son.

53. The African Servant. An Authentic Narrative, 20. (L.) Rev. Legh Richmond. See No. 9. Illustrating with unparalleled sweetness and beauty the adaptation of the Gospel to the humblest mind, and the triumphs of grace in transforming the character of the poor African.

54. Solemn Inquiries and Counsel to Careless Sinners, 4. (L.)

55. The Well Spent Day, 16. From Doddridge's "Rise and Progress." Showing by what methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured.

56. Blind Ellen, 12. (L.) An Authentic Narrative, by an English Lady. See Proceedings 1st 20 years, Lon. Tr. Soc. p. 102. Exemplifying the power and excellence of the Gospel, in the frugality, industry, cheerfulness, submission and gratitude to God of an aged Christian, blind, and in abject poverty.

57. Duties to Relatives, 12. (L.) Rev. Mr. Bennett, of Romsey, Eng. Motives for seeking the conversion of impenitent relatives, and the means to be used.

58. Elizabeth Loveless, 12. (L.) By some attributed to Hannah More. A simple narrative of the industry, economy, patience, and filial love, exemplified by a daughter put out to service, and the smiles of Providence on her endeavors.

59. To Mourners, 40. Rev. John Flavel, Eng. Admirably adapted to administer consolation: showing how far grief may be indulged; when it becomes immoderate; dissuading from its excess; tenderly refuting the mourner's pleas; and pointing out the remedy for excessive grief.

60. Growth in Grace, 16. Rev. Thomas Goodwin, D. D. Eng. Showing with much discrimination what are not, and what are, evidences of growth in grace.

61. On Purifying the Heart, 16. Rev. Thomas Goodwin D. D., England. The means by which God purifies his children, and the evidences a Christian may have, that God is, or is not, purifying his heart.

62. Twenty-two Reasons for not being a Roman Catholic, 28. Each of them substantiated by an appeal both to the Received and to the Douay, or Roman Catholic Version; the proof passages being presented in parallel columns, with appropriate remarks. From the Dublin edition

63. The Cottager's Wife, 28. By a Clergyman of the Church of England. From the London Christian Observer, for 1813. A delightful narrative of the decline and death of a devout servant of Christ in very humble poverty.

64. The Interpreter's House, 12. (L.) Extracted from "Bunyan's Pilgrim's Progress." Containing various instructions as from the Holy Spirit, to guide the Christian in his pilgrimage to a better country.

65. To a Youth at School, 4. (L.) Rev. Dr. Newman and Rev. Joseph Hughes, England. Directions as to moral conduct, and persuasives to early piety.

66. On Spiritual Declension, 20. Rev. Charles P. M'Ilvaine, Brooklyn, New-York. Showing in a moving manner the symptoms of spiritual decline among the members of a church, and the causes by which it is induced.

67 To a Married Couple, 32. Rev. James Bean, A. M. England. A very valuable treatise, proper to be presented to every married couple; showing the dangers to which they are exposed, their relative duties, and the influence of true religion on their own happiness and that of their household.

68. Poor Joseph, 4. (L.) Rev. Dr. Calamy, London. A narrative of the conversion of an individual of the humblest capacity, through the simple story that "Jesus Christ came into the world to save sinners."

69. Religion of the Closet, 20. Rev. James Bennett, D. D., President of Rotherham College, Eng. A most valuable treatise, describing the various duties of secret devotion, the manner in which they should be discharged, and the motives for their performance.

70. Doctrines and Duties, in language of the Bible, 24. (L.) Extracts from the Bible, substantiating the prominent doctrines and duties of Christianity.

71. The Bible above all Price, 20. Rev. Edward Payson, D. D., late of Portland, Maine. An admirable Tract, showing the excellence of the Bible, viewed as a human composition, and as a revelation from God.

72. Sixteen Short Sermons, 24. (L.) Rev. Mr. Biddulph, Bristol, Eng. Very serious and pointed, on the principal doctrines of religion, clearly unfolding the way of salvation through a Redeemer.

73. Fashionable Amusements, 16. Prepared by Rev. E. W. Baldwin, of New-York, and revised by Leonard Woods, D. D., Andover. The arguments in favor of such amusements met, and their inconsistency with our best good in this world, and with the Bible, portrayed.

74. Great Effects Result from Little Causes, 16. Rev. Ebenezer Porter, D. D., President Theol. Sem., Andover. Beautifully illustrated by facts in sacred and profane history, and applied to the responsibilities of common life, and our duty and encouragements to labor for the conversion of the world.

75. Life of William Kelly, 20. (L.) Rev. Hugh Stowell, of the Isle of Man, Eng. An authentic narrative of a poor native of that island, who at 30 was an habitual drunkard, but became a new man, and for the last 40 years of his life delightfully exemplified the Christian character.

76. To-Day, 12. (L.) William Rust, Esq., late of Hull, Eng. An alarming appeal, urging the impenitent immediately to surrender themselves to Christ.

77. History of a Bible, 16. Ascribed to Rev. J. W. Cunningham, author of the Velvet Cushion. In the form of an auto-biography, describing, with singular vivacity, the happy influence of a Bible on the members of different families into which it gained admission.

78. Abigail Hutchinson, 12. By President Edwards. A particular narrative of the religious exercises of a young woman, hopefully converted under the author's ministry, in the great revival of religion in New England about the year 1740, with the history of her subsequent life and death.

79. The Young Cottager, 40. (L). (*p*) Rev. Legh Richmond See No. 9. An

incomparably beautiful delineation of the influence of early piety, in the history of the conversion, religious experience, and death of a child of very humble parentage, whom the lamented author considered his first-born spiritual child in the ministry of the Gospel.

80. The Danger of Delay, 16. (L.) Rev. John Campbell, D. D., Edinburgh. Seriously and forcibly urging the folly and guilt of procrastination in the great concerns of the soul.

81. The Seaman's Spy-Glass, 20. (L.) Rev. R. Marks, Great Missenden, Eng., formerly a Lieutenant in the Royal Navy. The various incidents of a voyage at sea strikingly delineated and improved as a means of spiritual instruction.

82. Sin and Danger of Despising a Preached Gospel, 12. Re-written by Rev. James Milnor, D. D., New-York, from an old author. The various ways in which this sin may be committed, its malignity, and fatal consequences.

83. Eliza Cunningham, 20. (L.) Rev. John Newton, late Rector of St. Mary Woolnoth, London. A narrative of facts, relating, with the author's characteristic simplicity, tenderness, and vivacity, the history of the religious exercises, decline and death of a very dear adopted daughter.

84. On the Lord's Supper, 28. Rev. Henry Grove, Eng. A scriptural treatise, showing the design of the Lord's Supper, how the death of Christ is to be viewed in it, the benefits to be derived from it, and the obligations to observe it.

85. Watchmaker and his Family, 20. (L.) This Tract, the Two Old Men, No. 136, and the Swiss Peasant, No. 180, were translated from the French of Rev. Cæsar Malan, of Geneva, for the Religious Tract Society, London, who have "sufficient evidence that they are founded on facts, and essentially correct representations of what actually occurred."—An entertaining narrative, showing how scrupulously the Watchmaker observed the Sabbath when almost compelled to its violation; his exemplary Christian deportment in his family; with the history of his early life and conversion.

86. To a Person recovered from Sickness, 4. A serious address to an impenitent individual whose attention has been arrested by dangerous sickness.

87. Conversation in a Boat, between two Seamen, 28. (L.) Rev. R. Marks, Great Missenden, Eng., formerly a Lieutenant in the Royal Navy. Sustained throughout with interest, in a Sailor's style; one of them, who is an intelligent Christian, gradually unfolding to his thoughtless companion the truth of salvation by Jesus Christ.

88. The Shipmates, 24. (L.) A Supplement to No. 87, by the same Author, and in the same style, in which it appears that the conversation of the former Tract and other means, had been blessed in the conversion of the thoughtless Sailor, and that he was made the instrument of mercy to another Sailor, whose vices had sunk him to the depths of want and infamy.

89. The Dairyman, 28. Rev. D. Tyerman, Newport, Isle of Wight, Eng., late a member of the Missionary Delegation to the South Seas. A narrative of the father of the "Dairyman's Daughter;" (See No. 9.) who, till he was 70, was a moralist; was then hopefully converted, chiefly through the pious instructions and example of his daughter; and died, aged 83, enjoying the consolations of evangelical religion.

90. A Word in Season, 12. A serious and alarming address to the impenitent.

91. Christian in view of Death, 12. Richard Pearsall. Describing the foretastes of heaven imparted to him in an hour when he considered death immediately at hand.

92. The Praying African, 4. An Authentic Narrative. See edition of the Am. Tract Society, Boston. Showing the humble and ardent piety of a female Negro Servant.

93. The Great Question Answered, 20. (L.) (p) Rev. Andrew Fuller, late of Kettering, Eng. An inestimable treatise, in answer to the inquiry, "What must I do to be saved?" Showing man's need of salvation; the provision made for him by Christ, and his duty to embrace it; with warnings against fatal errors to which the inquiring sinner is exposed.

94. History of Mrs. Tooly, an eminent Christian Lady in London, 12. Formerly published by the London Religious Tract Society. Narrating a pleasing incident in her childhood; her fashionable life, and subsequent conversion through the reading the New Testament.

95. Now or Never, 20. Abstracted from a treatise of Rev. Richard Baxter. An alarming and forcible appeal, urging an immediate surrender of the heart to Christ.

96. The Sailor's Friend, 12. A serious address to Seamen on the danger of losing the soul, and the way of salvation by Christ.

97. Parting address to a Sabbath-School Child, 12. (L.) Rev. Dr. Newman, Eng. Urging him to consider what he has been taught; what is expected of him; and his prospects for this life and that to come.

98. The New Birth, 16. An able, practical treatise on the nature of Regeneration, its evidences, and its fruits.

99. Sanctified Afflictions, 20. The benefits to be derived from afflictions, and the evidences that they are really sanctified to us.

100. Advice from a Master to his Apprentice, 12. (L.) Valuable counsel and cautions to guide a young man, when closing his apprenticeship and entering on life for himself.

101. True Believer Bountiful, 16. Rev. Daniel A. Clark. A Premium Tract. Urging, from the most weighty considerations, the duty of professors of religion to consecrate their property to the spread of the Gospel.

102. Saturday Night, 16. (L.) Rev. J. Haslock, Kentish Town, Eng. A Dialogue, in very familiar style, between two laboring men, on receiving their wages on Saturday evening; containing a pleasing argument for keeping holy the Lord's Day.

103. Every Man the Friend or Enemy of Christ, 12. An alarming appeal, showing what it is to be for Christ, and what to be against him, and that there is no middle ground.

104. Anecdotes, illustrating the Usefulness of Tracts, 32. Comprising a great variety of interesting incidents, communicated from unquestionable sources.

105. Happy Waterman, 12. (L.) From the "Cheap Repository." See No. 10.—A narrative of the rigid economy and strict integrity of a poor waterman and his family, and the smiles of Providence upon them.

106. Pause and Think, Am I a Christian? 28. Rev. Joseph Alleine, Eng.—From his "Alarm to Unconverted Sinners." A most awakening treatise, showing the nature, necessity, and evidences of saving conversion, and the marks and misery of the unconverted, with motives to the immediate reception of Christ and his salvation.

107. Little Henry and his Bearer, 36 Mrs. Sherwood, Eng. An entertaining narrative of a child left an orphan in India; the course of instruction imparted to him from the Bible by a pious friend, and blessed to his conversion; his efforts to enlighten and save his Hindoo Bearer; and his early death.

108. True Prophecies, 16. (L.) The late W. Shrubsole, Esq. Eng. Describing the votary of vice, the Sabbath-breaker, the formalist, the contemner of religion, &c. and foretelling the ends to which their various courses, persevered in, will lead.

109. James Covey, 4. (L.) Rev. John Griffin, Portsea, Eng. See No. 38. An authentic and striking narrative of the conversion of a vile blaspheming sailor.

110. To the Sick, who are without Hope in Christ, 4. (L.) An earnest expostulation, urging an acceptance of the terms of mercy through a Redeemer.

111. Sinner directed to the Savior, 12. (L.) Rev. John Flavel, Eng. Showing the all-sufficiency of Christ as a Savior, and tenderly persuading the sinner to "Behold the Lamb of God," that he may live. With "a Specimen of Welch Preaching."

112. Peter and John Hay, 16. From the "Drunkard's Looking Glass," by M. L. Weems, author of the Life of Washington; communicated to him by Col. Thomas Taylor, father of Col. Taylor, of United States Senate. A narrative showing the blight of intemperance on the fairest earthly prospects, and the Drunkard's miserable end.

113. Questions and Counsel, 4. Rev. Ashbel Green, D. D. late President of Nassau Hall, Princeton, N. Jersey. Brief and Scriptural directions "for those who hope a work of saving grace has been wrought upon their hearts."

114. Serious Thoughts on Eternity, 12. (L.) From the Treatise of Rev. Job Orton. An alarming, pungent appeal.

115. Decay of Spiritual Affections, 12. Rev. John Owen, D. D. Describing this state in a professed follower of Christ, its danger, and its remedy.

116. Sabbath Occupations, 16. (L.) The late Rev. Hans Hamilton, England. The anecdotes in the middle from a Tract of the American Tract Society, Boston, by Rev. J. Edwards, D. D. Meeting the excuses urged for the violation of the day; relating numerous instances of the

sudden death and miserable end of Sabbath-breakers, with directions for the right improvement of the day.

117. Important Questions, with answers from the Bible, 16. (L.) Rev. J. Townsend and Rev. J. Bull, Newport, Pagnell, Eng. Embracing a series of practical questions pertaining to the salvation of the soul, and the great truths and doctrines of the Gospel.

118. Friendly Conversation, 4. (L.) Rev. Mr. M'Lean, Eng. Answering the inquiries, "What are you? What ought you to be? What must you be, in order to be saved?"

119. A Strange Thing, 16. Rev. Jacob Ide, Medway, Mass. Showing that if the doctrine of Universal Salvation be true, it is "Strange" that the apostles manifested so much solicitude, used such language, awakened so much alarm, and excited so much opposition, and that God treats his creatures as he does in this world.

120. Heaven Lost, 20. From Baxter's Saint's Rest. Showing, in a most awakening manner, what the ungodly lose in this world, and what they shall lose in eternity.

121. On the Lord's Prayer, 12. (L.) From the Village Sermons of Rev. Geo. Burder, London. Explaining the import of the several petitions in the Lord's Prayer.

122. The Criminal Court, 12. (L.) The late Robert Steven, Esq. London. The scenes of a Criminal Court made the occasion of contemplating the solemnities of the Day of Judgment.

123. Leslie's Method with the Deists, 24. (L.) Condensed by the Rev. Francis Wrangham, Eng. An unanswerable argument for the truth of Christianity; laying down indubitable marks of the truth of matters of fact in general, and showing that these are applicable to the matters of fact of the Bible, and to those related of no other religion.

124. A Traveller's Farewell, 4. (L.) Rev. Mr. H——, Eng. Inquiring whether he shall meet the reader in heaven, or hell; and urging with great seriousness the importance of a preparation for death.

125. On the Traffic in Ardent Spirit, 32. Prepared by the Secretary of the American Temperance Society. Urging the immorality of the Traffic, as ardent spirit is a poison—creates an unnatural appetite—involves waste of property—occasions crime—destroys reason—produces disease; and he who is *accessary* to those evils is a partaker in their sin.

126. Susan Ward, 16. (L.) By an English Lady. A substantially authentic narrative of the conversion of a poor woman in Leicestershire, Eng., who could not read; showing that the want of human learning is no excuse for a rejection of Christ.

127. Obligations of a Guardian, 12. *(p)* S—— G——, Esq. Portland, Maine. Occasioned by an appropriation of $100 by "an Old Judge of Probate," [Hon. William Walker, Lenox, Mass.] for perpetuating such a Tract. Urging, from the sanctions of the Bible, the responsibility of Guardians to be faithful to their wards, not only in respect to their property, but their religious education and whole course of life.

128. Poor Sarah; or the Indian Woman, 12. Mrs. Phebe H. Brown, Monson, Mass. An authentic and affecting narrative, beautifully illustrating the influence of the Gospel on a poor Indian woman in Ellington, Con. See Am. Tract Magazine, Nov. 1831.

129. The Two Apprentices, 12. (L.) From the Tracts of the "Cottage Library," published in London. A familiar dialogue, showing the excellence and importance of the Scriptures.

130. Theatrical Exhibitions, 16. Rev. Samuel Miller, D. D. Prof. Theol. Sem. Princeton, N. J. The unhappy and ruinous consequences of an attendance on the Theatre, both as regards the present and a future life. With a narrative of the conflagration of the Richmond Theatre in 1811.

131. Walking by Faith, 20. Rev. Andrew Fuller, Kettering, Eng. A full, plain, and scriptural view of this grace; its application to the various circumstances of life, and its unspeakable importance.

132. The Progress of Grace, 20. (L.) Rev. John Newton, London. In which the words "First the blade, then the ear, after that the full corn in the ear," are illustrated as applicable to Christian experience.

133. Conversion of Mrs. Eleanor Emerson, 24. From a Narrative by her own pen. Showing the opposition of her heart to the truth, her resistance of the strivings of the Spirit, her mental anguish and despair of God's mercy; and the joy of her final surrender to be wholly the Lord's.

134. Future Punishment Endless,

12. Rev. Andrew Fuller, Kettering, Eng. Shown by four distinct reasons, fully sustained by the language of the Bible, in its plain and undeniable interpretation.

135. Life of Col. James Gardiner, 24. (L.) Abstracted from the Narrative by Rev. Philip Doddridge, D. D. A military officer, and intelligent and accomplished gentleman, who, after a career of fashionable vice and dissipation, was in a surprising manner converted, and became as zealous a servant of Christ as he had been of his pleasures and of the adversary of souls.

136. The Two Old Men, 20. (L.)—Rev. Cæsar Malan, Geneva. See No. 85. The Author's conversation, in the form of Dialogue, with two aged men; the first a lukewarm formalist, trusting in his own fancied good works; the other an humble evangelical disciple of Christ: presenting the two characters in contrast.

137. The Church Safe, 20. Rev. Daniel A. Clark. Powerfully shown from what God has done and is doing for the church, the stability of his operations, his promises and prophecies.

138. Conversion of the World, 24. Rev. Gordon Hall and Rev. Samuel Newell, late American Missionaries to India. Urging, in an awakening manner, the claims of six hundred millions of heathen, and the ability and duty of the churches to send them the Gospel.

139. Memoir of Thomas Hogg, 20. From the London Christian Observer. A pleasing narrative of an individual in abject poverty; his contentment and cheerfulness in suffering; his superior qualities of mind; and his consistent and ardent piety.

140. The Seaman's Chart, 16. Rev. Edward Payson, D. D. late of Portland, Maine. An address to Seamen, admirably adapted to arrest their attention, and direct them to the Bible as their Chart, and to Christ as their Savior.

141. The Sabbath at Sea, or the History of Samuel Newman, 32. A narrative of his conversion through the influence of Bethel Meetings in London; and of his two subsequent voyages, particularly the mode of conducting religious worship on the Sabbath, the burial of a pious sailor, and the Bethel meetings in a foreign port.

142. The Last Hours of the Hon. Francis Newport, 20. (L.) From "The Second Spira." "Abridged," says the London Society's edition, (Tract No. 16,) "from the relation of a personal witness of the facts." See particulars of the history of this Tract in an early volume of the London Gentleman's Magazine. See also Christian Advocate for April and May, 1828. Baxter's Life speaks of Lord N.

143. On Early Religious Education, 20. Rev. Daniel Huntington, North Bridgewater, Mass. Cautions against the abuses of parental authority, and directions for the conduct of religious education.

144. Conversion of President Edwards, 20. From an account of his religious exercises written by himself, and found among his papers at his death; presenting very clear views of the work of Divine grace in the conviction and conversion of a sinner, and his progress in the Christian life.

145. On hearing the Word of God, 20. (L.) Rev. Robert Hall, Bristol, Eng. Showing the peculiar honor God has conferred on the preaching of the Gospel as a means of salvation, with extended and impressive directions "how we" should "hear" to receive the richness of the blessing.

146. Helps to Self-Examination, 12. A series of plain practical questions for testing the religious character.

147. The Gospel Ministry entitled to Support, 24. Rev. James Bennett, D. D., Pres. Rotherham College, Eng. Ably showing the Divine appointment that the Church should support its ministers; and the extent to which this duty should be carried, to promote the highest interests of the church and the conversion of the world.

148. The Barren Fig-Tree, 12. A conversation between a Minister and a parishioner, who theoretically acknowledged the reality of religion, but brought forth no fruits meet for repentance.

149. Christ Formed in the Soul, the only Foundation of Hope for Eternity, 20. *(p)* Rev. Philip Doddridge, D. D. Addressed to the young; showing on what they are liable to build a false confidence, and what it is to have Christ formed in the soul.

150. Memoir of William Churchman, 16. Rev. Thomas Bingham, near Overton, Eng. An authentic narrative of the author's conversation with a poor cripple, whose only means of religious knowledge had been his Bible; but who had treasured it in his memory, and acquired

from it surprisingly clear views of Evangelical truth.

151. Important Discovery, or Temper is Every Thing, 12. (L.) Rev. John Philip, Aberdeen, Scotland. An amusing narrative illustrating the importance of sweetness of temper, both from incidents in human life and from the Bible.

152. Sin and Danger of Neglecting the Savior, 20. (L.) Rev. John Owen, D. D. Seriously enforced from the greatness and glory of the work Christ has performed, and the unreasonableness of all the excuses urged for neglecting the offers of his mercy.

153. End of Time, 16. (L.) Rev. Isaac Watts, D. D., Eng. Affectionately presenting the importance of improving the period of probation; the rapidity of its flight; the manner in which it is idly consumed; and the happiness of those who are prepared for its end.

154. Memoir of Dr. Bateman, 16. From a London periodical. His interesting conversion from infidelity to a joyful hope and assured trust in Christ for salvation, which cheered him in sorrow, and sustained him in death.

155. On Universalism, 12. Rev. Elihu W. Baldwin, New-York. A narrative of one Universalist who died in horror, and another, who, believing death near, fled to Christ for mercy, and lived to give evidence of his sincerity; with Scriptural proofs that the future punishment of the wicked will be endless.

156. Search the Scriptures, 12. (L.) Rev. William Marsh, Birmingham, Eng. An interesting and attractive presentation of the excellence of the Bible, as claiming to be searched by all.

157. Address to Parents on Sabbath Schools, 4. (L.) From the "Village Tracts," Eng. Affectionately urging parents to commit their children to these nurseries of piety.

158. Examine your Hopes for Eternity, 12. (L.) Refuting the various fallacious grounds on which men hope to continue in impenitence and sin, and yet be saved.

159. Rewards of Drunkenness, 4. (L.) Presenting, in a manner that cannot but arrest attention, the thousand plagues induced by this vice.

160. The Two Ends, and the Two Ways, 4. (L.) Rev. T. K——, Eng. The "Ends" are heaven and hell; the "Ways," the narrow way of life and the broad road to perdition.

161. To the Keeper of a Turnpike Gate, 12. (L.) Showing the hindrances to devoted piety attendant on his situation, against which he should guard, and how the common incidents of his life may be improved as instructive religious monitors.

162. Common Errors, 16. (L.) By L——, Eng. Specifying nine plausible and soul-destroying errors, whereby the impenitent persuade themselves to rest securely while neglecting the concerns of eternity.

163. History of Thomas Brown, 4. (L.) Mr. M——, Eng. An amusing history, in verse, of a Sabbath-breaker induced to attend public worship; listening to the Gospel message and embracing the Savior.

164. Bethel, or the Flag Unfurled, 20. Rev. G. C. Smith, of Penzance, Eng., formerly a naval officer. A narrative of the establishment of Bethel meetings, for the benefit of Seamen on the river Thames; their rapid progress and unexampled usefulness and success.

165. True and False Conversions Distinguished, 16. Rev. Seth Williston, Durham, N. Y. Showing the danger of resting on delusive hopes of acceptance with God; many ways in which men deceive themselves; and the means of determining whether a saving work of grace has been wrought in the heart.

166. Christ the Only Refuge, 12. (L.) Rev. James Hervey. Relating a scene of confusion occasioned in a congregation by a sudden alarm; contrasting it with the Day of Judgment, and exhibiting Christ as the only Refuge for sinners in that day.

167. The Single Talent Improved, 4. Rev. Alexander Proudfit, D. D., Salem, N. Y. Showing how those who have little of this world's goods may render themselves most useful in advancing the kingdom of Christ.

168. To a Person engaged in a Lawsuit, 12. By S—— ——, Esq., an eminent Counsellor at Law, still in the practice of his profession. Being an admirable persuasive, in view of the sore evils resulting in this world from legal strife, and of an approaching eternity, to close the contest, by being first to propose a reconciliation, and subduing the opponent by kindness and Christian love.

169. Memoir of Mrs. Harriet Newell, a Missionary to India. Condensed from the volume with this title. Her early life and conversion, progress in religion, consecration to the work of a Missionary, severe trials, and early and triumphant death.

170. To Christian Females, on Simplicity in Dress, 4. By Miss E——— R———, of J——, N. H. Urging simplicity and economy of apparel as in accordance with the spirit of the Gospel, and a means of doing more for converting the world to Christ.

171. Parental Faithfulness, 16. Prepared by the Monadnock Association in New-Hampshire, and re-written by Rev. John H. Church, D. D., Pelham. Containing valuable hints to parents respecting their own example, and the government and religious instruction of their offspring.

172. A Time to Dance, 4. Rev. Lyman Beecher, D. D., Boston. Written in reply to a challenge to preach from the text, "A time to dance;" discussing the import of that text, and presenting the Bible view of dancing.

173. The Cross of Christ, 20. (L.) Rev. John Fawcett, late of Brierley, Eng. Presented in a most able manner as the sum of the Gospel, the salvation of sinners, the display of the Divine perfections, and the grand incentive to holiness.

174. Quench not the Spirit, 4. Rev. William Torrey, Buenos Ayres. A narrative of "facts which occurred near the author's former residence" in Pennsylvania. See letter in Philadelphian, 1831. Being the alarming history of a man who resisted the strivings of the Spirit to extreme old age, and died despairing of mercy.

175. To Mothers, 12. *(p)* Rev. Horatio N. Brinsmade, Hartford, Con. Narrating the history of a mother eminently successful in the early education of her children; tenderly enforcing the responsibility of mothers, and giving them important practical directions in their solemn charge.

176. Well-conducted Farm, 16. Rev. Justin Edwards, D. D., Boston. A simple narrative of the facts connected with the total exclusion of ardent spirits from a farm of 600 acres in Massachusetts; the reluctance with which it was first dispensed with by the laborers; their gratitude at length for the change; increased strength to labor, sobriety, cheerfulness, efficiency, and regard for their eternal welfare; with striking anecdotes of drunkards hired to adopt the system of total abstinence.

177. Institution and Observance of the Sabbath, 20. Rev. Daniel De Vinne, of the Methodist Episcopal Church. Proofs of the Divine institution and perpetuity of the Sabbath; its change from the seventh to the first day of the week; and the manner in which it should be observed.

178. Joy in Heaven over the Penitent, 16. Rev. Justin Edwards, D. D., Boston. Because he is born of God, delivered from hell, God is his portion, and his influence on the kingdom of Jehovah is for ever changed.

179. The Way to be Saved, 16. *(p)* Rev. Justin Edwards, D. D., Boston. The sinner's danger; inquiries what he has done to be saved, what he is willing to do, and when and how long to do it; with plain directions for complying with the conditions of the Savior's mercy.

180. The Swiss Peasant, 16. (L.) Rev. Cæsar Malan. See No. 85. A narrative of a poor and ignorant aged woman in the valley of Bagnes; the instruction given her concerning the way of salvation by Christ, and her cordial reception of Him as her Almighty and only Redeemer.

181. Duration of Future Punishment. 16. Rev. Timothy Dwight, D. D., late President of Yale College, New-Haven, Conn. From his Theological Discourses. The obstacles to a fair discussion of the subject; proofs from the Bible that future punishment will be endless; and objections answered.

182. To the inhabitants of New Settlements, 16. Rev. Alexander Proudfit, D. D. Salem, N. Y. The blessing of a Preached Gospel and its ordinances; and the various means to be adopted, in their absence, for promoting the best interests of the soul and of true religion.

183. On Repentance, 12. Rev. Joseph S. Christmas, late of New-York. Showing its necessity, its nature, the encouragements to the duty, and the danger of delaying it.

184. The Chimney Sweeper, 12. (L.) By L———, Eng. A narrative of the profligacy, in early life, of a poor Chimney Sweeper in London, his conversion

to Christ, and the delightful manner in which he exemplified the excellence of the Christian character.

185. Doctrine of the Trinity, 28. Rev. Elias Cornelius, D. D., Boston. A plain and practical treatise, explaining the doctrine; showing the proofs of it from the Bible; answering the principal objections urged against it; and enforcing its great practical importance.

186. The Worth of the Soul, 12. Rev. Charles P. M'Ilvaine, Brooklyn, N. York. A moving appeal, commencing with a brief narrative, and showing the value of the soul from its eternity and the price paid for it by Christ; and the unspeakable importance of complying with the terms of his mercy before the day of probation shall be closed.

187. The Sabbath School Teachers' Address to the Parents of their Pupils, 12. From the Sunday School Union, London. Showing the duties of parents in respect to Sabbath schools, and to their children who attend them.

188. A Word to Mothers, 4. Rev. Alexander Proudfit, D. D., Salem, N. Y. Urging upon Mothers their religious duties and obligations to their children.

189. A Word in the Ear of the Professed Christian, 4. The late Rev. Robert Gibson, Princeton, N. Jersey. An awakening appeal to the lukewarm professor of religion to arouse from his slumbers and seek the salvation of himself and others.

190. Death of Hume and Finley compared, 16. The late Rev. John M. Mason, D. D., New-York. Originally published in the "Christian's Magazine." Contrasting, with great ability, the death of Hume, as related by Dr. Adam Smith, with that of Rev. Dr. Finley, formerly President of the College of New-Jersey; being a powerful vindication of the truth and excellence of the Christian religion.

191. A Warning to Sabbath Breakers, 4. From "the Evangelical Rambler." See No. 30. A narrative of the death of a young lady by drowning, who sailed, for pleasure, on the Sabbath, contrary to her father's will; with important practical reflections.

192. Bible of Divine Origin, 36. Rev. John De Witt, D. D., Prof. Theol. Sem., New-Brunswick, N. J. A premium Tract, obviating, in the most convincing manner, the trite objections against the Bible. In the form of a Dialogue between three gentlemen, two of whom are advocates for Infidelity.

193. Village in the Mountains, 24. Dictated by S. V. S. Wilder, Esq., President of the American Tract Society: the first 8 pages (L.) written by Rev. Mark Wilkes, of Paris, the remainder by Rev. William A. Hallock, Secretary of the Society, and revised by Rev. Gardiner Spring, D. D. A most entertaining and authentic narrative of the visits of a Christian gentleman in a retired village of praying, persecuted Protestants in the mountains of France; the striking incidents of his journey; his conversations with them; supplying them with the Bible; attending one of their meetings, which was interrupted by the civil authorities; with letters received from them at Paris, copies of which, in the original French, are retained in the archives of the American Tract Society.

194. Christian Education, 16. Rev. Charles B. Hadduck, Prof. Dartmouth College, N. H. Particularly urging the adaptation of religious instruction, not merely to prepare children for future usefulness, but to raise them to the highest degree of present perfection which their capacities admit.

195. The Seventh Commandment, 16. Rev. Timothy Dwight, D. D., New-Haven, Conn. An able and eloquent enforcement of this command in a manner which can justly give offence to none.

196. Advice to Young Converts, 4. President Edwards. Originally addressed to a young lady at S———, Con., in the year 1741. Being very valuable directions for the Christian life.

197. Letters on Christian Education, 36. Mrs. Mary H. Cornelius, Boston, Mass. A premium Tract. Containing a full, interesting and practical exhibition of the subject; chiefly addressed to mothers, as having the direction of education in the earliest and most important period of human life.

198. Scriptural Morality, 12. Re written by Rev. James Milnor, D. D., New-York. Describing the morality of the Bible in various particulars in which it is most strikingly distinguished from the morality of the world

199. Village Prayer Meeting, 4. Ascribed to Rev. R. Marks, Eng., formerly a lieutenant in the Royal Navy. A simple narrative of an evangelical prayer-meeting held by a little circle of

devout villagers, at the house of a poor widow, on Saturday evening.

200. Ruinous Consequences of Gambling, 20. Rev. Timothy Flint, Cincinnati, Ohio. A premium Tract. The alarming prevalence of this vice; its influence on the individual and society, and in promoting other vices; its fascinating power over the mind; with the terrific history of three confirmed gamblers.

201. Friendly Hints to the Young, 12. Rev. John Knox, D. D., New-York. A serious and earnest expostulation with youth, urging them to forsake the paths of the destroyer, and embrace the religion of Christ.

202. Importance of Consideration, 12. Rev. Charles P. Mc'Ilvaine, Brooklyn, N. Y. Urged, from the most weighty and moving considerations, as an immediate duty; with the manner in which it should be performed.

203. Conversation with a Young Traveller, 12. The late Rev. John M. Mason, D. D., New-York. An authentic narrative of a conversation in a stage coach, in which a skeptical young military officer avows his disbelief of Christianity on account of the nature of its proofs; his objections are ably and irresistibly met, and salvation through the Redemption of the Son of God proclaimed to him. See Sequel on the cover of the Tract.

204. A Scripture Help, 28. (L.) Abridged from the treatise of Rev. Edward Bickersteth, London. Inculcating the value of the Bible; the importance and manner of studying it; the necessity of Divine aid to understand it; and urging on all the duty of studying it habitually and prayerfully.

205. A Strange Incident, 4. (L.) By Rev. T——— M———, Eng. The absurdity of a condemned criminal in chains sleeping under the offers of pardon, presented as illustrating the sin of sleeping in the house of God.

206. Conversion of Sinners, a common Christian Duty, 20. By Rev. Philip Melancthon Whelpley, late of New-York. Urging upon all Christians the duty of laboring for the salvation of their fellow men; and showing the occasions, the motives, the requisites and the encouragements for engaging in the duty.

207. The Praying Mother, 12. Rev. Alexander Proudfit, D. D., Salem, N. Y. Affectionately urging on pious mothers the duty of praying morning and evening with their children, if family worship is neglected by the father.

208. Worth of a Dollar, 4. Rev. Silas McKean, Bradford, Vt. An authentic and striking narrative of a pious man on a journey, who expended his only dollar to procure a Bible for a destitute family, which was the means, hopefully, of the conversion of the mother, and of an extensive revival of religion in a very destitute neighborhood.

209. Why God employs feeble Means to produce great Effects, 16. Ascribed to Rev. Mr. T———. From a Tract published in the state of Maine. To stain human pride and lead Christians to ascribe their success to God and trust in him, to intimidate his enemies, and display his glory; applied as a motive to employ the humble means God has appointed for doing good.

210. Jonathan Brown, the Bargeman, 16. (L.) The late Rev. Dr. Calamy, London. From his "Historical Account of his own Life and Times." A narrative of the conversion of a plain aged man, who had known nothing of Christ except from the oaths of the profane; and gave a bright evidence of his sincere repentance, in his subsequent life and death.

211. To Parents, 20. Rev. Ebenezer Dickey, D. D., Oxford, Penn. A sound, practical, instructive Tract, showing the importance and best methods of training up the young; with the obstacles and encouragements.

212. A Serious Inquiry, 12. Viz. "Are you ready to die, and appear before God?" A moving practical presentation of the principal tests of Christian character, solemnly urged upon the reader, that he may not deceive himself in his hopes for eternity.

213. The Sinner Forewarned, 12. *(p)* Rev. John Woodbridge, D. D. New York. Showing the impenitent man how he has been "reproved" by God's Word, his ministers, works, judgments, Spirit, and by conscience; has "hardened his neck" under these reproofs; and that, continuing impenitent, his destruction is "without remedy

214. More than One Hundred Scriptural and Incontrovertible Arguments for the Divinity of Christ, 32. Rev. Samuel Green, Boston. Presented in a compressed form, well arranged, clear and convincing.

215. Importance of Salvation, 12.

Rev. Archibald Alexander, D. D. Princeton, N. J. A pungent, solemn appeal, persuading the reader, chiefly by the "terrors of the Lord," without delay, to forsake his sins and lay hold on eternal life.

216. A Word for the Bible, 4. (L.) Rev. E—— W——, Eng. A brief and glowing appeal for the Bible, furnishing common readers with a beautiful digest of the arguments with which they may encounter Infidelity.

217. History of Amelia Gale, 12. *(p)* (L.) By Rev. W—— B——. A poor woman in Lincolnshire, England, who lived 56 years in "ignorance, misery and sin," when by the power of Divine grace she became "a new creature," and so devoted to the spread of the Gospel, that, though entirely dependant, she contributed, annually, besides supporting herself, about six pounds ($26,) to Missionary and other benevolent institutions. By the contributions of those who knew her worth, a gravestone was erected to her memory, Dec. 1830, with an epitaph by the poet Montgomery. See Am. Tract Mag. Sept. 1831.

218. Life of Rev. John Bunyan, 16. (L.) A brief and valuable sketch, compiled chiefly from his "Grace abounding to the Chief of Sinners."

219. John Robins the Sailor, 12. (L.) By Mr. L—. "Embodying in one narrative what has occurred in several cases;" illustrating the power and permanency of early religious impressions made on the mind in Sabbath Schools.

220. Bible the best of Books, 4. A short and impressive appeal for the excellence and authenticity of the Bible, from its internal character, especially the character of Christ.

221. Kittredge's Address on Effects of Ardent Spirits, 24. Jonathan Kittredge, Esq. Lyme, N. H. Perhaps the most effective Tract yet published on Intemperance; showing, in a way that speaks to the consciousness of the intemperate, the character and prospects of the drunkard, the process by which he became such, the prevalence and ruinous influence of the vice on individuals and the community, and irresistibly urging total abstinence.

222. A Sermon for the whole World, 12. *(p)* Being our Lord's Sermon on the Mount, Matth. 4: 23—25, and chapp. 5; 6; 7

223. The Sanctuary, 16. Rev. Daniel A. Clark. The necessity of sustaining the public worship of God in His house; because it is the place where his honor dwells, and of prayer, the radiating point of sanctifying truth, the grand organ in forming public sentiment and sustaining healthful institutions, and because from it God selects the subjects of his grace.

224. Reasons against Universal Salvation, 64. *(p)* Rev. Joel Hawes, D. D. Hartford, Conn. A rich treatise, showing reasons which should prevent any prudent man from embracing the doctrine; the testimony of the word of God; how Universalists evade this testimony, with an examination of their alleged proof passages and more plausible and popular arguments; and presenting an affecting view of the ruinous consequences of this error

225. Do you want a Friend? 4. (L.) Rev. C. Friend, late English Missionary at Benares. Directing the sinner to Christ as the Friend who claims and who alone deserves all his confidence.

226. Female Influence and Obligations, 16. Rev. Nathan S. S. Beman, D. D. Troy, N. York. A premium Tract. Showing the extent of female influence; and the obligation to exert it in favor of Christianity, especially in the present state of the Christian world.

227. On the Objections urged Against the Bible, 44. Rev. William C. Brownlee, D. D. New-York. A premium Tract.—Designed to obviate the trite objections against the Bible. Being an interesting narrative of a conversation, (which in substance actually occurred) between a Pastor, a General, his daughter and two infidel sons, a young Cadet, and a Farmer, a disciple of Paine; in which the principal objections of Infidels are adduced and ably answered; and an outline of the authenticity of the Bible is given. Time rolls on; the scene changes, and the conversation is closed around the death-bed of the General.

228. Moral Dignity of the Missionary Enterprise, 24. Rev. Francis Wayland, D. D. President of Brown University, Providence, R. I. A masterly discourse, founded on the text, "The field is the world;" showing the grandeur of the Missionary object; its arduousness; the simplicity, benevolence and efficacy of the means by which it is to be effected; and the encouragement and facilities all now have for aiding in the enterprise

229. Self-Communion, 16. Rev. Andrew Fuller, Kettering, Eng. Furnishing, with the author's characteristic seriousness and force, a number of searching tests of Christian character, and urging

the great importance of personally and practically applying them.

230. The Domestic Altar, 20. Rev. Edward Bickersteth, London; extracted from the Author's Treatise on Prayer. Showing the obligations to Family Worship, its advantages, and the unreasonableness of the excuses for its neglect; with instructions for its due performance.

231. Defence of the Use of the Bible in Schools, 16. A Letter from Benjamin Rush, M. D., Philadelphia. Showing the happy influence of rendering children, in all the stages of education, familiar with the Bible.

232. Do I grow in Grace? 12. Extracted from Doddridge's Rise and Progress. Pointing out some of the false, and some of the more prominent scriptural marks of growth in grace.

233. Appeal to American Youth on Temperance, 16. Rev. Austin Dickinson, New-York. A premium Tract. Urging total abstinence from Ardent Spirits, because its use is unnecessary, a waste of property, offensive to God, has a debasing influence, forms an evil habit, and counteracts the influences of the Holy Spirit; while temperance promotes vigor of body and mind, and is urged by all true patriotism and philanthropy.

234. Advantages of Prayer, 16. Rev. Thomas H. Skinner. D. D. Philadelphia. Showing that it improves the powers of the soul, counteracts what is injurious, gives efficacy to the Word of God, makes providential dispensations a blessing, and has an influence on God himself.

235. Honest Waterman, or History of Thomas Mann, 24. (L.) Compiled under the inspection of the late Joseph Butterworth, Esq., M. P., London. An authentic Narrative of an obscure Waterman of London, who happily exemplified the Christian character, and from the proceeds of his surprising industry and economy, after having been very charitable through a long life, gave at his death 100 pounds to each of ten benevolent institutions in London, and 50 pounds to each of five other kindred Institutions.

236. Memoir of Lydia W——. From the London Christian Observer. A pious female, who was, to advanced years, in the midst of affliction, a pattern of Christian humility, submission and confidence in God.

237. Spiritual Religion, 16. Rev. Thomas H. Skinner, D. D., Philadelphia. Commended because it is Scriptural, the most rational kind of religion, the only source of true Christian enjoyment, advances the soul in the life and likeness of God, renders its possessor useful, and sustains him under evil.

238. Disappointed Hope, 12. Rev. Chauncey Eddy, Pennyan, N. Y. Showing the terrors of a disappointed hope in the day of judgment; and the danger of deception from a false view of the nature of religious exercises, of the Christian life, and of the doctrines of the Gospel.

239. Alarm to Distillers and their Allies, 12. Rev. Baxter Dickinson, Newark, N. J. A premium Tract. Showing that the production of Ardent Spirit confers no benefits, is the occasion of great evil, destroys the bounties of Providence, is in opposition to great light, and is offensive to virtuous men and to God. With a reply to the apologies urged by distillers.

240. Putnam and the Wolf, or the Monster Destroyed, 24. Rev. John Marsh, Haddam, Conn. An Address originally delivered at Pomfret, in which the people are reminded of the bravery of their fathers in expelling a wild beast; and of the more hideous monster Intemperance, they are now called to expel; on account of the waste of property it has occasioned, the pauperism, the crime, the destruction of intellect, of health and life, of human happiness and of the soul. With a masterly answer to the arguments urged in opposition to total abstinence.

241. Hope of Future Repentance, 4. Rev. Enoch Pond, Boston. A letter from a father to a son. Powerfully urging the immediate surrender of the heart to God, as the only ground of safety.

242. Argument against the Manufacture of Ardent Spirit, 28. Rev. Edward Hitchcock, Professor, Amherst College, Mass. Addressed to the distiller and the furnisher of the materials. In this Tract, which strongly contested the premium awarded to No. 239, the author appeals to the persons addressed, as a chemical philosopher, as a physician, as a patriot, as a neighbor and a parent, in behalf of the drunkard's wife and children, and as a Christian.

243. A voice from Heaven, 4. From the Baptist General Tract Society. Showing, by select portions of Scripture, man's depravity, condemnation by the law, the provision made for him by Christ, and the guilt of rejecting him.

244. To the Young Men of the United States, on Temperance, 24. Rev. Charles P. McIlvaine, Brooklyn, N.Y. Portraying the horrors of the scourge of Intemperance; the necessity for a great, united, and universal effort for its expulsion; and showing that Total Abstinence is the only remedy, and one necessary for safety, and involving no pain, no coercion, no expense.

245. The Children of the Forest, 20. The late Mr. Solomon Carpenter of N. J. Re-written by Rev. Jacob T. Field, Patterson, N. J. An interesting and authentic narrative of the conversion of two only children, together with the father and mother, of a family in a New Settlement; illustrating the prominent doctrines of the Gospel and the operations of the Holy Spirit.

246. Joseph Archer, the Converted Sailor, 16. Mrs. Mary H. Cornelius, Boston. An authentic Narrative of a promising youth, who at 16 fell into vicious company, became an abandoned sailor, was excited to attend to religion by means of a Tract read at sea, submitted his heart to Christ, and became as eminent for piety as he had been for wickedness.

247. Who Slew all These? 4. By H——. An authentic narrative of the downward progress and miserable end of the respective members of a large, and once respectable family, through the ravages of Intemperance.

248. Zuinglius, the Swiss Reformer, 36. From Blackwood's Magazine. His early life, conversion from Popery through the study of the Scriptures, and the commanding influence he was enabled to exert for the diffusion of the pure and precious light of the Gospel.

249. Effects of Intemperance on the Intellectual, Physical, and Moral Powers, 24. Thomas Sewall, M. D. Prof. Columbian College, Washington, D. C. Being chiefly a discussion, in the light of medical science, of its effects on the physical powers; the breath, skin, stomach, liver, brain, heart, lungs, the system generally, the predisposition to disease created, &c.

250. The Scape Goat, 12. From the edition of M. Goodwin, Dublin. Showing the import of the transaction recorded in Leviticus 16: 21, 22; its typical reference to Christ, and the instruction concerning the way of salvation it impressively conveys.

251. Conversion of Peter Bayssiere from the Romish Church to the Protestant Faith, 32. In a letter to his children. Translated from the French. An interesting and well substantiated [See p. 1 of the Tract,] narrative of the steps by which he was led to see the absurdity of the rites of the Romish Church, particularly masses for the dead, and by diligently comparing them with the New Testament, to reject them, and embrace the pure Gospel revealed in the inspired volume.

252. The Necessity of Repentance, 4. (L.) Defining Evangelical Repentance as distinguished from the sorrow of the world; and urging its necessity, as the command of God and essential to the interests of the soul, and the danger of grieving the Holy Spirit by delay.

253. Appeal to the Patriot and Christian on the Importance of the Gospel, its Ministry, its Sabbath, and its Ordinances to the Well-being and Perpetuity of our Free Institutions, 32. Rev. William C. Brownlee, D. D. New-York. A premium Tract. Showing that free Institutions flourish only where there is intelligence and virtue; that the latter flourish only where a true Christian principle is cherished; and that this is produced and cherished only by the means of God's appointment.

254. The Mountain Miller. An authentic Narrative, 24. *(p)* William A. Hallock, Cor. Sec. American Tract Society, New-York. A premium Tract. Being the simple story of a Miller on the Green Mountains of New England, who confided in his own righteousness for salvation till middle life, when he was led to see that he "must be born again;" consecrated himself to the service of God, and became a lovely example of humble and devoted piety.

255. Romanism Contradictory to the Bible, 40. Rev. Thomas Hartwell Horne, author of the "Introduction to the Bible," &c. A very rich and valuable treatise, distinctly presenting each of the more prominent errors of Popery, chiefly as inculcated by the Council of Trent, and showing their palpable inconsistency with the Oracles of God.

256. Poor Swaizeland, 12. A narrative of a poor sufferer on Rowley Common, Kent, England, who, when all other refuge failed, obtained strong consolation by faith in Christ crucified. Received from Mrs. White, Bristol, England.

257. "Life from the Dead," 12. (L.) Rev. Absalom Peters, New-York. An authentic narrative of the striking conversion of a violent Universalist, in Bennington, Vt. at the age of 56.

258. Three Queries to the Rejecters of Christianity. By Rev. Andrew Fuller, 12. (L.) Why did you renounce Christianity? Why do Infidels testify to it? Why does infidelity fail in a dying hour? With Rousseau's testimony to Christ.

259. A View of the evidences of Christianity. By J. Fletcher, 4. Being nine conclusive evidences, from an article appended to a quarto Bible.

260. For Ever, 4. (L.) The misery of the finally impenitent; from Baxter's Saints' Rest, ch. 6.

261. Narrative of Miss Catherine Yeates. In letters from her aunt. From the London Christian Observer, 16. She came from India at the age of 6; and exemplified religion for some years, especially in her gradual decline and happy death. Rev. Basil Woodd confirms this narrative, in a sketch of Miss Benn, a cousin of Miss Yeates, Christian Observer, vol. 13.

262. To those commencing a Religious life. Ascribed to Miss Catherine E. Beecher, 12. Containing eighteen brief scriptural and practical directions for maintaining a life of piety and usefulness.

263. Indecision in Religion. Rev. Joseph Brown, Charleston, S. C. 16. Showing who are undecided, and their sin and danger.

264. George Lovell. Rev. Joshua N. Danforth, 16. An authentic history (under a borrowed name) of a child of prayer, who in college was dissipated—was then converted, and at length became a successful minister of Christ.

265. Duties of Church Members. Rev. Thomas H. Skinner, D. D. 16. Duties in respect to their pastor, public ordinances, spreading the Gospel, &c.

266. Blind Betsey; or Comfort for the Afflicted. An authentic narrative, 16. (L.) Presenting an example of meekness, patience, joy, and triumph in God, during 16 years of extreme suffering.

267. "I am an Infidel." Rev. Wm. Wisner, Rochester, N. Y. 4. An authentic narrative of the striking conversion of a decided Infidel.

268 To the Confident, the Diffident, and the Careless, 12. (L.) Addressing each of these classes with propriety and force.

269. Shall I come to the Lord's Supper? Rev. Benjamin P. Aydelott, Cincinnati, 12. Showing that saving conversion to God is an essential requisite, and urging the duty.

270. A Traveler at the end of her Journey. Rev. Richard Knill, St. Petersburgh, 12. An authentic history of the closing weeks of the life of a young lady from Wales, who died a member of the author's congregation in Russia.

271. Prayer. Rev. Seth Williston, 28. A premium Tract, showing the scripture view of its obligation; its spirit, matter, objects, style; its benefits, and its occasions, as in the sanctuary, family, closet, &c.

272. Advantages of Sabbath Schools, A premium Tract. Rev. Tryon Edwards, 16. Showing the benefits imparted, and the happy manner in which they are conferred.

273. The Lost Soul. Rev. Sylvester Woodbridge, 4. Sudden death of a young Lady, with moving reflections.

274. The Scotsman's Fireside. Mrs. D—— B——, of New-York, 8. An authentic narrative of the visit of a Scotch Infidel at the residence of the late Mrs. Graham, and his history till he united with the church in G——n.

275. The Amiable Louisa. From Abbott's Young Christian, 8. Who "wished to live a gay merry life till just before her death;" and died, after a short illness, without hope.

276. Scripture Argument for Temperance. Rev Austin Dickinson, 20. A forcible appeal to the conscience, sustained throughout from the Bible.

277. Eternal Misery of Hell. Rev. James Saurin, 8. Privation of heaven, unutterable anguish, remorse of conscience, society of the infamous, increase of sin, and all eternal.

278. Means of a Revival. From President Edwards' Treatise, 8. Removing stumbling-blocks, waiting on God, zeal, fasting and prayer, consecration of effort, property, &c.

279. What have I done? Rev. Wm. Nevins, Baltimore. Premium Tract, 16.

If you have done nothing, you are guilty. But you have sinned continually against God, Christ, the Holy Ghost. You must do more or perish—must trust in Christ, and why not now?

280. Don't unchain the Tiger. Rev. William Wisner, Rochester, N. Y. Premium Tract, 4. Founded on Franklin's advice to Paine, on his submitting to him his "Age of Reason," showing the demoralizing and corrupting influence of Infidelity.

281. The Almost Christian. Rev. H. A. Boardman, Philadelphia. Premium Tract, 20. The character described, and the guilt and danger of remaining in such a state.

282. David Baldwin, or the Miller's Son. Rev. William Crookshank, Long Island, 16. A striking example of the conversion of an intelligent Infidel, through the presentation of truth in private conversation.

283. Alarm to the Careless. Rev. M. Tucker, Troy, N. Y. 8. Their sin, inexcusableness, folly, and danger.

284. Lydia Sturtevant, or the Fatal Resolution. Rev. Eliakim Phelps, Geneva, N. Y. Premium Tract, 8. An authentic narrative of a young lady who morning after morning resolved to repent before midnight, but grieved the Spirit, and died without hope.

285. What is a Call to the Ministry? Rev. James D. Knowles. Premium Tract, 20. The qualifications of mind and heart, and the providential indications that should induce a young man to enter on a preparation for this work.

286. Dying Testimony of Believers and Unbelievers. Collected from authentic sources. W. C. Brownlee, D. D. Premium Tract, 32. Narrating the dying scenes of a number of the ungodly, and of about sixty devoted followers of Christ; bearing a decided testimony to the excellence of Christianity.

287. The General's Widow. A True Narrative. W. C. Brownlee, D. D. Premium Tract, 32. The widow of a wealthy gentleman in New-Jersey. Narrating the conversations and means blessed in bringing her to renounce Infidelity and embrace Christ.

288. Four Reasons against the use of Alcoholic Liquors. John Gridley, M. D. Premium Tract, 16. Their cost, uselessness, always being the product of fermentation; ruin to body and soul; creation, by an unchanging law of our nature, of an unnatural and destructive appetite.

289. To a Lady in Fashionable Life. Rev. Ansel Eddy, 8. Showing the injurious influence of dancing assemblies, and the theatre.

290. The Bold Blasphemer. A narrative of facts, 8. By a Lady of the Choctaw Mission. The history of a shocking blasphemer, who died in horror.

291. Horrors of Heathenism. Rev. H. B. Hooker, 20. A graphic picture of heathen superstitions, degradation, present misery, and future prospects.

292. Are you Ready? Rev. H. B. Hooker, 4. For death and eternity.

293. Eliza, the Indian Sorceress, 8. The early history, striking conversion, godly walk and happy death of the first avowed Chippeway convert.

294. Marks of Saving Faith. Rev. Jonathan Dickinson, President of Princeton College, 16. Showing the distinction between a saving and a dead faith.

295. Marks of true Repentance. Rev. Jonathan Dickinson, 16. Showing in what consists the distinction between a legal and an evangelical repentance.

296. Mistakes of Parents. Rev. John A. Vaughan. Premium Tract, 20. In many important particulars, in their intellectual, moral, and religious education, interspersed with illustrations and anecdotes.

297. The World's Conversion the grand object of the Christian. Rev. N. S. S. Beman, D. D. Premium Tract, 20. God's method is through the agency of the churches, the instrumentality of truth, and the efficiency of the Holy Spirit: urging the motives to labor, and the solemn duties involved.

298. A Whole Family in Heaven. Rev. Richard Knill. St. Petersburgh, 4. The duty of laboring for the salvation of every member.

299. Where is He? 4. Furnished by Rev. Amos Sutton, missionary at Orissa. He who recently died is in happiness or misery, according as he received or rejected Christ

300. Debates of Conscience with a Distiller, a Wholesale Dealer, and a Retailer. Rev Heman Humphrey, D. D. 20. Spirited dialogues at the distillery, in the wholesale dealer's counting-room, and

at the retailer's stand; being an overwhelming argument against the manufacturing and vending of ardent spirit.

301. The Aged Penitent; or Filial Piety Rewarded. An authentic Narrative. Rev. Gustavus Abeel, 8. A deaf and hardened sinner of fourscore, arrested in his downward career by the kindness of a daughter, and led to Christ through the reading of the Bible.

302. The Harvest Past. Rev. Timothy Dwight, D. D. 8. Circumstances in which this lamentation may properly be adopted; with a view of the prospects of the dying sinner.

303. The Great Alternative; Repentance, or Perdition. Rev. William Nevins, 16. This alternative is real, perfect, unavoidable, present—to be acted on now.

OCCASIONAL TRACTS.

1. Ship's Stores, 40. The first 12 pages by William Ladd, Esq. Minot, Me. Being "An Old Mariner's Advice to Seamen." The remainder consisting of short articles on subjects of interest to seamen, compiled by Rev. John Truair, late Secretary American Seaman's Friend Society.

2. Prayers for Female Schools, 20. By W———, a Lady of Massachusetts. Intended particularly for the use of such Female Teachers as feel a reluctance to engaging in extemporaneous prayer with their pupils.

3. The Prisoner's Companion, 32. Rev. John Stanford, D. D. Chaplain to the Humane and Criminal Institutions, New-York; Embracing the following heads: Causes of confinement; entering into prison; the penitent; the thoughtless prisoner; the duties of prisoners; advantages of labor under confinement; the prison hospital; prison mercies; liberation.

4. Appeal on the subject of Cholera, pp. 8. Re-printed from an English Tract. Addressed to the unprepared and the prepared; designed to render the visits of this scourge a spiritual blessing.

5. Instruction for Young Enquirers, 56. Rev. William Innes, Scotland. Exhibiting the natural state of man, character of the Divine Law, way of salvation by Christ, work of the Holy Spirit, obstacles to Christian fidelity, and the godly man's happiness in this life, and prospects for eternity.

6. On Sailing Vessels out of port on the Sabbath, 16. Mr. Edward E. Ford, Morristown, New-Jersey. A premium Tract. Presenting the claims of seamen in view of their hardships and usefulness; and appealing particularly to merchants and ship owners to regard their moral welfare; and as a requisite thereto, to cease causing them to violate the Sabbath by sailing out of port on that day. With a refutation of the arguments by which the practice in question is vindicated.

7. The City of Refuge, 20. A Dialogue between a learned Rabbi and a sick Penitent. In which the sick youth bewails his violation of the Divine Law, and is led to feel the need of pardon through a Redeemer, whose coming is so predicted in the Hebrew Scriptures as distinctly to describe the Lord Jesus Christ.

8. Scripture compared with Scripture, 12. Showing the correspondence between the truths of the Hebrew Scriptures, especially the predictions of a Messiah, and the truths of the New Testament, particularly the history of Christ.

9. Cecil's Friendly Advice to the Servants of his parish, 12. Rev. Richard Cecil, London. A brief directory, founded on the plain instructions of the Bible.

10. Remarkable Testimonies from Rabbinical writers, 16. Compiled by Marianne Neville. On the following subjects: a Trinity in Unity; the Word was God; a Son in the Godhead; Incarnation; the Shekinah who was the Son of God, to be the Messiah; Redemption and Atonement by him; his office, to be miraculously born of a virgin in Bethlehem, to give another and more excellent law, to rise from the dead, ascend into heaven, and come a second time to judge the world.

11. Letters to Students, 36. Rev. Baxter Dickinson, Newark, N. J. A premium Tract. Showing the importance of a fixed belief in the Divine revelation, and a cordial reception of its truths, and of an elevated and religious character.

12. Andrew Dunn, (L.) 52. The History of an Irish Catholic, converted through reading the New Testament; narrating his conversations with his priest on the various errors of popery, and the happy influence of true religion on himself, his family and neighborhood. The Secretary of the Religious Tract Society in London stated at a meeting of this Committee, that the influence of this Tract had been so great in Ireland, that the Catholics found it necessary to publish a counter statement, in which Andrew is said, on becoming a Protestant, to have fallen sick, lost his cattle, &c. and to have prospered only by returning to the Catholic Church.

National (Temperance) Circular, addressed to the head of each family in the United States, 12. 8vo. A most valuable Temperance document, prepared by the Secretary of the American Temperance Society.

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A

DISCOURSE

ON

CHRISTIAN BAPTISM;

PREACHED IN THE

BAPTIST MEETING-HOUSE, WALDOBOROUGH,

AUG. 11th, 1839.

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DISCOURSE.

Acts 2: 41. *Then they that gladly received his word, were baptized.*

This language is employed respecting numbers who listened to the sermon of Peter on an ever memorable Pentecost; and directly presents to us, as a subject of discussion, the ordinance of Christian Baptism. The subject will be considered in two particulars;—the *nature* of the ordinance, and the *application* of it. I am aware, that, with many, the strongest prejudice exists against the positions which I am about to assume. I have, however, in support of each, several distinct considerations which, to my own mind, are, in general, *separately* conclusive, but which, *when taken together*, constitute an argument, producing moral certainty. I am not conscious of being governed, in this humble effort, by any other motive than a simple desire for the prevalence of the truth, as it is in Jesus. I shall speak freely, without regard to censure or applause, such sentiments as appear to me to be contained in the unerring word; and I hope to do it under a proper sense of my responsibleness at that bar before which I must shortly give an account for the influence of my efforts, on the opinions and destinies of others.

Let us, in the first place, consider the *nature* of christian baptism. I here take the unequivocal position, that the ordinance consists in an immersion of the person in water

in or *in reference to* the name of the Trinity, and in nothing else. In this definition the only disputed point is the question, whether *immersion* is essential to *christian baptism.*

One reason for believing that immersion is essential to christian baptism, is derived from the circumstances under which the ordinance was originally administered. Whenever the quantity of water is spoken of in connexion with its administration, a *considerable body* is always mentioned. Philip took the Ethiopean nobleman to a "certain water" which they were passing. John the Baptist employed, for a season, the waters of *Jordan*, and by means of them administered the holy rite to our Saviour. Again, we read of him, that he "was baptizing in Enon near Salim, because there was *much water* there." The use of large quantities of water in these cases, it seems most natural to suppose, was convenience in the act of immersion.

Again, John baptized "*in* Jordan" and "*in* water." The Greek of the latter expression is rendered, in the common translation, "*with* water;" but the preposition is the same, and no good reason can be assigned for its not being rendered the same, as in the expression, "in Jordan." Now it would be absurd to say, that John baptized *with* Jordan; as it would imply, that he *took up the river* to use its water in the ordinance. In this instance, therefore, our translators felt constrained to adopt the preposition *in*, rather than *with*. Besides, *in* is well known to be the leading and usual sense of the Greek *en*;—a sense which should never be departed from without strong reasons in the subject or context. If, then, John baptized "*in Jordan*," he certainly baptized *in its water.*

Again, both the administrator and the person receiving the ordinance went down *into* the water, and came up *out of* the water. This they must have done for some purpose. Persons of understanding, certainly, do not act without design. If I go *into* the field, it is for an object necessarily or best effected there. If I go into my closet, it is for the devotions appropriate to retirement. So, when our Saviour accompanied John the Baptist down *into* the water, it must have been for a purpose which could not as well be accomplished by the river's brink. This purpose could not be *sprinkling* nor *pouring*; as either of these ceremonies could just as well be performed *at* the water as *in* it. When, also, Philip and the Ethiopean "went down

both *into* the water," it could have been for no reasonable purpose but to afford the former an opportunity for immersing the latter ;—other applications of water could have been more conveniently made at the shore, or, as they probably had with them water for refreshment, *even in the chariot.*

These considerations decidedly *favor,* to say the least, the supposition, that christian baptism, as originally instituted, was immersion ; and, since permission is no where given us to depart from the pattern, there is ground for the belief, that the ordinance, *as now* required of us, implies immersion.

A second reason for believing that immersion is essential to christian baptism, is derived from a somewhat careful investigation of the usage of the Greek words from which come, in English, *baptize* and *baptism.* I have examined every instance, I believe, in which these words are employed in the original of the New Testament, in the Septuagint translation of the Old, and in the Apocryphal writings. I have also attended to their use in various classical authors. I can only say, that the result of a diligent and prayerful examination of the whole matter is, that *baptizo* should be invariably rendered into English by such words as *immerse, overwhelm, dip, plunge* ; and *baptisma* and *baptismos* by such words as *immersion, overwhelming, dipping, plunging.* True, these Greek words are sometimes figuratively employed, and sometimes receive a shade of import from the connexion ; but this is just what occurs in regard to the corresponding words *immerse, immersion, overwhelm, overwhelming,* and the like ; and, indeed, in regard to almost all nouns and verbs in all languages. In a figurative expression, however, the thing signified must always bear some *striking,* though not a *perfect* resemblance to the sign ; and the *second intention* of a word, (as logicians call it,) must involve the essential and most important idea of the *first.* Now, though the connexion in which the words under consideration are found, will not, in every instance, determine their meaning, yet very commonly the sense of *immerse* and *immersion* is as clear as the light of noonday. To say nothing here of the argument already considered, — the circumstances under which CHRISTIAN BAPTISM was originally administered,— let us look at the use of the words when not employed to express an ordinance of the gospel. It is said of Naaman

the Syrian, 2 Kings 5: 14, "Then he went down and *dipped* himself seven times in Jordan." This is a literal translation from Hebrew into English. The Septuagint Greek reads "*baptized* himself;" so that here certainly *baptized* signifies *dipped* or *immersed*. In Mark 7: 3, 4, immersion in water is, in the original, plainly contradistinguished from a partial washing. "For the Pharisees and all the Jews, except they *wash* [the Greek is *nipto*,—a word employed when the washing of a small part of the person, as the hands, the face, and the like, is spoken of] their hands *oft* [more properly *with a handful*,] eat not, holding the tradition of the elders. And, when they come from the market, except they *baptize*, they eat not." The Jews, it is well known, were superstitiously attached to traditionary rites of ablution. It was their uniform custom to *wash* or *rinse* their hands before eating; but, on returning from the market, where they were always liable to what they regarded as contamination from the touch of the Gentiles, they, in order to be certain of retaining no ceremonial pollution, *immersed* themselves, usually in fonts kept for purposes of that nature.

Among profane writers, Aristotle speaks of certain portions of land, "which at ebb-tide are *not baptized*, but which at full-tide *are baptized*." Here the sense of *baptized* is clearly that of *immersed* or *overwhelmed*. Diodorus Siculus, speaking of the rising waters of the Nile, says, "Most of the land animals which are intercepted by the river, perish, being *baptized*." Here, too, the import is unequivocal;—it can be nothing else than *immersed*. Strabo says of a certain lake, "Things which elsewhere cannot float, are not *baptized* in the water of this lake, but swim as wood." Here, surely, no such meaning as *sprinkled*, *poured*, *wet*, can be intended;—the word must signify *immersed*. Josephus speaks of the ship in which Jonah was, as having been "about to be *baptized*" in consequence of the tempest. He must mean *immersed* or *sunk*, as the vessel was *wet*, certainly, before the threatened danger. Did my limits allow, it would be easy to give, from Greek authors, very numerous passages, in which, as in these few quotations, the import cannot *possibly* be any thing short of *immersion*. And, though, both in respect to the verb and the nouns, the connexion is not always decisive; yet the most extensive research of the most able scholars, (even of those whose prejudices have been most strongly directed against the

sentiment under discussion,) has not been able to produce a *solitary instance* in which there is necessarily a determination in favor of any other signification than *immerse* and *immersion*. Did these words ever involve an application of water short of immersion, it is really passing strange, that no writer, sacred nor profane, has *once* used them in such a connexion as to point out what that application is, or at least to show, that it cannot be merely what I have represented.

Thus the *literal* use of the words under consideration is plainly determinate. Let us now see whether any counter evidence can be drawn from examples in which the words are *figuratively* employed. Christ, anticipating his sufferings in the garden and on the cross, said, "I have a baptism to be baptized with, and how am I straitened, till it be accomplished." Here, as no one will doubt, is the idea of an *immersion* in distress, or an *overwhelming*; just as David said, "My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath *overwhelmed* me." And again: "If it had not been the Lord who was on our side,—now may Israel say;—*if* it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had *overwhelmed* us,—the stream had gone over our soul;—then the proud waters had gone over our soul." What impression of our Saviour's sufferings would his language give us, did we suppose him to have said, "I have a *sprinkling* to be *sprinkled* with;" especially, when the mind is referred to only a few drops of water? Justin Martyr speaks of one as "*baptized* in his sins." Plutarch says, "The soul is nourished by moderate labors, but *baptized* in excessive ones." In these instances the figure is clearly that of *immersion*. Indeed, such expressions as "*baptized* in a multitude of cares," "*baptized* in the waves of business," and the like, are occasionally found in ancient Greek authors; but to my own mind at least, they all clearly involve the idea of *immersion*.

Could it, however, be shown, (as some strenuously contend, though it is not here admitted,) that *baptizo*, *baptisma*, and *baptismos*, *in special cases*, imply something short of immersion, *even then* it would not be proved, that, when they are employed to express the christian ordinance, their

sense is different from what I have ascribed to them. A fundamental rule of biblical criticism requires us to understand words in their most appropriate signification, *unless* important reasons, in the subject or the context, demand a modified import. Thus all evangelical christians agree in asserting, that the expressions, *eternal*, *forever*, *forever and ever*, must be understood of unending duration, except when some connected circumstance shows, that such duration could not be intended. When "the everlasting hills" are spoken of, or the earth is said to "abide forever," it is plain, from what we are informed of the temporary nature of earthly things, that unending duration cannot be meant; and, therefore, the expressions "*everlasting*" and "*forever*" must be taken in a restricted sense. But we have no similar reason for attaching to the words *baptize* and *baptism* a sense short of *immerse* and *immersion*. On the contrary, various circumstances plead for the unqualified sense of the words, in the mention of the gospel ordinance. I am, therefore, in this investigation, irresistibly forced to the conclusion, that no application of water but immersion is christian baptism.

A third reason for believing that immersion is essential to christian baptism, is derived from the candid acknowledgements of the most able critics in different religious denominations. These acknowledgements respect, both the meaning of the words *baptize* and *baptism*, and the original administration of the ordinance. Dr. Campbell, a Scotch Presbyterian, and confessedly one of the most learned biblical critics of modern times, says, "The word *baptizo*, both in sacred authors and in classical, signifies *to dip, to plunge, to immerse*. It is *always* construed suitably to this meaning." Again he says, "The original signification of *baptisma* is *immersion*." And, in reference to the fact, that some christians who practice sprinkling, have trusted to false arguments in support of their practice, he says, "It is to be regretted, that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer." Prof. Stuart, a Congregationalist, who stands perhaps unrivalled, at the present time, as a biblical critic in this country, while he fairly proves, as I think, that *bapto* frequently has a shade of meaning different from that of *baptizo*, says, that both (he refers to their most appropriate signification) "mean *to dip, plunge*, or *immerse*. All lexi-

cographers and critics *of any note* are agreed in this." In his discrimination of what he considers "secondary meanings," he says, "that the Greek writers made a diverse and distinct use of the words, *never confounding them*;" and the prominent peculiarities of *bapto* he makes to be *coloring*, *smearing over*, and *moistening*. To establish these and similar shades of meaning, he quotes numerous passages; and, while his quotations are abundantly sufficient to prove, that his position is not *very far* from the truth, (though clearly, I think, not the exact truth,) let it be remembered, that the distinction between *bapto* and *baptizo* is as clear as the unclouded sun, since he finds *not a single instance* to support the latter in the peculiarities of the former. In another place he says, "The predominant usage of the words *bapto* and *baptizo*, is to designate the idea *of dipping*, *plunging*, and *overwhelmning*; and, (in case of *bapto*,) *of tinging* or *dyeing*." Now, though, in making the true distinction between these words, I should say, that the former signifies *to soak*, *to drench*, *to tinge*,—(implying an action which very commonly, but not necessarily involves dipping,) while the latter signifies simply and only *to immerse*; yet the language of Prof. Stuart goes *very far towards* favoring the idea, that immersion is *absolutely* implied in christian baptism. Bretschneider, a German writer, now regarded as the most critical lexicographer of the New Testament, says, "An entire immersion belongs to the nature of baptism. *This is the meaning of the word*." Again he says, "The apostolic church baptized *only by immersion*." Prof. Olshausen, a German critic of eminence, says of John, that he baptized in Enon, "because there was *deep water* there, convenient for immersing." Kuinoel, commenting on the passage, "because there was much water there," says, "An abundance of water, so much that the human body could easily be *immersed* in it." Neander, Tholuck, Winer, Hahn, Schleusner, Wahl, and other German critics, (all, with the two just mentioned, the advocates, *by profession*, of *sprinkling*,) give their testimony, that baptism was originally understood to imply immersion. The language of Neander is, "Baptism was originally by immersion. To this form various comparisons of the apostle Paul allude." Tholuck, on Rom. 6: 4, says, "In order to understand the figurative use of baptism, we must bear in mind *the well known fact*, that the candidate in the primitive church *was immersed in water, and raised out of it again*."

Winer says, "In the apostolic age, baptism was by immersion." Hahn remarks, "According to apostolic instruction and example, baptism was performed *by immersing the whole body.*" Similar, of course, is the testimony of all Baptist writers. I, therefore, need not proceed further in quotations from late authors to show, that, though they have very generally accommodated themselves to a different practice, yet their candor acknowledges the correctness of our sentiments on this point.

It would be easy to go back into different ages and produce, in abundant quotations, similar sentiments from eminent persons in the church; but a few extracts must suffice. Valesius says, "As baptism properly signifies immersion, perfusion could scarcely be called baptism." Beza says, "Christ commanded us to be *baptized*, by which word it is *certain, immersion* is signified. To be *baptized* in water signifies no other than to be *immersed* in water." Martin Luther, speaking of candidates for baptism, says, "They ought to be *completely immersed*, for the etymology of the word evidently requires it." Chrysostom explains christian baptism as being "an immersion, and then an emersion." Cornelius, Bishop of Rome, says, "Novatian was baptized by affusion, while sick in his bed, if it is proper to say, that such a one was baptized." These are specimens of the language used by christian writers in past ages.

But, lest I should seem to plead, in favor of our views of this subject, farther than a scrupulous regard to the exactness of truth will warrant, the authority of such as *denominationally* and *practically* differ from us, I here add, that some, *not all*, whose candor has given the acknowledgements quoted, do try to persuade themselves and others, that, though the primary meaning of baptism is *immersion*, and the prevailing practice of the primitive church was *immersion*, yet other applications of water *may be* embraced in the *secondary* meaning of baptism, and *might* have been, *in some cases*, originally employed. This is particularly the conclusion to which Stuart arrives. He says of *baptizo*, "when applied to designate the *rite of baptism*," "it may mean *washing*; possibly, (but not probably,) it may mean *copiously moistening* or *bedewing*." The connexion in which I find these words, evidently shows, that, by *washing*, the writer means the application of water to the whole person; and this meaning he thinks *baptizo may* have. He thinks it, too, *probable*, from some circumstances

under which baptism was originally administered, that *immersion* was not *always* adopted. But, let it be distinctly remembered, that these positions are both *conjectures*, since there is confessedly no *unequivocal* evidence in support of either; and that the philological and historical facts referred to as *rather favoring* them, do, in other minds, perhaps equally as candid, *rather favor* the opposite view. We are then put in possession of an argument of no small weight, drawn from the opinions of the most learned and pious men, that christian baptism necessarily implies immersion.

A fourth reason for believing that immersion is essential to christian baptism, is derived from the design of the ordinance. There is a peculiar expressiveness in the rite of *immersion*. The scriptures teach us, that, while unconverted, we are, in a moral sense, entirely impure, and that we, consequently, need an entire moral cleansing. The symbolical representation of such a cleansing is one thing which I understand to be expressed by the ordinance of baptism. Hence, after Saul of Tarsus had impressively learnt his condition as a sinner, and had penitently inquired after the path of religious duty, he was told, "And now why tarryest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now, that there may be any important resemblance between the sign and the thing signified, the entire cleansing of the soul must be set forth by an entire washing of the body: and, if we admit that this *might* be done in another way, yet certainly not in so suitable a way as by immersion. Accordingly, Peter, referring to the temporal salvation of Noah and his family, who were, in a sense, *immersed* in the mighty flood which covered the earth, and the overwhelming torrents which were descending upon them, says, "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

But there are other ideas which are intended to be practically conveyed by the ordinance of baptism, and which can be so conveyed by immersion only. The converted are told to "reckon" themselves "to be dead, indeed, to sin, but alive unto God, through Jesus Christ our Lord;" or, as the expression may be rendered, "dead, indeed, *by* sin, but alive *by* God, through Jesus Christ our Lord." Now this moral death and resurrection can be shadowed forth by no other

application of water than immersion. Sin has been our destroyer. We are convinced of it; and, by our baptism, practically acknowledge it. At the same time, we show forth our belief, that God has begun in us a new life. In ourselves we "are dead," but our "life is hid with Christ in God;" and, in ascending from a watery grave, that new and divine life is emblematically represented.

But the moral or spiritual death which sin has produced, is necessarily to be followed by the death of the body; and the moral or spiritual life, begun, through divine agency, in the soul of the christian, will certainly be succeeded by a glorious resurrection of the body to life everlasting. These truths the ordinance of baptism was manifestly designed to express.

And, particularly, as "Christ died for our offences, and rose again for our justification;"—as his death set forth the reigning power of sin, and his resurrection was a pledge of the believer's ultimate triumph over the tomb, christian baptism is *specially* designed to bring to view the Saviour's death and resurrection. An Apostle says, "Know ye not, that so many of us as were baptized into [in reference to] Jesus Christ, were baptized into [in reference to] his death? Therefore, we are buried with him by baptism into [in reference to] death; that, like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life. For, if we have been planted together [conjoined] in the likeness of his death, we shall be also in the likeness of his resurrection." Again, addressing christians, the same apostle uses the language, "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

Such are the particulars designed to be symbolically presented in the ordinance of baptism. But, surely, the sign loses much of its significancy, nay, becomes *nearly or altogether unmeaning*, in every departure from the simple act of immersion: and so important did our Saviour consider a right administration of this ordinance, that, submitting to it himself, he has left his example as a pattern for the christian church in every age, and thus has "ratified" the holy "institution."

A fifth reason for believing that immersion is essential to Christian Baptism, is derived from the universal practice of the church for several centuries. The best ecclesiasti-

cal historians and writers of all denominations agree, that immersion, as well in the West as in the East, was the prevailing practice, till about the thirteenth century.—Winer says, "Affusion was at first applied only to the sick; but was gradually introduced for others, after the seventh century, and, in the thirteenth, became the prevailing practice in the West." Neander remarks of the earlier practice of the Western church, "Only with the sick was there an exception" in regard to immersion. Gieseler, in his church history, says, "For the sake of the sick the rite of sprinkling was introduced." Dr. Whitby, an English Episcopalian, remarks, that "immersion was religiously observed by all christians for thirteen centuries." Brenner, a Roman Catholic writer, says, "Thirteen hundred years was baptism generally and ordinarily performed by immersion of a man under the water; and, only in extraordinary cases, was sprinkling or affusion permitted. These later methods of baptism were called in question, and even prohibited." "Pouring or sprinkling," says W. Judd, on the authority of different writers, "never received, in any quarter of the world, a public sanction, *not even in cases of necessity*, i. e. in cases of sickness or danger, till the year A.D. 753; and, in ordinary cases, not until the year A. D. 1311. It was first imported from Geneva to Scotland about A. D. 1559, but not sanctioned in England until the meeting of the Presbyterian Assembly of divines at Westminister in A. D. 1643. Indeed, the established church of England has never, by any ecclesiastical council, sanctioned sprinkling in ordinary cases." Prof. Stuart admits, "that the English church practiced immersion down to the beginning of the seventeenth century; after which a change to the method of sprinkling took place. But, though sprinkling is now the universal practice with them, their liturgy has *always* required immersion, except in cases of weakness."

Quotations, like these, from the most approved authors on this subject, might be greatly multiplied. The number already given, however, will be deemed sufficient to establish the fact, that no portion of the church began to consider any thing short of immersion valid baptism, till some centuries had elapsed. Affusion was somewhat early introduced, in the case of the sick, clearly from the mistaken apprehension, that, should the sickness terminate fatally, the ordinance would prove of saving efficacy. Nor need

we be surprised, that such an erroneous notion should so soon prevail; when we consider, that, even in the apostles' time, there were those who said, "Except ye be circumcised, after the manner of Moses, ye cannot be saved." But, for a long period after the introduction of affusion, it manifestly was regarded rather as a substitute for baptism, than as baptism itself. The ceremony was employed with the hope, that God would accept the pious intention, and save the souls of the dying, in those cases in which immersion had been neglected, till wasted health had rendered it unsuitable, because perhaps unsafe. The practice, introduced for the benefit of clinics, was at length pronounced valid for persons in health also. But rejecting, as we do, on the authority of the divine word, the doctrine which gave rise to aspersion, we should likewise reject that practice which those introducing it regarded only as a *substitute* for baptism.

Now the argument here presented rests *not* on the fact, that immersion, after several centuries from Christ, was universally practiced as the only valid baptism; for it is no more unreasonable to suppose prevailing error, at that time, in regard to the *nature*, than in regard to the *efficacy* of the ordinance. But the argument, let it be carefully observed, *is supported* on this ground, that there is no historical intimation of *any other* practice, *till after* the lapse of a considerable period. This truth, therefore, corroborates the preceding considerations in favor of the position which I have taken.

A sixth reason for believing that immersion is essential to Christian Baptism, is derived from the uniform practice of the Greek church, from the commencement of its separate existence to the present time. Any tolerable share of candor must admit the Greeks to be better interpreters of their own language than foreigners can be. I have obtained from books some acquaintance with the French language; but what would you think of my modesty, as a scholar, even though I had spent years in reading French authors, should I claim to understand the import of particular words, in that language, better than any and all of the French nation themselves? Does it not, then, savor a little of immodesty for us to claim to be better interpreters of certain Greek words, than the Greeks themselves are, even when the voice of the whole nation is united? True, the Greek language, since the days of the apostles, has

undergone a change; but this is scarcely greater than our English language has undergone, within the last two or three centuries. And, certainly, we should not allow the Greeks, or the French, or any other nation to whom the English language is not vernacular, to be better interpreters of it than ourselves.

What, then, say the Greeks in regard to the meaning of the words *baptize* and *baptism*? They say, that these words properly mean *immerse* and *immersion*; and their invariable practice so interprets their views; for, the case of clinics excepted, they have always practiced immersion. Though this church extends northward to Siberia, one of the coldest inhabited countries of the globe, yet even there they have been equally unyielding in their practice of immersion. This fact, and the belief which has supported it, are so fully understood by such as have informed themselves at all on the point, that I scarcely need refer to authorities. Suffice it to quote the language of Stuart, who, himself an advocate for sprinkling, has no inducement to state historical facts with a coloring in favor of *immersion* as the only proper administration of the christian ordinance. He says, "The mode of baptism by immersion the Oriental church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the Western churches *sprinkled* christians, by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but *immerge*; and that *baptism by sprinkling* is as great a solecism, as *immersion by sprinkling*; and they claim to themselves the honor of having preserved the ancient rite of the church free from change and from corruption, which would destroy its significancy." "Their testimony," adds Judd, "is conclusive. It puts the question beyond reasonable dispute. I cannot see how the man who has the perverseness to rise up and contradict them, can be entitled, in this matter, either to respect or courtesy; for he outrages reason and common sense. If the Greeks themselves are not competent judges of the meaning of a Greek word, where shall we find those who are?"

True, the Greek church, like the Romish, have adopted aspersion with the dangerously sick, the origin of the practice being the same; but, for persons in health, they have never, even to the present day, considered it as proper; it being, in their estimation, *not baptism*, strictly speak-

ing, but only such *a substitute*, as they have hoped God would, in the exigency, accept. Authorized, then, as we are from the word of God, to administer positive religious rites in that manner only, which accords with the injunction of Christ, and rejecting all superstitious regard to the inherent efficacy of baptism, we clearly are not allowed to employ any ceremony but immersion.

A seventh reason for believing that immersion is essential to Christian Baptism, is derived from the philological fact, that, if the Greek words rendered *baptize* and *baptism*, do not mean *immerse* and *immersion*, then the Greek language has no words expressly and definitely to communicate those ideas. These are confessedly among the strongest terms which the language affords, to express the act of immersion ; and, if the sense of these cannot be relied on as determinate, that of others most certainly cannot. But the Greek language is remarkably copious in regard to its verbs and its nouns. To give an example of verbs merely, it has one *rantizo* to signify *sprinkle ;* another *nipto* to signify *wash partially the person*, as the hands or the face ; another *louo* to signify *wash the whole person ;* another *bapto* to signify *soak, drench, tinge*,—an act commonly, of course, but not always implying immersion. Now the simple act of immersion is one to which the Greeks must have had frequent occasion to refer. It is strange, therefore, even to a miracle, if their language had no verbs and nouns to convey what we mean when we say, *immerse* and *immersion*. But there is *no noun* of equal force of meaning, and but *one other verb, embaptizo*, a compound of *en* and *baptizo*. This is, in the first place, of infrequent use ; and, secondly, from the very nature of its composition, cannot have an import essentially different. The usage of the two verbs is much like that of *merge* and *immerge*,*whelm* and *overwhelm* in English. This consideration alone furnishes abundant evidence, that *baptize* and *baptism* invariably signify nothing short of *immerse* and *immersion*.*

* Prof. Jewett, in his valuable little work, which has lately appeared, but which had not fallen under my eye, when the above was written, expresses essentially the same sentiment. His language is, "If the Greek word rendered *baptize*, does not specifically and necessarily convey the idea of immersion, then the Greek language, the most copious of all languages, has no word for communicating that idea ; an idea with which the Greeks were familiar, and which they had occasion often to express. But, if the Greek word does express that idea, and

In view of these reasons, it seems to me, that no doctrine in scripture is more plainly inculcated than the true nature of Christian Baptism. Indeed, by a process of argument similar to that by which an attempt is made to prove *sprinkling* to be *christian baptism*, and, in a far stronger manner, it might be shewn, that the words *sun* and *moon*, employed in the bible, frequently do not, as we have supposed, mean *the great luminaries of heaven*, but merely some *little fire* or *common candle*;—the word *sea*, it might be confidently asserted, often means nothing more than a *rippling stream*, when we have imagined it to imply some *large body of water*. In short, it might be made to appear, that the doctrines of depravity, atonement, and regeneration, are not found in the divine word, and that repentance, and faith, and love to God are not indispensable requisites to salvation. God, however, has set his own seal to the *proper administration* of this ordinance. It contains a force of meaning which does not exist in any substituted form of applying water; and, though *sprinkling* or *pouring*, to a mind religiously disposed and honestly regarding it as an appointment of Heaven, may, like *the host* or *the holy water* of the Catholics, impressively direct the attention to divine truth; yet facts testify, that scores, not to say hundreds, have been awakened and converted by witnessing *the rite of immersion*, where individuals have been spiritually benefitted by being spectators of *a religious sprinkling* or *pouring*. Multitudes will, through eternity, bless the wisdom and compassion of that Saviour who made their presence at the immersion of believers in him a most important means of constraining them to turn from their sins.

Though a sentiment once established by *conclusive* evidence, (as that now given appears to be,) cannot be open to any *valid* objection, yet, for the benefit of prejudiced and hesitating minds, it may be well carefully to weigh in the balances of truth, the most popular objections to the doctrine which has been laid down. These may be arranged generally in two classes.

One class respects most directly the evidence that the original practice was immersion only. It is thought that there are counter considerations sufficient to do away the

there is no word in the Greek language which more clearly expresses it, then the language of the commission has, in the plainest terms, made *immersion* essential to *baptism*."

force of such arguments as have been named, and to establish an opposite sentiment. We are told, first, that the "much water" which led John to select Enon as the place of his baptizing, was, according to the literal rendering, *many waters;* and was selected to afford the multitudes who attended on the preaching of the Baptist, convenience for "refreshment," and for watering their camels! But the expression, "*much water*," is evidently the correct translation; for, in sacred and in profane writings, the same original expression is applied to the ocean, to rivers, and to large bodies of water. Dr. Doddridge says of the phrase under consideration, "Nothing, surely, can be more evident than that *polla hudata* signifies a large quantity of water, it being sometimes used for the Euphrates, Jer. 51 : 13. *Septuagint.*" If, however, we were to admit the interpretation *many waters*, and refer the expression to numerous streams and fountains; still it would be true, that they were most probably chosen by John for the advantages which they presented in administering, to the multitudes who came to his baptism, the ordinance of immersion. The other objects referred to might certainly have been gained in any place where there was water sufficient to render the country habitable. True, a competency of water for immersion *might* have been secured in almost any part of the land; for even where there are "only springs and small streams," if the natural depth of water is not sufficient for the purpose, a very slight preparation will furnish the convenience. But as "John came preaching in the wilderness of Judea;" that is, in the measurably uncultivated parts of the country, where of course *art* had not made beforehand such provisions as existed in *more populous places*, he would most naturally select that tract which nature had most amply furnished with the means for baptizing. Accordingly, it is further said, that the people "came and were baptized,"—not were themselves, with their camels, *refreshed* or *provided for;*—an intimation, certainly, that the "*much water*" was required for the administration of the ordinance.

Again, the evidence that John baptized "*in Jordan*" is thought to be not sufficiently strong, and we are told that the Greek of the phrase, may be rendered *at Jordan*. But, if so, then we have no evidence, that "John came preaching *in*," but only *at* or *by the side of* "the wilderness of Judea;"—an interpretation which no scholar would admit. Of the Greek *en* Dr. Robinson says, "It has the general

signification of *in*, modified by the various connexions in which it is found." A careful reference to classic and to New Testament usage will fully justify this remark. Some of the modifications of import are as follows. Before such expressions as *a crowd, an army, a people, en* may be rendered *in* or *among*,—these prepositions, in such a connexion, conveying essentially the same sense. Before such expressions as *the Greeks, the Trojans*, where the idea of multitude is *implied*, but not *expressed*, it must be rendered *among*. We must say *among the Greeks, among the Trojans*, not *in the Greeks, in the Trojans* ; yet even here the leading idea is essentially retained. *Among the Greeks* signifies IN *the multitude which they compose*. Before names of places *en* is properly rendered *at*, as *at Athens, at Thebes, at Jerusalem* ; but these expressions are precisely equivalent to *in Athens, in Thebes, in Jerusalem*. There is sometimes, I know, a wider departure from the leading idea. Hence the rendering may, under different circumstances, be *on, with, by, over*, and even *at* when the sense of the word is contradistinguished from that of *in*. But cases of this last nature are very infrequent, and such a rendering can safely be adopted in special connexions only. The reasons which must exist to justify it, are not found connected with the mention of baptism. Indeed, if the sacred writers intended to say, that John baptized *in* Jordan, and preached *in* the wilderness of Judea, they used the *very strongest* and the *only appropriate* preposition which the Greek language affords. If they had designed to convey a different import, they might have employed language more determinate in signification.

But further, the evidence that the person administering and the one receiving the ordinance went down *into* the water, and came up *out of* the water is thought to be insufficient. It is said, that the Greek words rendered *into* and *out of* may signify only *to* and *from*. I admit that *apo*, the original of *out of*, does frequently signify no more than from ; but it must also be acknowledged, on the other hand, sometimes properly to mean *out of*. In Luke 8 : 2, we read of "Mary called Magdelene, *out of* whom went seven devils." Here the import cannot be merely *from* ; and so in other places. As to *eis*, rendered *into*, it has, indeed, several modifications of meaning under different circumstances; and, occasionally, may be translated *to*. Every scholar, however, knows it to be the very strongest word

in the language to convey the idea of *into*. It is, in fact, the *only* Greek word which *appropriately* signifies *into*; whereas there is another preposition which imports *to*, and is commonly used to express that meaning. Now, since we must always interpret words according to their usual signification, unless the subject or context requires a modified sense; and since, in the scriptural mention of Christian Baptism, there is no such requirement, it is plain, that *eis* employed, as in the cases under consideration, should be rendered *into*. And, if, in administering and receiving the ordinance, the persons went *into* the water, they also, certainly, came *out of* it.

Objections, like these, are only of a negative character; but there are others which are thought to be of some positive weight. There is supposed to be an inherent *probability*, that the jailer and his family received their baptism, (as it was administered in the night,) in the use of a little water in the house. But, as there is reason to believe, that the prisons, in those days and in that country, were furnished with baths for the benefit of the prisoners, the ordinance, not very improbably, was administered in one of these. Whether, however, it was so done, or a neighboring body of water was resorted to, it is *certain* that the baptism did not take place in the house; for *after* the ordinance was performed, the jailer brought Paul and Silas "*into the house*." At any rate, there is not here the *slighest positive* evidence, that immersion was not employed.

But again, it is said that the language of Peter respecting Cornelius' family favors the supposition, that the ordinance did not imply immersion. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we?" It is thought that this language only indicates the necessity that a little water should be brought for the administration of the religious rite. Yet here, as before, there is no *positive* evidence. Peter had till now supposed the blessings of the gospel intended for the Jews only; but, on witnessing the special descent of the Spirit on this family, somewhat as before on Jewish christians, he could no longer doubt the acceptableness of their piety, and, therefore, regarded them as proper subjects of baptism. His language evidently means no more than, Can any man deny, that these Gentiles have an equal right with converted Jews to the christian ordinance?

But it is further urged, that, as "Jerusalem, and all Ju-

dea, and all the region round about Jordan" are said to have been baptized of John, his baptism could not have been immersion. It is thought that his ministry did not afford time for the immersion of such a multitude. I reply, that the expressions *all*, *every one*, and the like, are frequently, in scripture, to be understood in a lax sense, and not according to their full import. When it is said, "Every man presseth into" the kingdom of God, the expression must be interpreted with much limitation. So in regard to the persons baptized by John. A multitude from all quarters, coming to him, received the ordinance; but we have no reason to believe the number greater than he could conveniently *immerse*. Besides, decently to *immerse* an individual scarcely takes a longer time, than so to *sprinkle* him. At any rate, if the formula of baptism is pronounced in each case, the one ceremony requires *no* more time than the other; for either may be performed during the annunciation. There is, however, no *proof*, that John or any of the primitive disciples of Christ, either before or after their Lord's ascension, did in form use "the name of the Father, and of the Son, and of the Holy Ghost," at the baptism of each individual. On the contrary, the evidence is sufficiently clear, that they did not do this; but they *did* do what was, in effect, equivalent. Peter directed those who "gladly received his word" on the day of Pentecost, to "be baptized in the name of Jesus Christ;" and he "commanded" the disciples at Cesarea "to be baptized in the name of the Lord." The converts at Samaria, under the preaching of Philip, "were baptized in the name of the Lord Jesus." The nature of the ordinance, whenever administered was, doubtless, distinctly recognized in some suitable way; and that is all the *formality* which is *essential*. Should we then admit, that no definite form of words was invariably employed, still the difference of time requisite for *immersion* and for *sprinkling* is at most but trifling.

The objection under consideration is, however, farther urged on the ground, that health would not have permitted the Baptist to spend much time daily in the water. But, really, as even the most devoted advocate of sprinkling does not believe the number baptized to have been so great as to require any very considerable portion of John's time in the administration of the ordinance, and as we have seen that *christian immersion* may be performed with essentially the same rapidity as *sprinkling*, there is no reason to

conclude, that, though he *immersed* all who are said to have been *baptized* by him, he must necessarily, from day to day, have been much in the water. Besides, as we know that Christ's immediate disciples were qualified to administer the ordinance, and *he uniformly* baptized by their instrumentality, there is a *plausibility* at least in the opinion that *John* was assisted in the baptism of converts by those with him who were duly authorized to perform the holy work.

If, however, it is admitted, that John's baptism was immersion, it is then objected, that it was not *christian* baptism, and was, therefore, no example for us. We are told, that "Christ received" the rite "as a mere legal ceremony of the Jewish dispensation" to induct him "into his priestly office," according to Lev. 8: 6—12. But the testimony of *holy writ* is, that John's baptism was "the baptism of repentance," and a baptism "*unto*" or *in reference to* "repentance," —not an initiation into the priestly office. Besides, the ceremony required, in the passage referred to, was a very different thing from this baptism. And still further, Christ was not of the family of Aaron, nor even of the tribe of Levi, but of Judah; "of which tribe no man gave attendance at the altar." This speculation, therefore, is *altogether* unfounded. And that the gospel dispensation properly commenced with the preaching and baptism of John is obvious. St. Luke says, "The law and the prophets were *until John*; since that time *the kingdom of God* is preached, and every man presseth into it." St. Mark says, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord,—make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." The kingdom of God, it is true, was not *established* or *fully come*, till the destruction of Jerusalem. Hence the important scenes including that event, are called the coming of Christ in his kingdom. That the gospel dispensation began when Christ, after his resurrection, said to his disciples, "Go ye, and teach all nations, baptizing them in [in reference to] the name of the Father, and of the Son, and of the Holy Ghost," there is no reason to believe. If it did begin *then*, we surely have no commission from Christ for administering the communion; as he instituted that ordinance before his death.

I am aware, it has been alleged, in confirmation of the opinion, that John's baptism was not christian baptism, that Paul, as mentioned in Acts 19, *re-baptized* certain individuals, who had received John's baptism. But could this point be established in regard to Paul, it would not disprove John's baptism as christian baptism. The individuals, we are told by the sacred writer, had received *John's baptism*; but it is not said *at whose hands*, nor *under what circumstances*. The ordinance might have been administered by professed, but ignorant and even spurious disciples; and it might have been received without any distinct understanding of the religious obligations which it imposed. Hence it may be, that we are to understand Paul as instructing them in reference to the true nature of John's baptism. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." According to this supposition, these disciples had not, *strictly speaking*, received christian baptism, not because the ordinance received was *John's*, but simply because they had not been admitted to it *on a profession of their faith in Christ*. But, though this view of the subject removes all objections, yet there is, perhaps, a still more plausible interpretation. Every Greek scholar knows the construction in the original to be such, that the language, "When they heard this, they were baptized in the name of the Lord Jesus," may refer to the people who came to John for baptism, and not to the disciples whom Paul found at Ephesus. "When they [the people who came to John] heard this, [that they should believe in him who should come after John,] they were baptized in the name of the Lord Jesus."

But it is further objected to immersion as the original practice in christian baptism, that there were inadequate means of immersing, in one day, the three thousands who were added to the disciples on that remarkable Pentecost. Here let it be first observed, that the language of scripture does not *necessarily* imply, that the three thousands were all converted on that day; for we are not told, that all these "were pricked in the heart," and made to cry out, "What shall we do?" Some might have been believers, and have received the ordinance of baptism before this, though they had not till now attached themselves to the company of the disciples. Indeed, as we know that a difference of opinion early arose, between some of John's disciples and

Christ's, "*about purifying*," it is not very *improbable*, that numbers of these three thousands had received John's baptism; though, like disputing christians of the present day, they had not acknowledged themselves one body with the *immediate* disciples of Christ. It cannot be shown, certainly, that the phrase, "*were added to them*," does not refer to the distinct formation of such a union with the church at Jerusalem. I do not, however, present this as, on the whole, the most probable view of the subject. Let it, then, be supposed, that, on a single day, there were actually *converted* about three thousand souls. Here I *do* contend, that there is, not only *no proof*, that all were baptized on the day of their conversion, but a strong *probability against* the supposition. They, doubtless, received the ordinance, as soon as convenient, after they had had an opportunity to give the disciples evidence of their conversion, and not before. In this view of the subject, the phrase, "*were added to them*," will be understood of the accession made to the number of believers in Christ.

Let us, however, suppose the very common opinion correct, that three thousands were actually baptized in one day; and, if necessary, in a very small portion of one day. There were at least about eighty-two, and perhaps more, administrators of the ordinance present; so that the number to receive baptism from each administrator would at most be only about thirty-five. Suppose, then, the ordinance to be immersion; and, after all were ready at the water's side, the ordinance could be performed in a very few minutes.

But where in Jerusalem, it is asked with an air of triumph, could water sufficient for the immersion of such a multitude be obtained? I answer, it is a matter of historical record, that private houses in Jerusalem contained baths for immersion, in case of ceremonial pollution. In the temple, (and the disciples and converts being Jews, could have access to the temple,) there were ten lavers of brass, each of which held forty *baths* of water, was four cubits broad, and four long; besides the molten sea, designed for the priests to dip themselves in, and the apartment where the high priest dipped himself on the day of the atonement. The Pentecost being an annual festival, attended by multitudes, provision would, as a matter of course, be made for great numbers of Jewish ceremonial ablutions. Besides, it cannot be *proved*, nor is it *probable*, that, at so early a period of the year as May, the brook Kedron was dry, though its

waters failed in the hot season. There were several pools in the city,—those of Bethesda and Siloam were large. The former is said, by Maundrell, to have been three hundred and sixty feet long, one hundred and twenty broad, and eight deep. Surely, there was no very special lack of water for the immersion of the christian converts.

A second class of objections respects particularly the evidence, that the words *baptize* and *baptism* mean *immerse* and *immersion* only. Here it has been thought that some counter evidence may be adduced. From sacred and from profane writings, a *few* cases have been selected, (for not many affording even the shadow of an argument can be found,) in which, it has been pretended, there exists some difficulty in rendering the Greek words immerse and immersion. Stuart, who has examined this matter, perhaps as extensively as any biblical scholar, while he finds a *large number of instances* in which he frankly owns the idea *must* be that of immersion, does *not* find a *solitary instance* at all *decisive* in favor of any other idea. He has has presented us with a very few cases in which there is nothing in the context to *prove* that the idea of immersion is *necessarily* involved; but, on the other hand, there is nothing, in any one of these cases, to *prove*, that the act of immersion was *not* intended. He however, thinks that some circumstances in the connexion, *favor* his view of the subject. Let us look at two or three of these cases. From all the *classics of antiquity* he has not presented us with a single example which, as it seems to me, can, in a candid mind, have the slightest weight. Two instances from the *Apocryphal writings* afford, in my own judgment, the most *distinct shadow* of evidence, (for I cannot call it more,) in his favor; and they are, if I understand him, among those on which *he* relies with the greatest confidence.

One of these remarkable passages is found in Judith, 12: 7. It is there said, that Judith "went out by night into the valley of Bethulia, and *baptized* herself in the camp *at*, [or *in*] the fountain of water." The preposition *epi*, used in this case, is acknowledged to be of indefinite import, and very commonly means *at*, though the English translators of the Apocrypha have not hesitated to render it *in*. *At*, however, I suppose, to be as *probable* an interpretation as *in*; and Stuart thinks it *more likely*, that the individual merely *washed* herself, than that she *immersed*

herself at the fountain. The conclusion from this circumstance, which, to his *own* mind, is a *mere probability*, (and, to *other* minds, is, when examined, *destitute even of probability,)* is, that *baptize* does not necessarily mean *immerse.* But let us carefully examine this *supposed* probability. Whether the act was done *by* the fountain or *in* it, cannot be fully determined from the force of the preposition, *epi*, which is confessedly more indefinite than some others, as *en* and *eis*, for instance. Nor is it important to determine this point. As the fountain was one on which the whole city principally depended for its supplies of water, it doubtless afforded somewhere a depth and extent sufficient for bathing. Besides, as bathing was a common practice with the Jews, especially ceremonial ablutions, such fountains, it is said, were commonly furnished with receptacles, (*near* them of course,) for these purposes. Nor does the circumstance, that the fountain was *in* the camp afford Prof. Stuart any real evidence in favor of his position. For, as she retired for prayer and religious ablution, it is probable that the place, though in the camp, was one of seclusion. Again, the act took place under the covert of night. And still again, if there was any *danger of exposure*, that surely was *even greater*, on the supposition of a *washing of the person*, which is his view, than on the supposition of an *immersion.* But, had the learned critic just applied, for a moment, without prepossession, his knowledge of Jewish customs, his *fancied probability* would have entirely vanished, and a preponderance of evidence, on the other side of the question, would have appeared its place; for *immersion* or *bathing* was, not only required in the law for ceremonial pollution, but, through the superstitions of the Jews, frequently practiced, when not required. No view, then, is so probable, as that Judith, under such circumstances *immersed* herself. At any rate, it being first determined to a certainty, as it is, Stuart himself being judge, that the predominant and proper meaning of *baptize* is *immerse*, it surely requires a considerable stretch of fancy, to *seem to see* in this instance, any thing like evidence, that the word is used in an altogether different sense.

The second passage from the Apocrypha alluded to, is in Ecclesiasticus 34: 25. It is there asked, "What is he who is *baptized* from a dead body and touches it again, profited by his bath? Stuart here finds the idea of cleansing involved in the word baptize, and hence concludes,

that the application of water was not that of *immersion* or *bathing*; just as though the *entire* covering of the body with water was less expressive of a purification of the *entire* person, than a gradual and perhaps partial application of the cleansing element. A reference to Num. 19: 19, however, would have shown him, that those defiled by the dead, were required *to bathe their persons in water*; and Maimonides, himself a Jew of the twelfth century, expressly declares, not only that "the Jews purified themselves, from defilement by the dead, *by immersion of their persons in water*," but that "every one who is *baptized* must *immerse* the whole body." "*Baptized from a dead body*," then, it is clear, must mean *bathed* or *immersed from a dead body*; that is, *cleansed by immersion from the defilement of a dead body*. How firmly a sentiment, built on such a foundation, will stand, let the candid judge.

There are, however, in the New Testament, a few passages, which have been employed to support the same theory, and at which it may be desirable to glance. In Hebrews 9: 10, we read of "divers *washings*" [*baptisms*]; and a late writer has told us, that a reference to the ceremonial law will show, "that these were performed by washing, either a whole, or a part of the body, and by *sprinkling the water of separation*." But as *various dippings* or *immersions* were required by the ceremonial law, who is authorized to say, that the apostle did not *exclusively* refer to these, when he used the expression "*divers baptisms*?" *Assertions* are one thing;—*proof* is quite another.

Again, in Mark 7: 4, we read of "the washing [baptism] of cups, and pots, and brazen vessels, and tables [couches];" and we have been triumphantly asked, "Did they [the Jews] immerse their tables?" The biblical *scholar* would have preferred the question, Did they immerse their couches? as such is the meaning of the original; and those acquainted with Jewish Antiquities agree in pronouncing *them* to have been cleansed *by immersion*.

But still again, we read, in 1 Cor. 10: 2, that the Israelites "were all *baptized* unto [in reference to] Moses, in the cloud and in the sea." This *baptism*, it has been supposed, was a *sprinkling* from that shower to which the Psalmist alludes, Ps. 77: 17, when he says, "The clouds poured out water." In answer, it is sufficient to remark, that the apostle, in saying "*the* cloud," evidently refers to that cloud *which* was "*a pillar of fire* by night;" and, whether it was

the same as that from which the tempest proceeded, or not, is unimportant to the argument. We can be *immersed* or *overwhelmed* in vapor, or otherwise, as well as in a liquid. In the present instance, the apostle says, that the Israelites "were immersed," not in the cloud alone, nor in the sea alone, but "in the cloud and in the sea;" that is, they were, by both together, *completely surrounded;—congealed* water stood about them, and the cloud covered them over. In what sense they could have been *sprinkled* "in the cloud and in the sea," I am at a loss to conceive; for, though "*in the sea*" might mean between the walls of ice on the right hand and on the left, yet, if they were sprinkled from "the pillar of fire," they must have been *under* it, and not in it, and were therefore sprinkled *from* the cloud *in* the sea.—As these are the strongest proof-texts against the sentiment which I am advocating, I need not proceed further in this examination.

But we are told *absolutely*, that the Greek *bapto* sometimes does *not* mean immersion. In Dan. 5: 21, it is said, "His [Nebuchadnezzar's] body was *wet* [*drenched*] with the dew of heaven;" and the wonderful conclusion is, that *baptism* cannot mean *merely immersion*. I contend that this logic is the same as if I should say, *The church* sometimes does not mean the professed people of God, (the expression being occasionally applied to a house of worship,) and therefore, the term *christians* cannot mean merely the professed people of God. I know the position is assumed, that *bapto* and *baptizo* are synonymous, or that the latter is a derivative from the former, and a *diminutive*. This is the *assertion;* but where is the *proof? Clear proof* to the contrary Prof. Stuart, with all his partiality in favor of *sprinkling*, has given us in his elaborate discussion of the subject. The truth is, we might as well declare the English words *page* and *pageant* of the same import, because the first syllable of the latter word contains the same letters as the former; or assert *heal* and *health* to be synonymous, because the orthography so slightly differs.

But again, we are referred to the nature of the baptism of the Holy Ghost, as an objection to the doctrine under consideration. This, it is said, is, according to the language of prophecy, a *pouring* and a *sprinkling*. "I will *pour out* my Spirit unto you." Prov. 1: 23. "I will *pour* my Spirit upon thy seed." Is. 44: 3. "I will *pour* out my Spirit upon all flesh." Joel 2: 28. "He shall come down *like rain* upon

the mown grass." Ps. 72: 6. "Then will I sprinkle clean water upon you, and ye shall be clean." Ez. 36: 25. "So shall he sprinkle many nations." Isaiah 52: 15. But here is committed a most lamentable mistake. The influences of the Spirit are, indeed, said to be *poured out;* and, on account of their importance, freeness, and gentleness, are compared to *the rain.* With reference, also, to some of the *ceremonial sprinklings* under the old dispensation, they are metaphorically termed *sprinkling.* Now, an important fact is here often overlooked, *that, in the scriptures,* the ordinary influences of the Spirit, and *in general* those extraordinary influences which existed in the first age of christianity are *never called baptism.* They could be so called in a figurative sense only; and scriptural usage plainly does not extend the term beyond its literal import. *One instance only* of *baptism by the Holy Spirit,* scripturally so called, can be clearly made out. To that John evidently referred, when he said of Christ, "He shall baptize you with [in] the Holy Ghost, and with [in] fire;"—a hebraism, probably, for *the fiery Holy Ghost.* To the same did Christ himself refer, when he promised his disciples, that they should "be baptized with [in] the Holy Ghost not many days hence."—The event here referred to is what took place on that hallowed Pentecost, when the Spirit was, indeed, *poured out* agreeably to the prediction of Joel, but came on the disciples as "a rushing mighty wind, *and filled all the house where they were sitting.*" This was literally *an immersion, an overwhelming* of the Spirit; and, hence, is so described by John and by Christ. It was a *pouring out* of the Spirit from God in heaven, but an *immersion* of the disciples in the Spirit on earth. In other instances, the influences of the Spirit are compared to *ceremonial sprinkling, rain, dew,* and the like; but these figures are certainly not drawn from the ordinance of baptism. When christians' hearts are said to be "sprinkled from an evil conscience," and when the blood of Christ is called "the blood of sprinkling," the figure is plain; yet the allusion is not to christian baptism. The language of Rom. 6: 4, and Col. 2: 12, already illustrated, cannot be understood as expressing *merely* a *spiritual influence.* A literal immersion in water, and a literal immersion in that Spirit which *sensibly* "filled all the house," may be regarded as external representations of divine operations on the soul. But the appointment of immersion as an important symbol, surely, does not forbid the use of va-

rious figurative expressions, in which the figures are drawn from *different* objects to express *some portion* of what is symbolically set forth in immersion.

Again, as an objection to the sentiment that *baptize* and *baptism* necessarily involve the idea of immersion, we have been asked respecting the Greek word *baptizo*, "Why was it not translated" in our common version of the bible? And we are, in the same breath, told, "Evidently, because the translators, who were men of great learning and piety, found that the word had not one uniform meaning." Indeed! and does the objector, at this late period, really need to be informed, that the translators were put under restrictions by king James, and *forbidden* to translate the words *baptize* and *baptism*, when they express the christian ordinance?

Another objection to the doctrine under consideration is drawn from the supposed inherent improbability, that Christ would appoint an ordinance involving so many difficulties as, it is imagined, must attend the administration of immersion under different circumstances. We are told that, in some places, the coldness of the climate renders the ordinance unsafe. I am really but little skilled in applying *physiological* considerations to the purpose of *philological* interpretation; but I *suppose* this objection to be obviated by the *historical* fact, that the Greek church have always practiced immersion, even "in the frozen regions of Russia, and amid the perpetual snows of Siberia;" and by the *matter of experience*, that, in this country, the coldest winter temperature, when proper provision is made for the ordinance, never proves injurious to the administrator or to the person baptized.

But, "in the deserts of Africa," it is said, there is not "water sufficient" to immerse a person. And for that plain reason, I add, that country and all such barren wastes cannot be permanently inhabited. Hence, there can be no occasion for the administration of the ordinance in them.

But persons on their death-bed, we are reminded, if they must be immersed in order publicly to profess Christ, are effectually denied the privilege. True; and so are they denied the privilege of proving the reality of their religion, by a life of active obedience to ordinary divine commands. The penitent robber on the cross would, perhaps, have esteemed it a *privilege*, both to be baptized, and to live long enough to prove to the world the genuineness of his con-

version; but, for the dying believer in Christ, neither of these opportunities is *important*.

Still further, however, it is urged, that immersion is indecent. Infinite rectitude can better judge of *decency*, than erring human reason. Christ's associating with Publicans and sinners, while on earth, was regarded by his contemporaries as *unbecoming*; and his appearance in the form of a servant was thought *unsuitable* to the dignity of the true Messiah. But "the foolishness of God," I remember to have learnt, "is wiser than men."

Finally, when all other objections are obviated, a sweeping one is presented in this form;—Too much importance is attached to a *mere external ceremony*. If this language is intended to assert it to be a matter of *indifference* whether *christian immersion* is practiced or not, it is prejudging the question, In what does christian baptism consist? It is asserting, *without any reason whatever*, that the ordinance does not necessarily imply immersion. But, says one, It is only the insisting on a particular *mode*, to which I object;—the *mode*, surely, is non-essential. I answer, True, the mode of the ordinance is non-essential; and Baptists, *as they believe*, have never laid the least stress on the *mode* of christian baptism. But it must be remembered we first define the word *baptism* to mean *immersion*, and nothing else. In this definition, *we think*, we are supported by the strongest of historical and philological reasons. If we cannot rely on such evidence as we have in support of this position, we know not how to establish any religious truth. But, if our definition is correct, then *the mode of baptism* means *the mode of immersion*; and, in this particular, we have never insisted on uniformity. We place the ordinance of baptism on *precisely* the same ground as that of the supper. In attending to the latter, no one considers it important to observe all the outward circumstances of the first celebration;—such as the upper room, the reclining posture, the evening hour, and the like; but all *do* consider it essential *to eat and drink* at the Lord's table. *To lay aside* the sacred elements, instead of *eating and drinking* them, agreeably to the commands, "Eat," "Drink," would be to fail to secure the essence of the Eucharist. So, in regard to the other ordinance, the place, the quantity of water, the position of the candidate, the method of immersing him, and the like, are all equally non-essential;—they are *outward circumstances*. The *essence* consists in *an immersion in water in ref-*

erence to the name of the Trinity. The mode of the immersion is non-essential; but there must be some mode, and neither *sprinkling*, nor *pouring*, nor *any form of affusion* is *any mode of immersion* whatever.

Still, however, this objection is frequently reiterated under a somewhat different aspect. The ordinance, it is said, is not essential to salvation, and its proper administration, therefore, should not be strenuously insisted on. I answer, Baptists have never attached any saving efficacy to this or to any outward ceremony. Nay, they are the very farthest from all such superstitious regard as Pedo-Baptists have frequently ascribed to *infant sprinkling*. Even to the present day, the advocates of the latter ceremony proclaim the belief, that there is *more reason to hope* for the salvation of those dying infants who have received *the seal of the covenant*, than of those who have not. Baptists, on the contrary, have always supposed, that "he who feareth God, and worketh righteousness, is accepted of him;—not that the act of a parent or other friend, however religiously intended, can affect the character or the condition of those who have not yet learnt to know good from evil. We believe christian baptism to be essential, *not to salvation*, but *to the discharge of our whole duty as followers of Christ.* A child, in general affectionate and beloved, may disobey in some one particular. He may undutifully substitute, for a requirement of his parent, some act more agreeable to his own feelings; and, though the parent may freely forgive the fault, especially if it has been committed rather through a heedless misunderstanding of the command, than through intended opposition to parental authority, yet the case, at best, is one of disobedience. The entire fulfilment of the parent's wishes is essential, not to continued filiation on the part of the child, but to the perfect performance of filial duty. So in regard to christian baptism or any other religious duty. We should cherish a temper of holy obedience to the divine injunctions, and endeavor conscientiously to observe them as they are given us,—not indulging a spirit of dictation, or even any preference of our own. That we may not fail correctly to apprehend the requirements of our God and Savior, we must consult the word of truth, with an unprejudiced mind and a prayerful heart.

In these remarks I have endeavored as briefly, as has been consistent with any thing like a general examination of the subject, to establish the doctrine, that immersion is

essential to christian baptism, and *fairly* to answer every important objection, which has occurred to my own mind. The field, however, has been too extensive to allow me very minutely to mark particulars; but sure I am, that such considerations as may have been neglected, will be found, on careful and candid attention, to coincide with the argument here presented.

I come now, in the second place, to consider the application of Christian Baptism; in other words, I would answer the question, Who are the proper subjects of the ordinance? The text says of Peter's hearers, "Then they that gladly received his word, were baptized." Gladly to receive the word of divine truth is to believe the gospel. Believers in Christ, then, are proper subjects of the ordinance; and, from various considerations, I am led to regard them as the *only* proper subjects.

One reason for believing this position to be correct, is derived from the design of the ordinance. This design I have already shown to be an emblem of an entire moral cleansing of the entirely polluted heart; and, especially, an emblem of spiritual death and resurrection, with their consequents, natural death and resurrection. If, then, the ordinance is applied to unconverted persons, it contains either no meaning, or one absolutely false. It is intended to be a solemn practical confession, on the part of the baptized, that they consider themselves to have been entirely defiled by sin, but look for an entire cleansing through the blood of Christ;—that they regard sin as the destroyer of their bodies and their souls, but the holiness imparted, through the death and resurrection of Christ, as their eternal life. All those persons, therefore, who live in rejection of the gospel, and infants who are incapable of faith in the Savior, are plainly excluded from a right to the ordinance.

A second reason for believing that regenerated persons only are the proper subjects of Christian Baptism, is derived from the nature of the commands enjoining the ordinance. In Christ's own last and general command, he says, "Go ye, and *teach* all nations, baptizing them in [in reference to] the name of the Father, and of the Son, and of the Holy Ghost." The Greek word here rendered *teach*, is not the ordinary verb to signify *instruct*, but is from the same root as the noun rendered disciple. The import, then, is, as every scholar admits, disciple:—Go ye, and *disciple*, or *make disciples of* all nations, baptizing them in

reference to the name of the Trinity. So it seems that, of all nations, Jews and Gentiles, persons, on becoming disciples, are to be admitted to christian baptism. The command which Peter gave his hearers on the day of Pentecost was, "*Repent*, and *be baptized* every one of you in the name of Jesus Christ." When the Holy Spirit had given a sealing evidence of the conversion of Cornelius and his family, the same inspired apostle "commanded them to be baptized in the name of the Lord." These injunctions entirely accord with the last command of Christ; but there is nowhere, in the scriptures, a direction to baptize any but believers in the Savior. If, then, the ordinance is administered to unconverted adults, or to infants, the limits of the requirement are plainly exceeded. The civil officer who is directed, by the Executive of the State, to pronounce pardon, or confer any favor on certain specified criminals, has, surely, no right to treat others in like manner. Nor has the minister of Christ any warrant for transcending the extent of his commission to baptize those who have become disciples of Christ.

A third reason for believing, that regenerated persons only are the proper subjects of Christian Baptism, is derived from the characters, as recorded in the scriptures, of the individuals to whom the ordinance was administered. Those mentioned in the text as baptized, were such as "gladly received" the apostles' "word." Those baptized by John, the harbinger of Christ, "brought forth the proper fruits of repentance." Those whom our Lord baptized, by the instrumentality of his accompanying disciples, were such as he himself "made disciples." When many in Samaria "believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The Ethiopean nobleman believed "that Jesus Christ was the Son of God;" and Philip, going down with him "into the water," "baptized him." When the scales had fallen from the eyes of Saul of Tarsus, emblematical of the spiritual light which he had obtained, "he arose, and was baptized." Those who received the sacred ordinance, might, in some instances, as that of Simon the socerer, have been self deceived or hypocritical; but they always *appeared*, at the time, to be new creatures in Christ. The scriptures contain not a solitary example of a person's being admitted to the ordinance, without having given apparent evidence of

having experienced converting grace. It is clear, then, that, from this source, we can derive authority for baptizing those only who believe in Christ; and, since the examples of inspired christians are recorded for our instruction, and they warrant us in extending the ordinance to none but professedly regenerated persons, the preceding evidences are hereby strengthened, that we are not at liberty to extend the ordinance to others.

A fourth reason for believing that regenerated persons only are the proper subjects of Christian Baptism is derived from the frank acknowledgements of the most learned commentators and ecclesiastical historians. The case of unconverted adults is not one in dispute among evangelical christians; and, in regard to the only controverted point, the researches of the candid of different denominations have brought them to the same result. Dr. Woods says, "We have no express precept or example for infant baptism in all our holy writings." Stuart says, "Commands or plain and certain examples in the New Testament, relative to it, I do not find." Martin Luther says, "It cannot be proved by the sacred writings, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." John Calvin says, "Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede." Neander says, "That Christ did not establish infant baptism is certain." Rosenmueller, Tholuck, Winer, De Wette, Gieseler, and others, explicitly assert, not only that primitive christian baptism was immersion, but "that infant baptism was unknown in the age of the apostles." If, then, men of the most profound research cannot find the least trace of scriptural or historical evidence, that any but believers in Christ were, in primitive times, regarded as proper subjects of Christian Baptism, the fact affords strong presumptive evidence, that no others should be admitted to the ordinance.

A fifth reason for believing that regenerated persons only are the proper subjects of christian baptism is derived from the silence of the fathers on the subject for the first two centuries. Turtullian, who flourished about A. D. 200, is the first writer, as Neander and other eminent ecclesiastical historians candidly admit, who mentions infant baptism, and he opposed it;—"a proof," says Neander, "that it was not yet customary to regard this as an

apostolic institution." I know it has been attempted to interpret the language of Irenæus, a very early christian father, educated by Polycarp, who was the friend of the apostle John, in favor of infant baptism. His language is, "Christ came to save all through himself; all, I say, who through him are regenerated to God, infants, and little ones, and children, and youths, and the aged." But mark the expression: — "Those who through him are *regenerated*" or *renewed* [*renascuntur*] "*to God*;" not those who through him are *baptized to God*,—a perverted and an almost unmeaning expression, which they may interpret who can. "Christ," then, according to Irenæus, "came to save all who through him are regenerated to God;" — a doctrine never questioned by Baptists certainly; but not a word, from this father, do we hear respecting infant baptism. Justin Martyr, however, who wrote about forty years after the apostolic age, we are gravely told, says, "There are many among us of both sexes, some sixty, and some seventy years old, who *were made disciples of Christ* from their childhood." Indeed! And what do we here learn, but that many children, even in the apostolic age, became pious,—a fact too reasonable to deny. Such children Baptists of the present day regard as not less really the subjects of baptism, than converted adults. But this language of Justin Martyr contains no mention of infant baptism. Nor is the subject ever alluded to by the christian fathers, till about the close of the second, or the beginning of the third century. And, as there is no controversy respecting unconverted adults, the entire silence of the fathers, for two centuries from Christ, on the subject of infant baptism confirms my position, that the christian ordinance should be applied to none but believers in Christ.

Since, then, the design of the ordinance shows it to belong to regenerated persons only, and this position is confirmed by several other distinct scriptural and historical considerations, the truth is abundantly obvious, that such persons only are now the proper subjects of Christian Baptism.

I am aware, that, to this sentiment, objections have been raised. All, however, are but moon-light images, which vanish before the sun-shine of truth.

In the first place, it is asserted, that Christian Baptism has taken the place of circumcision; and, therefore, like

circumcision, should be applied to the children of God's professed people. Of this substitution, however, *there is no evidence.* Till recently, I know, many Pedobaptists have wandered, and some even now wander about in the mists and fogs of the Abrahamic covenant, till they imagine they find the desired evidence; but it is a phantom of their own creation. Of this fact the most enlightened Pedobaptists now quite extensively acknowledge their conviction. Prof. Stuart says, "The Abrahamic covenant furnishes no ground for infant baptism;" and with him now agree the most eminent biblical scholars. Indeed, there are the strongest reasons for rejecting the belief, that christian baptism is a substitute for Abrahamic circumcision. The covenant made with Abraham was, doubtless, one of grace; and one which "the law, given four hundred and thirty years after, could not annul." It consisted essentially in the promise, that "he should be heir of the world" through faith; or that in "his seed" [Christ,] "all nations" should "be blessed." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." The true circumcision, however, an apostle has assured us, "is that of the heart, in the spirit, and not in the letter." The outward sign was required to be affixed to Abraham's descendants, to designate them as his posterity, and keep in their remembrance the covenant with their ancestor, till the promised "seed" should come; and thus it served as a national characteristic. At a suitable age, which divine wisdom regarded as the eighth day from birth, the sign was to be applied. If neglected, it would leave the individual to come forward in life, undistinguished from surrounding heathens. When Christ, the promised "seed" appeared, the outward rite was no longer needed. Through him the *spiritual circumcision* is revealed.—By those fundamental instructions on which the gospel fabric is erected, the true nature of faith as giving *spiritual* children to Abraham, or rendering them Israelites in the most important sense, is unfolded. In this new dispensation, which has laid open the nature of spiritual things, Christ, and not Abraham, is recognized as the Author and foundation. The gospel is called "the gospel of Jesus Christ." "Other foundation can no man lay," we are assured, "than Jesus Christ;" and his kingdom, he apprised his followers, was not coming "by observation," but was

"within" them. He, however, thought proper, that, as far as human imperfection would permit, the members of this spiritual kingdom should be distinguished by a visible sign; —a sign eminently expressive of that which it symbolically represents. For this purpose the ordinance of baptism was instituted, and required to be observed by every believer in him, on giving satisfactory evidence of a saving faith. But here it is easy to see, that, in design, christian baptism was essentially different from circumcision. Hence the difference in their application, the one being, in no sense, a substitute for the other. Besides, on the supposition, that the one is substituted for the other, circumcised Jews would not have been required to be baptized also, as baptism, in that case, is equivalent to a second circumcision. And, further, on this supposition, baptized children are members of the church; and, if not formally excommunicated, are entitled to the ordinance of the supper,—a sentiment which, contemporary in its origin with that of infant baptism, prevailed for a season, but which few Pedobaptists will now be willing to admit.

But says the objector, Whether christian baptism comes in the place of circumcision or not, if infant baptism did not descend from the apostles, how are we to account for the sentiments and practice prevalent among early christians? I answer, In essentially the same way in which we are to account, at a later period, for the substitution of *affusion* for *immersion*. Superstition, ever prone to engraft itself on the simple principles of our holy religion, began very early to attach a saving efficacy to the ordinance of baptism. Hence, in the third century and afterwards, we find infant baptism defended on this very ground. Cyprian, bishop of Carthage, who was born about the commencement of the third century, and died A. D. 258, expressly defended baptism *as a saving ordinance*, and pleaded the danger of infants' dying before an adult age, as the reason for their being baptized. Of the superstitious bias of Cyprian's mind this fact is sufficient evidence; and Mosheim says of him, "He would have been a better bishop, if he had been more capable of controlling his temper, and of discriminating between truth and error." He was "not a professed scholar, theologian, or metaphysician." To a council held at Carthage, of which Cyprian was a member, Fidus, a country bishop, A. D. 252, submitted the question,

"Whether infants might be baptized, before they were eight days old." Considering the inherent efficacy which such men as Cyprian now believed to belong to baptism, it is no matter of surprise, that the council decided *virtually*, that the salvation of infants needed not to be exposed even eight days, by baptism's being withheld that length of time.

Much stress has been laid on the testimony of Origin, and of Augustine, who flourished, the former about A. D. 220, the latter about A. D. 400; because they contend for an apostolic tradition in favor of infant baptism. But the former, it is well known, was fanciful and credulous in the extreme;* and Neander admits, respecting him, "His words, in that age, cannot have much weight; for whatever was regarded as important, was alleged to be from the apostles. Besides, many walls of partition intervened between this age, and that of the apostles to intercept the view." Of the latter another has well said, "Living at so remote an age from the apostles, being deeply engaged in the controversy, as a violent party man, and catching at slight evidence with too great avidity, we can scarcely regard him, as a historical witness." Both the time and the manner, then, of the introduction of infant baptism, are clearly made out from ecclesiastical history.

But again, in favor of infant baptism, is urged the language of Peter to the Jews, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." To this a sufficient reply is, The promise here spoken of has no respect, either to circumcision or to baptism, as the context plainly shows. It is merely a promise of spiritual blessings on the Jews and their posterity. This interpretation Pedobaptists generally admit.

Again, we are asked, "If there is no *precept* for infant

* Of this fact, sufficient proof is found in his interpretation of Isaiah 4: 1. "And, in that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." "These seven women," says he, "are seven operations of the divine spirit; viz. a spirit of wisdom, of intelligence, of counsel, of virtue, of knowledge, of piety, and the fear of the Lord. The man they take hold of is Jesus Christ, that he may take away the reproach which the world heaps upon true religion."

baptism in the bible, are there not examples in the instances of household baptism mentioned? Paul baptized the household of Stephanus. But, whatever was the age of the individuals in this family, we have adequate proof of their personal piety; for the apostle himself says of the family, "It is *the first fruits* of Achaia, and *they have addicted themselves to the ministry of the saints.*" The household of the Philippian jailer, too, were baptized. But they were all converts to the truth; for it is said of the jailer, "He rejoiced, believing in God, *with all his house.*" All were proper subjects of baptism on account of personal piety. Again, the household of Lydia were baptized. But of her we learn, that she belonged to the city of Thyatira, and was "a seller of purple," or a temporary trader, in the city of Philippi. She was, of course, about three hundred miles from home; and the very nature of her employment almost forbids the supposition, that any children should be with her. Neglecting all conjectures, however, the sacred historian has explicitly enough informed us, that this family were all adults; for he says of Paul and Silas, "They went out of the prison, and entered into the house of Lydia; and, *when they had seen the brethren*;"—the original is, and *having seen*, or *seeing* the brethren, that is, evidently those in the house of Lydia, "they comforted them, and departed." So we learn, that this household, after their baptism, were *brethren*, or converts to the religion of Christ. There are, among Baptists of the present day, many such baptized households, as these three mentioned in Scripture.

But inquires another, If their is neither precept nor example in the word of God for infant baptism, yet does not the language of Paul, "Else were your children unclean, but now are they holy," imply that infants are proper subjects of christian baptism? Whatever views might have prevailed in the time of Cyprian, and for ages afterward, Pedobaptists, at the present day, it is believed, will not admit, that baptism renders children *properly* holy. And, if the children of a christian parent are, previously to baptism, holy, *in such a sense*, as to be proper candidates for the ordinance, then for a similar reason, it would seem, that the unbelieving partner is, also, a proper subject of the ordinance. Such is the candid admission of Prof. Stuart. He has said in regard to the passage, "It cannot mean, that the children are made the proper subjects of baptism; for, if

this were the case, then the unbeliving husband and wife would be made so by the believing party. Further, such a sense would be inapposite to the course of reasoning." Barnes says, "There is not one word about baptism here; not an allusion to it, nor does the argument, in the remotest degree, bear upon it." The truth is, the word *holy* is here plainly used nearly in the sense of *legitimate*. The apostle was showing, that the conversion of one party from heathenism to christianity did not require, that the marriage connexion should be dissolved. The continued union of husband and wife did not render the converted party impure; "for the unbelieving husband is sanctified by [to] the wife, and the unbelieving wife is sanctified by [to] the husband;" —that is, the union is a holy one,—is approved of God; so that the children are the fruit of a holy connexion, and are not polluted, illegitimate offspring.

But further, it is objected, that, in the multitude of the Israelites, who were *emblematically* "baptized unto [in reference to] Moses," there were children. True; and so, doubtless, there were many *unrenewed adult persons;* and they were all indiscriminately *immersed* "in the cloud and in the sea." Moses was their temporal leader; and they were all, both young and old, passing under his guidance towards an earthly Canaan. The miracle wrought, in their behalf, sealed their obligations to him as their leader. Hence they are said to have been *immersed in reference to him.* In like manner, the spiritual Israel, whether adult persons or *converted* children, passing, as they are, under the guidance of Christ, towards the heavenly Canaan, are proper subjects of christian immersion. All who *give evidence* of having secured a title to heaven, may have their allegiance to Christ sealed, *by being baptized in reference to his name.*

Again, we are told, that Christ himself, when on earth, "took up" little children "in his arms, and *blessed* them." So, indeed, he did; but *blessing* and *baptizing* are quite different things. Isaac blessed Jacob and Esau, and Jacob blessed both the sons of Joseph, hundreds of years before the ordinance of baptism was instituted. Besides, Christ never baptized with his own hands. And still further, if *blessing*, and *baptizing*, and *circumcizing* are all essentially the same, how happens it, that *circumcised* children were *blessed* by the Patriarchs and by Christ?

But again, it is asserted, that "a vast majority of the subjects of God's renewing grace, have been those who were dedicated to him, and *impressed with the seal of his covenant* in childhood." I reply, that all, I suppose, will admit, the human probability of conversion, in the case of children of pious and devoted parents, to be greater, than in the case of children of ungodly parents; and, in a community, in which, as in some parts of New England, Pedobaptist sentiments have almost universally prevailed, there are, consequently, but few children of *pious parents* who have not been "*impressed with the seal of the covenant.*" But, in a community, in which Baptist sentiments have prevailed equally with Pedobaptist, and in which, of course, as many children of pious parents have been left without the so called "*seal of the covenant,*" as have received it, there will not be found, on a proper investigation of facts, the *slightest* argument in favor of infant sprinkling. Let the examination be made, not in some *one* place, but extensively, and then let the report be given. As far as my personal knowledge extends, if any preponderance of evidence is found on either side, it is against the sentiment of infant baptism. Faithful religious instruction and prayer, not baptism, nor any thing so called, give reason to hope for the conversion of children. I know, we are not unfrequently told of an increased *probability*, that baptized children, if they live to an adult age, will become pious; and, if they die in infancy, will be saved; but this probability exists only in a religiously disordered imagination. It has no foundation *in fact*, nor *in the word of God.*

But let these, and all similar objections to the doctrine, that only believers in Christ are the proper subjects of christian baptism, be obviated, still we are sometimes *gravely* met with the sweeping remark, Infant baptism can do no hurt. Such a position, however, is clearly false. We are not authorized to add, by our traditions, to the appointed ordinances of God, nor to detract from them. That parent who submits his children to be christened on account of his church relation, *virtually* acknowedges a belief in the ceremony as a divine requirement; and, though he may, publicly and privately, disclaim such a belief, yet, by so doing, he only publishes a religious inconsistency,—not to say hypocrisy. Besides, he takes the most direct means to produce in the minds of his children, on their arriving at

years of moral discernment, the belief, that they have received christian baptism. His course tends immediately to what he regards as error, and often serves greatly to distress the consciences of his children, when religiously affected in mature years. Frequently, have those persons who were sprinkled in infancy, been impressed with the duty of being baptized as believers in Christ; but they fear, lest they shall sin in renouncing their infant sprinkling. Thus their consciences are unnecessarily burdened; and they are many times led to do wrong, through fear to do right. In this way the practice of what is unscriptural becomes sin. Besides, this unwarranted practice has been the means of introducing perhaps more discord into the church, than any other error. By departing from the simplicity of the truth, the professed disciples of Christ have been forced into wire-drawn and almost unintelligible theories to support their unfounded notions. To such theories, men of honest hearts and plain practical sense have often found it impossible to subscribe; and, rather than be forced to the admission of principles which their reasons and consciences condemn, they have suffered banishment, and even died martyrs to the truth. Let no one, then, say, that the traditions of men are innocent, when they so directly conflict with the appointments of Heaven.

Such are, I believe, the most common and important objections to the doctrine, that christian baptism should be applied to none but persons hopefully regenerated. Other objections, of influence in some minds, may have escaped my consideration; but there are none, it is believed, which the intelligence of the candid and reflecting will not readily discover to be the unsubstantial creations of a traditionary prejudice.

To my own mind, it is clear, that as valid arguments may be employed in favor of infant communion, the use of holy water, extreme unction, prayers for the dead, and various other superstitions, as can be employed in opposition to the two positions which have now been taken,—that Christian Baptism consists in an immersion of the person in water in reference to the name of the Trinity, and should be applied to none but the hopefully regenerated.

In conclusion, I have only to remark, that intimately connected with these views of christian baptism are those which we entertain of church communion. To a spirit of

genuine liberality, there is something rather repulsive in the consideration, that the epithets, *bigoted, illiberal, uncharitable*, and the like, should be so *profusely* dealt out, as they *have been*, concerning *our* views of church communion, by those who know, that *their* sentiments on the subject do not differ essentially, (perhaps not in the least,) from ours. And yet, even of late, we have been plaintively asked by some, if they "must be excluded the christian church, especially, when the point of difference has not an inseparable connexion with salvation." This is, in a *softened strain*, one of the multiplied changes which, with much *apparent* solemnity, have been rung on the subject of "*close communion*." But these same individuals who utter the complaint, know, that Congregationalists, Presbyterians, and several other denominations of Pedobaptists, *as denominations*, will not admit to their communion such as they consider *unbaptized*. The belief of these denominations is, like ours, that consistent piety and *christian baptism* are prerequisites to church communion. Frequently persons whose piety is undoubted, live for years associated with religious congregations, and, for a season after a revival of religion in a place, numbers of devoted converts are generally found, whom Pedobaptist churches regularly reject from their communion. And why? For this simple reason, if for no other, the individuals *are yet unbaptized*.

Still we are asked, if those who regard *sprinkling* as *christian baptism*, "have not reasons for an honest belief, that" they "have been baptized;" and an expression of wonder is sometimes heard, that they cannot "be permitted to answer a good conscience in interpreting "the bible for themselves." But those who thus affect to have their christian sensibilities injured, are not ignorant, that the churches to which they belong, take the liberty, *as churches*, on the same principles with ourselves, to prescribe rules for the reception of communicants. These churches, *just as liberal as we*, do not leave the question respecting the nature of baptism to the conscience of the person who asks admission to their communion. Hence, they reject a pious Friend, who *conscientiously believes* that he has received the only gospel baptism, though water has never been applied to him, in any form, in the name of the Trinity. But why should he be refused a place at the table of the Lord? The *church*, (it is not left to *his* decision,) *conscientiously believe*

him *unbaptized*, and *decide* that he has not received the *pre-requisite* ordinance. In doing this, they interfere with no conscientious scruples of the Friend. He is "permitted to answer a good conscience" for himself "in interpreting the bible," though he is, under these circumstances, refused the privilege of church fellowship. Now this is just the course pursued by Baptist churches. We, *as churches*, and not the *individuals desiring communion* with us, decide the question, whether they have the requisite qualifications. We do this under the *conscientious belief*, that the decision is a part of our duty as christians, and that we are accountable, to the great Head of the church, for our influence in preserving the purity of the *ordinances*, as well as of the doctrines of the gospel. We cheerfully concede, to other churches and to individuals, their own proper privileges, and we only ask to be allowed ourselves, *without censure*, "to answer a good conscience" before God. We have our "reasons for an honest belief," that persons who have only been religiously sprinkled, have not received *christian baptism*. On this subject, we know we are at issue with our brethren of other denominations; and here we are ready to meet our opponents in frank christian discussion. If wrong, we are conscientiously so, and would be set right; but we deem it our duty inflexibly to resist all efforts to create, in the minds of the uninformed, the belief, that the ground of controversy is in *the terms of communion*, when it really is in *the ordinance of baptism*. A large portion of our Pedobaptist brethren, very well know, that, if their *views of christian baptism* accorded with ours, their *practice of church communion*, without any *change of sentiment on the latter point*, would also accord with ours; and some are candid enough to acknowledge it. There are individuals and churches, among both Baptists and Pedobaptists, that do not consider christian baptism a pre-requisite to church communion; but the prevalent belief, with both classes of christians, is that the reception of the former ordinance must precede the reception of the latter.

But should others, to maintain consistency of character, and avoid themselves the charge so often fixed on us, cease from censure, and acknowledge our course to be in accordance with *their own faith*, still the question may be asked, Is this course right? Our appeal is, not to *the authority* or *commendatory voice* of any portion or portions of the church,

but "to the law and to the testimony." Let us see, then, what light the scriptures cast on this subject. The last command of our Lord to his disciples was, "Go ye and teach [disciple] all nations, baptizing them in [in reference to] the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." *One* of the *all things* commanded certainly was *church communion*; and it is here required to be observed by those who shall have been *discipled* and *baptized*. Saul of Tarsus on being converted, was told to "arise and be *baptized*.' Afterwards "he *assayed to join himself* to the disciples." "They that gladly received" the "word" of Peter on the day of Pentecost, "were *baptized*." They then "continued steadfastly in the apostles' doctrine, *and fellowship, and in breaking of bread*, and in prayers." Most evidently the ordinance of the supper was intended for the visible church; but, if it may be administered to those who have not, by baptism, been *regularly* admitted to the visible church, must not the tendency be to lessen, in the minds of God's people, the importance of christian baptism, the *proper* door to church membership? And if the neglect of baptism may be countenanced in one, why not in another, and in another, and so on, till the ordinance shall be *entirely* dispensed with, as we believe it has, *in a great degree*, already been. Besides, the ordinance of the supper is certainly *one* of the highest privileges of the church. If we do not reject unbaptized persons from that, it deserves to be seriously considered, why we should refuse to them any of the subordinate privileges, and why we should not take them into the very bosom of our churches, and give them a part in all our deliberations. But is this the course most likely to preserve the purity of Christ's requirements? Is this the most effectual way to "earnestly contend for the faith which was once delivered to the saints?" Unless one, with our views of baptism, can answer these questions in the affirmative, however ardent and glowing may be his christian affection for those believers in Christ whom he regards as unbaptized, I see not how he can conscientiously avoid the practice of our churches, stigmatized though it be as "*close communion*."

These considerations I now submit to the judgment of christian candor. I rejoice, that such views as I have expressed, have of late been making rapid progress in the

christian community;—that the power and the purity of the truth are becoming extensively prevalent.* And may our compassionate Savior, whose divine wisdom dictated the ordinances of the gospel, pardon the errors of his professed people, enlighten their minds, sanctify their hearts, and at last admit them "to the general assembly and church of the first-born," where correctness of views and perfection of communion will exist forever and ever.

* "A Baptist minister of western Virginia," says Prof Jewett, "within the last four years, has baptized over two hundred persons, who had already been members of Pedobaptist churches. An aged minister now residing in Mississippi, has, at various times, buried, with Christ in baptism, more than four hundred persons of this class, of whom forty were Pedobaptist ministers."

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OBJECTIONS

TO

UNITARIAN CHRISTIANITY

CONSIDERED.

It is due to truth, and a just deference to our fellow christians, to take notice of objections which are currently made to our particular views of religion; nor ought we to dismiss such objections, as unworthy of attention, on account of their supposed lightness; because what is light to us, may weigh much with our neighbor, and truth may suffer from obstructions which a few explanations might remove. It is to be feared that those Christians, who are called Unitarian, have been wanting in this duty. Whilst they have met the labored arguments of their opponents fully and fairly, they have overlooked the loose, vague, indefinite objections, which float through the community, and operate more on common minds than formal reasoning.—On some of these objections, remarks will now be offered; and it is hoped that our plainness of speech will not be construed into severity, nor our strictures on different systems be ascribed to a desire of retaliation. It cannot be expected, that we shall repel with indifference, what seem to us reproaches on some of the most important and consoling views of Christianity. Believing that the truths, which through God's good providence we are called to maintain, are necessary to the vindication

of the divine character, and to the prevalence of more enlightened and exalted piety, we are bound to assert them earnestly, and to speak freely of the opposite errors which now disfigure Christianity.—What then are the principal objections to Unitarian Christianity?

1. It is objected to us, that we deny *the divinity of Jesus Christ.* Now what does this objection mean? What are we to understand by *the divinity of Christ?* in the sense in which many Christians, and perhaps a majority, interpret it, we do not deny it, but believe it as firmly as themselves. We believe firmly in the *divinity* of Christ's mission and office, that he spoke with *divine* authority, and was a bright image of the *divine* perfections. We believe that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period. In Christ's words we hear God speaking; in his miracles we behold God acting; in his character and life we see an unsullied image of God's purity and love. We believe, then, in the *divinity of Christ*, as this term is often and properly used. How, then, it may be asked, do we differ from other Christians? We differ in this important respect. Whilst we honor Christ as the son, representative, and image of the supreme God, *we do not believe him to be the supreme God himself.* We maintain, that Christ and God are *distinct beings, two beings*, not one and the same being. On this point a little repetition may be pardoned, for many good Chris-

tians, after the controversies of ages, misunderstand the precise difference between us and themselves. Trinitarianism teaches that Jesus Christ is the supreme and infinite God, and that he and his Father are not only one in affection, counsel, and will, but are strictly and literally *one and the same being*. Now to us this doctrine is most unscriptural and irrational. We say that the Son cannot be the same being with his own Father; that he, who was sent into the world to save it, cannot be the living God who sent him. The language of Jesus is explicit and unqualified. "I came not to do mine own will." "I came not from myself."—"I came from God." Now we affirm, and this is our chief heresy, that Jesus was not and could not be *the God from whom he came*, but was another being; and it amazes us that any can resist this simple truth. The doctrine, that Jesus, who was born at Bethlehem; who ate and drank and slept; who suffered and was crucified; who came from God; who prayed to God; who did God's will; and who said, on leaving the world, "I ascend to my Father and your Father, to my God and your God;" the doctrine that this Jesus was the Supreme God himself, and the same being with his Father, this seems to us a contradiction to reason and scripture so flagrant, that the simple statement of it is a sufficient refutation. We are often charged with degrading Christ; but if this reproach belong to any Christians, it falls, we fear, on those who accuse him of teaching a doctrine so contradictory, and so subversive of the supremacy of our heavenly Father. Certainly our humble and devout Master has given no ground for this accusation. He always expressed towards God the reverence of a son. He habitually distinguished himself from God. He referred to God all his powers. He said without limitation or reserve, "The Fa-

ther is greater than I." "Of myself I can do nothing." If to represent Christ as a being distinct from God, and as inferior to him, be to *degrade* him, then let our opponents lay the guilt where it belongs, not on *us*, but on our Master, whose language we borrow, in whose very words we express our sentiments, whose words we dare not trifle with and force from their plain sense. Our limits will not allow us to say more; but we ask common Christians, who have taken their opinions from the Bible rather than from human systems, to look honestly into their own minds, and to answer frankly whether they have not understood and believed Christ's divinity, in the sense maintained by us, rather than in that for which the Trinitarians contend.

2. I proceed to another objection, and one which probably weighs more with multitudes than any other. It is this, that our doctrine respecting Christ *takes from the sinner the only ground of hope*. It is said by our opponents, "We and all men are sinners by our very nature, and infinitely guilty before God. The sword of divine justice hangs over us, and hell opens beneath us; and where shall we find a refuge but in an infinite Saviour? We want an *infinite atonement;* and in depriving us of this, you rob us of our hope, you tear from the scriptures the only doctrine which meets our wants. We may burn our Bibles, if your interpretation be true, for our case is desperate; we are lost for ever." In such warm and wild language, altogether unwarranted by scripture, yet exceedingly fitted to work on common and terror-stricken minds, our doctrine is constantly assailed.

Now to this declamation, for such we esteem it, we oppose one plain request. Show us, we say, a *single* passage in the Bible in which we are told, that the sin of man is infinite, and needs an infi-

nite atonement. We find *not one.* Not even a whisper of this doctrine comes to us from the sacred writers. Let us stop a moment and weigh this doctrine. It teaches us that man, although created by God a frail, erring, and imperfect being, and even created with an irresistible propensity to sin, is yet regarded by his Creator as an *infinite offender*, meriting *infinite punishment* for his earliest transgressions; and that he is doomed to *endless torment*, unless an infinite Saviour appear for his rescue! How can any one, we ask, charge on our benevolent and righteous Parent such a government of his creatures.—We maintain, that man is not created in a condition which makes an infinite atonement necessary; nor do we believe that any creature can fall into a condition, from which God may not deliver him without this rigid expedient. Surely, if an infinite satisfaction to justice were indispensable to our salvation, if God took on him human nature for the very purpose of offering it, and if this fact constitute the peculiar glory, the life and essence, and the saving efficacy of the gospel, we must find it expressed clearly, definitely, in at least one passage in the Bible. But not one, we repeat it, can be found there.—We maintain, farther, that this doctrine of God becoming a victim and sacrifice for his own rebellious subjects, is as irrational as it is unscriptural. We have always supposed that atonement, if necessary, was to be made *to*, not *by*, the sovereign, who has been offended; and we cannot conceive a more unlikely method of vindicating his authority, than that he himself should bear the punishment which is due to transgressors of his laws.—We have another objection. If an infinite atonement be necessary, and if, consequently, none but God can make it, we see not but that God must become a

sufferer, must take upon himself our pain and wo; a thought from which a pious mind shrinks with horror. To escape this difficulty, we are told, that Christ suffered *as man, not as God;* but if man only suffered, if only a human and finite mind suffered, if Christ, as God, was perfectly happy on the cross, and bore only a short and limited pain in his human nature, where, we ask, was the infinite atonement? Where is the boasted hope, which this doctrine is said to give to the sinner?

The objection, that there is no hope for the sinner, unless Christ be the infinite God, amazes us. Surely if we have a *Father in heaven, of infinite goodness and power*, we need *no other infinite person*, to save us. The common doctrine disparages and dishonors the only true God, our Father, as if, without the help of a second and a third divinity, equal to himself, he could not restore his frail creature, man. *We* have not the courage of our brethren. With the scriptures in our hands, with the solemn attestations which they contain to the divine Unity, and to Christ's dependence, we dare not give to the God and Father of Jesus an equal or rival in the glory of originating our redemption, or of accomplishing it by underived and infinite power.—Are we asked, as we sometimes are, what is our hope, if Christ be not the supreme God? We answer, it is the boundless and almighty goodness of *his* Father and *our* Father; a goodness, which cannot require an infinite atonement for the sins of a frail and limited creature. God's essential and unchangeable mercy, not Christ's infinity, is the scriptural foundation of a sinner's hope. In the scriptures, our Heavenly Father is always represented as the sole original, spring, and first cause of our salvation; and let no one presume to divide His glory with another. That Jesus came

to save us, we owe entirely to the Father's benevolent appointment. That Jesus is perfectly adequate to the work of our salvation, is to be believed, not because he is himself the supreme God, but because the supreme and unerring God selected, commissioned, and empowered him for this office.—That his death is an important means of our salvation, we gratefully acknowledge; but ascribe its efficacy to the merciful disposition of God towards the human race. To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation; for Jesus teaches us, that of himself he can do nothing; that all power is *given* to him by his Father; and that he is a proper object of trust, because he came not of himself, or to do his own will, but because the Father sent him. We indeed lean on Christ, but it is because he is "a cornerstone, *chosen by God and laid by God* in Zion." God's forgiving love, declared to mankind by Jesus Christ, and exercised through him, is the foundation of hope to the penitent, on which we primarily rest, and a firmer the universe cannot furnish us.

3. We now proceed to another objection. We are charged with expecting *to be saved by works, and not by grace.* This charge may be easily despatched, and a more groundless one cannot easily be imagined. We indeed attach great importance to *Christian works*, or *Christian obedience*, believing that a practice or life, conformed to the precepts and example of Jesus, is the great end for which faith in him is required, and is the great condition on which everlasting life is bestowed. We are accustomed to speak highly of the virtues and improvements of a true Christian, rejecting with abhorrence the idea, that they are no better than the outward Jewish righteousness, which the ord-

phet called "filthy rags;" and maintaining with the apostle, that they are "in the sight of God, of *great price*." We believe that holiness or virtue is the very image of God in the human soul, a ray of his brightness, the best gift which he communicates to his creatures, the highest benefit which Christ came to confer, the only important and lasting distinction between man and man. Still we always and earnestly maintain, that no human virtue, no human obedience, can give a legal claim, a right by merit, to the life and immortality brought to light by Christ. We see and mourn over the deficiencies, broken resolutions, and mixed motives of the best men. We always affirm, that God's grace, benignity, free kindness, is needed by the most advanced Christians, and that to this alone we owe the promise in the gospel, of full remission and everlasting happiness to the penitent. None speak of mercy more constantly than we. One of our distinctions is, that we magnify this lovely attribute of the Deity. So accustomed are we to insist on the infinity of God's grace and mercy, that our adversaries often charge us with forgetting his justice; and yet it is objected to us, that, renouncing grace, we appeal to justice, and build our hope on the abundance of our merit!

4. We now proceed to another objection often urged against our views, or rather against those who preach them; and it is this, that we *preach morality*. To meet this objection we beg to know what is intended by morality. Are we to understand by it, what it properly signifies, *our whole duty*, however made known to us, whether by nature or revelation? Does it mean the whole extent of those obligations which belong to us as moral beings? Does it mean that "sober, righteous, godly life," which our moral Governor has prescribed to us by his Son, as the great preparation for Heaven?

If this be morality, we cheerfully plead guilty to the charge of preaching it, and of laboring chiefly and constantly to enforce it; and believing, as we do, that all the doctrines, precepts, threatenings, and promises of the gospel, are revealed for no other end than to make men *moral*, in this true and generous sense, we hope to continue to merit this reproach.

We fear, however, that this is not the meaning of the morality, which is said to be the burden of our preaching. Some, at least, who thus reproach us, mean, that we are accustomed to enjoin only a *worldly* and *social morality*, consisting in common honesty, common kindness, and freedom from gross vices; neglecting to inculcate inward purity, devotion, heavenly mindedness, and love to Jesus Christ. We hope that the persons who thus accuse us speak from rumor, and have never heard our instructions for themselves; for the charge is false; and no one who ever sat under our ministry can urge it, without branding himself a slanderer. The first and great commandment, which is to love God supremely, is recognized and enforced habitually in our preaching; and our obligations to Jesus Christ, the friend who died for us, are urged, we hope, not wholly without tenderness and effect.

It is but justice, however, to observe of many, that when they reproach us with *moral preaching*, they do not mean that we teach only outward decencies, but that we do not inculcate certain favorite doctrines, which are to them the very marrow and richness of the gospel. When such persons hear a sermon, be the subject what it may, which is not seasoned with recognitions of the Trinity, total depravity, and similar articles of faith, they call it *moral*. According to this strange and unwarrantable use of the term, we rejoice to say that we *are*

"moral preachers;" and it comforts us that we have for our pattern, "him who spake as never man spake," and who, in his longest discourse, has dropt not a word about a Trinity, or inborn corruption, and special and electing grace; and still more, we seriously doubt whether our preaching could with propriety be called *moral*, did we urge these doctrines, especially the two last; for however warmly they may be defended by honest men, they seem to us to border on *immorality;* that is, to dishonor God, to weaken the sense of responsibility, to break the spirit, and to loosen the restraints on guilty passion.

5. Another objection urged against us, is, that our system does not produce as much *zeal*, *seriousness* and *piety* as other views of religion. This objection it is difficult to repel, except by language which will seem to be a boasting of ourselves. When expressed in plain language, it amounts to this—"We Trinitarians and Calvinists are better and more pious than you Unitarians, and consequently our system is more scriptural than yours." Now assertions of this kind do not strike us as very modest and humble, and we believe that truth does not require us to defend it by setting up our piety above that of our neighbors.—This, however, we would say, that if our zeal and devotion are faint, the fault is our own, not that of our doctrine. We are sure that our views of the Supreme Being are incomparably more affecting and attractive, than those which we oppose. It is the great excellence of our system, that it exalts God, vindicates his paternal attributes, and appeals powerfully to the ingenuous principles of love, gratitude and veneration; and when we compare it with the doctrines which are spread around us, we feel that of all men we are most inexcusable, if a filial piety do not spring up and grow strong in our hearts.

Perhaps it may not be difficult to suggest some causes for the charge, that our views do not favor seriousness and zeal. One reason probably is, that we interpret with much rigor those precepts of Christ, which forbid ostentation, and enjoin modesty and retirement in devotion. We dread a showy religion. We are disgusted with pretensions to superior sanctity, that stale and vulgar way of building up a sect. We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and injuries. We think it no part of piety to publish its fervors, but prefer a delicacy in regard to these secrets of the soul; and hence, to those persons, who think religion is to be worn conspicuously and spoken of passionately, we may seem cold and dead, when perhaps, were the heart uncovered, it might be seen to be "alive to God," as truly as their own.

Again, it is one of our principles, flowing necessarily from our views of God, that religion is *cheerful;* that where its natural tendency is not obstructed by false theology, or a gloomy temperament, it opens the heart to every pure and innocent pleasure. We do not think that piety disfigures its face, or wraps itself in a funeral pall as its appropriate garb. Now too many conceive of religion as something solemn, sad, and never to be named but with an altered tone and countenance; and where they miss these imagined signs of piety, they can hardly believe that a sense of God dwells in the heart.

Another cause of the error in question we believe to be this. Our religious system excludes those overwhelming terrors and transports, and those sudden changes of the character, which many think essential to piety. We do not believe in shaking and

disordering men's understandings by excessive fear, as a preparation for supernatural grace and immediate conversion. This we regard as a dreadful corruption and degradation of religion. Religion, we believe, is a gradual and rational work, beginning ordinarily in education, confirmed by reflection, growing by the regular use of christian means, and advancing silently to perfection. Now, because we specify no time when we were overpowered and created anew by irresistible impulse; because we relate no agonies of despair succeeded by miraculous light and joy, we are thought by some to be strangers to piety—how reasonably let the judicious determine.

Once more; we are thought to want zeal, because our principles forbid us to use many methods for spreading them, which are common with other Christians. Whilst we value highly our peculiar views, and look to them for the best fruits of piety, we still consider ourselves as bound to think charitably of those who doubt or deny them; and with this conviction, we cannot enforce them with that vehemence, positiveness and style of menace, which constitute much of the zeal of certain denominations;—and we freely confess that we would on no account exchange our *charity* for their *zeal;* and we trust that the time is near, when he who holds what he deems truth with lenity and forbearance, will be accounted *more pious* than he who compasseth sea and land to make proselytes to his sect, and "shuts the gates of mercy" on all who will not bow their understandings to his creed.—We fear, that in these remarks we may have been unconsciously betrayed into a self-exalting spirit. Nothing could have drawn them from us, but the fact that a very common method of opposing our sentiments is to decry the piety of those who adopt them. After all, we mean not to deny our great deficiencies. We have nothing to

boast before God, although the cause of truth forbids us to submit to the censoriousness of our brethren.

6. Another objection to our views, is, *that they lead to a rejection of revelation.* Unitarianism has been called "a half-way house to infidelity."—Now to this objection we need not oppose general reasonings. We will state a plain fact. It is this.—A large proportion of the most able and illustrious defenders of the truth of Christianity have been Unitarians; and our religion has received from them, to say the least, as important service in its conflicts with infidelity, as from any class of Christians whatever. From the long catalogue of advocates of Christianity among Unitarians, we can select now but a few; but these few are a host. The name of John Locke is familiar to every scholar. He is revered as the father of the true philosophy of the human mind; nor is this his highest praise. His writings on government and toleration contributed more than those of any other individual, to the diffusion of free and generous sentiments through Europe and America; and perhaps Bishop Watson has not greatly exaggerated when he says, "This great man has done more for the establishment of pure Christianity than any author I am acquainted with." He was a laborious and successful student of the Scriptures. His works on the "Epistles of Paul," and on the "Reasonableness of Christianity," formed an era in sacred literature; and he has the honor of having shed a new and bright light on the darkest parts of the New Testament, and in general on the Christian system. Now Locke, be it remembered, was a Unitarian.—We pass to another intellectual prodigy—to Newton, a name which every man of learning pronounces with reverence; for it reminds him of faculties so exalted above those of ordinary men, that they seem designed to help our concep-

ON REVIVALS.

The truly pious in every age have witnessed so much iniquity and sin, that they have found frequent and sorrowful occasion for using the prophet's prayer as their own; — 'O Lord, revive thy work.' The real child of God cannot look on sin with a cold indifference. He rejoices, that the Lord reigneth; and his earnest prayer and endeavor are, that *all* may be brought into willing and obedient subjection to the divine authority. They who love God as their Father in heaven, cannot but be grieved that others forget and dishonor him — that they treat his word with lightness and neglect — that they fearlessly break his laws, and wantonly profane his holy name, as though there was no God, or as though he was utterly unworthy of their reverence. The friend of truth hates and abhors lying. The righteous soul mourns over scenes of injustice and oppression. The pure mind, the chaste heart, the tender conscience, loathe those polluted streams, at which the dissolute vainly think to quench their burning desires. Those who love religion are pained, when others treat it with mockery and scorn. They who are faithful followers of Jesus Christ, cannot observe those who are enemies

to or regardless of him, without being moved to pity, — without being moved to fervent and daily prayer to the Father of mercies, that he would revive his work; and that the works of darkness, superstition and sin may cease. Good men, in every age, beholding so many signs of depravity and wickedness around them, have anxiously labored for a revival and reformation; have anxiously and constantly labored, that virtue, piety and truth might prevail and triumph universally.

Though we live in a land where much is said and professed to be done about revivals, yet comparatively little has been effected. Wrong notions have been often entertained about religion, and about revivals of religion; — how they may be promoted, or expected; what means, and agents, and instruments are to be sought and employed; and what should be their fruits. There has been a great deal of ignorance and delusion, (to use the softest names,) manifested on this subject, both by friends and opposers of revivals.

Good impressions and professions have not always been followed by good practice; nor have convictions of sin been always followed by a persuasion to forsake it. Awakenings have not always been fruitful in revivals; nor have revivals always been followed by that general reformation of dispositions and morals, which was desirable. But, no doubt, in these revivals, partial and defective as they are, some have received impressions which time has made deeper — have formed resolutions, which are carried into practice — have made professions and engagements, to which, in some humble degree, they continue faithful and true. No doubt, some can date their conversion from these seasons of unu-

sual excitement and attention to religion. No doubt, also, that some others, who were not deemed hopeful subjects of renewing grace, have been rendered more thoughtful, inquiring and serious. But still the revival passes, and the reformation too, as it is often styled, — and much yet remains, which calls aloud for reform.

Often the revival proves but the breaking out of secret enmities and plots, a revival of bad passions, an awakening of unholy tempers and feelings, a revival of party spirit. Often the revival is attended with much noise and tumult — with folly, superstition, wildness, extravagance, enthusiasm, phrenzy and delirium. It is often attended with a great deal of disorder, with negligence of other duties, with unsuitable exposures and unseasonable exercises. There is often a great deal of imprudence and impropriety, of intermeddling and indecorum. There is much evil speaking, censoriousness, pride, vanity, ambition, arrogance, taking unwarrantable liberties with the persons, consciences, feelings and faith of others.

The zeal that is sometimes most apparent is not according to knowledge or discretion. There are rivalships, strifes, debates, slanders, evil surmises, backbiting and tattling. A great deal of heat with but little light; a great deal of warmth, and but little charity. Admit that the passions and feelings have been aroused by religion; yet it is too manifest that they are not under the control and government of religion. And while some are discovering so much ardor in producing and carrying on a revival, as it is called, others take different ground; one views the scene as an idle spectator, another with disapprobation or disgust; a third, with profane mirth; while others engage as

immoderately in opposing and counteracting the efforts of obtrusive or misguided christians. And the consequences of these revivals often are strifes, divisions and separations. No revival of peace and charity; but of their opposites. Domestic harmony is disturbed; social intercourse is interrupted. The religious heat has occasioned a coldness in the parental, filial and friendly affections. The revival of piety, if piety has taken any root, has been attended with much theological controversy and hatred, and led to the formation of new societies, and the erection of new churches. Altar is set up against altar; and a religious war is carried on within the narrow limits of a country town, or village.

I said that these revivals were not always followed by that reformation of dispositions and morals, which was desirable and needful. Those who have been the instruments and subjects of them, have too often discovered a proneness to dictate, to domineer, to dogmatize, to censure and condemn, to exalt themselves into standards of truth and piety; and to accuse their brethren of heresy and infidelity, and to deny them the christian name, because they differ from them, and because they will not adopt their creed and course of conduct in regard to the revival system in operation. The minds of the ignorant, weak and credulous are filled with scandal, prejudice and superstition. They are taught to cherish most unworthy opinions and feelings towards good and honest men, who deserve their regard and gratitude. A spirit of intolerance and bigotry is let loose upon society; and there is often discoverable a sad want of moral feeling and principle. Yes, I repeat it, a want of moral feeling and principle. And I believe that it not unfrequently hap-

pens, that in these seasons of excitement the number of the open enemies and despisers of religion is increased.

I should rejoice in a revival of pure, christian religion, the fruits of which should be repentance of sin, amendment of life, a living, an active, a charitable faith,— gentle dispositions, a peaceable temper, a meek and quiet spirit, a sober and humble conversation, — where love to God should be accompanied with good will and generous conduct towards men. For, there is a pressing need of a revival of vital, inward and practical religion, even in this land of gospel light and civil liberty. There is a great deal of ignorance and vice, error and sin. How many there are in the most degrading bondage! The slaves of appetite and passion! The servants of sin in its most odious and repelling forms! How many, instead of glorying in the cross, glory in their shame! and mind earthly and sensual, instead of heavenly things! There are not only the evils of drunkenness, indecent, lewd and profane speech, to be bewailed and corrected, but there is also a prevailing disregard for the sabbath, and for the ordinances and institutions of the gospel. I fear that the number of reverent and humble worshippers has not increased in proportion to the multiplication of churches, sects and religious advantages. There is a great deal of pride, envy, animosity, railing and reviling — a great deal of intolerance, party zeal and uncharitableness, which cry aloud for reform. It must be obvious to the most careless observer, unless his own inflamed passions have made him blind, that there is much that is wrong somewhere.

The hostilities of contending parties, let the professed object of them be what it may, often

assume a most alarming and fearful aspect. There is a lamentable want of vital piety, of pure christianity, of the humble, self-denying, self-crucifying spirit of the gospel — of that religion of the heart which draws us nearer to God by faith, devotion and obedience, and nearer to one another by condescension and love.

Let it be our daily, earnest prayer at the throne of grace, 'O Lord, revive thy work! thy kingdom come, thy will be done on earth as it is done in heaven!'

And while we thus fervently pray for a general revival, let us show the consistency and sincerity of our prayer, by engaging with heart and hand in the same work ourselves. Let us pray and labor for a revival of religion in our own hearts, in our own families, and in the place where Providence has cast our lot.

But let me first describe the kind of revival I would encourage. I would send for no foreign aid. No son of thunder, no zealot, should be sought out and ushered into our dwellings, to darken, distract and divide their artless and unsuspecting inmates. No. We would depend upon our own resources and exertions, and the help and blessing of heaven. I would appoint no anxious, no inquiry, no 'whispering' meetings. We might occasionally have conferences and lectures for prayer and religious improvement; but we would lay no peculiar stress on these; and if we found them abused and perverted, and productive of disorder and dissension, we would entirely omit them.

But there should be a more constant, diligent, and general attention to the common and stated means of grace. We would exhort each other to a greater carefulness in keeping the sabbath

holy to the Lord, and profitable to our own souls. We would be earnest to devote it to reading the scriptures and good books, which would make us wiser and better; to reflection, meditation, self-examination and prayer; to the moral and religious instruction of those intrusted to our protection and guidance; and also to a regular and constant attendance on public worship. No small and trifling excuse should prevent our appearing in the courts of our God to unite with his people in offering the morning and evening sacrifice. And we would engage in the exercises of the day with desires and resolutions to be benefited by the services — to grow in christian knowledge and christian piety.

We would endeavor to be more wise and prudent in the employment of our time and thoughts; and to carry the principles and precepts of religion into all the business of life. We would endeavor to introduce order and regularity in all our temporal affairs, and so to arrange our work, that one duty should not interfere with another; and that some portion of each day should be consecrated to the worship of God, and to the reading of his word. We would make it our study and care to break up bad habits and customs, and form good ones. We would pay particular attention to the cultivation of the heart and mind, so that the one should be the seat of holy and kind affections and dispositions; and the other should be enlarged and enlightened with just views of religion, and the various duties of our respective stations. It should be our care to keep our desires, passions and appetites within gospel bounds; to practise self-restraint and self-government, and to increase our moral courage and power.

We would look with a friendly and parental eye

on the children and youth; impress them early with a sense of their dependence and accountableness; preserve their sensibility and ingenuousness; form them to sober and industrious habits; have their minds stored with useful knowledge; have the truths and duties of the gospel kindly pressed upon their memory and observance; have them duly fortified against the influence of bad example, and prevented from corrupting each other. We would show a friendly concern for the temporal and eternal welfare of those in our service, and those whom Providence has placed within the reach of our counsel and influence.

We would labor that the revival should becmoe general; shedding its influence on that part of society, which is too apt to be overlooked or given up as hopeless. With the careless and vicious we would use the language of counsel, caution, and candid expostulation, rather than of harshness and upbraiding; proving our earnestness and sincerity in their reform by the rational and mild measures which we employ to effect it. Everything should be conducted with deliberation, with gentleness and patience; so that pride, selfishness, artifice, ambition and extravagance might be suppressed and avoided. No encouragement should be given to a morbid and distempered state of the feelings, — to gloom and melancholy, — or to phrenzy and fanaticism. We would aim at a healthy, manly, flourishing, steady, cheerful piety. We should make but little account of transports, raptures and fervors; but should chiefly regard the heart and character.

The plain and practical doctrines of the gospel we should strive to teach in their simplicity and power, that every one might have a living, a strong and an active faith.

A fondness for dispute, and for indulging in subtle and refined speculations on opinions and questions, which often gender strife and disunion, would be discountenanced. It would be our aim, not to perplex and distract each other's mind, but to improve and cheer each other's heart. The evidences of piety that we should seek and approve, would be a sober, righteous and godly life. Those who had made most progress in religion, should manifest it by their meekness, prudence, condescension, usefulness, and devotion to the cause of Christ. It would be expected that such would by their counsels, and still more by their example, encourage and persuade others to a more cheerful and constant piety. We should be earnest to give the impression, and make it a prevailing one, that nothing makes one so amiable and happy as true religion, fixed in the heart, and interwoven with all the feelings and expressed in all the life; and that no one has so much reason for cheerfulness and joy as the humble and devout Christian.

Great attention should be paid to the rising generation. A Sunday school should be opened for the benefit of children and youth, so that they might grow in knowledge and piety as they grow in age; and instruction in the Scriptures should be given to the more advanced, so that they might become skilful teachers of the young. A Library of good and useful books, adapted to their capacities and attainments, should be collected, so that they might early acquire a love of reading, and the habit of thinking and reflecting. A proper season should be scrupulously devoted to their schooling, and care be taken, that the time might not be wasted nor misemployed.

We should try to promote domestic peace and prosperity; and to this end, among others we

should exhort parents to the reading of the scriptures, and to the worship of God daily in their families; and those who are diffident of their own abilities, should be encouraged to use forms of prayer composed for that purpose.

You will readily perceive that such a revival would be a progressive work. Time, patience and perseverance would be required to accomplish it. And all these things should be done without clamor, and noise, and contention, and parade, and affectation of display; without publishing in the religious journals of the land, that we were at length convinced that a sinful life is not the most glorious, nor the most rational, nor the most happy nor the most safe. The only way in which it should be known that there was a revival of religion among us should be by the peace, the tranquillity, the mutual repect and good will which would reign among us; by the order and economy of our households; by our regularity in attending public worship; by the decency and devotion, which should mark our conduct in the temple of God; by our readiness to assist the poor and distressed, and to sympathise with the afflicted; by our making religion an inward, vital, operative principle; by a spirit of candor and catholicism towards other denominations, not denouncing all others as apostates and deceivers, whose opinions might vary from our own; but mindful of our own liability to error, being humble, patient, and praying for all, that they may come to a knowledge of the truth, and that none may hold the truth in unrighteousness, but walk in it and be sanctified by it.

For such a revival I would pray and labor;—a revival which should lead to reformation; to a general diffusion of light and knowledge; to a

general observance of the institutions and ordinances of the gospel; to a general practice of the duties of virtue and piety; to the formation of industrious, sober, and religious habits; to the strengthening of all the moral, social, and pious feelings; and to the furtherance of union, peace and charity.

And may not this be accomplished, nay, must it not be accomplished, if at all, in a noiseless, silent, mild manner? — without running to and fro, and going from house to house; without multiplying meetings, which interrupt domestic order, and interfere with other and important duties? You can read at home. You can pray in solitude. Your heavenly Father seeth in secret. You have your families about you. Let your own house be a Bethel to you: — a place, where prayer is wont to be made. You wish to know what you must do to be saved. Can you not search the Scriptures? Can you not attend public worship on the sabbath; and be furnished with instruction for the week? On other days I should expect you would grow more in grace and goodness by a conscientious and diligent regard to your several duties, by self-examination, watchfulness, occasional retirement, meditation, reflection, and prayer; by acquiring the habit of frequently lifting up your souls to God in silent devotion; by cherishing a sense of his universal presence; — I should expect you would make greater progress in the divine life by chiefly pursuing this course, than by one more ostentatious and deceptive, which is often adopted.

The objections I have to the course often pursued are, in part, these. Many people are poor, and want their time to provide for their necessities. They might think deeply and profitably on

religion while attending to their labor; but they cannot attend to their labor while attending these meetings. Many are feeble, and ought not to expose themselves as they often do. And if neither poverty nor ill health required their staying at home; still, that time might more wisely be, frequently, devoted to acts of benevolence and mercy; to taking care of the sick, to searching out and relieving their many wants, to looking into the circumstances of the modest poor, supplying their need, furnishing them with work, making them garments, and rendering their condition comfortable. With such sacrifices, we may be sure, God is well pleased.

Another objection is, it keeps the members of families divided and scattered, and at those very seasons, and in those very services, wherein it is most decent and desirable that they should be together.

And besides these things; those who attend these meetings, frequently, are apt to acquire a love of novelty and excitement. Their feelings and passions gain the ascendancy, and their religion becomes unsteady and fluctuating. They are apt to form wrong notions of piety and of the christian character. They are apt to mistake a warm temperament for a sanctified heart, — and a flaming zeal, or readiness in speech and prayer, for a gracious spirit. And not only so; but those who are most abundant in exhortation and prayer in these meetings are, sometimes, men of very doubtful piety, or, at least, they show but very little of it. To say nothing of their ignorance, which should keep them humble and silent, they are, at times, extremely officious, censorious, arrogant and dogmatical; poor guides to those, who are hungering for the bread of life, and desiring

to resemble the meek and lowly Jesus. I have nothing against conferences and prayer meetings when they are conducted as they should be, and when they are kept in the subordinate place to which they belong. But I do not consider them, certainly not a frequency in them, indispensable to a reformation, if virtue and piety be the real object of it.

Such a revival, as I have attempted to describe, I am friendly to. But I have regarded with rather an anxious than a joyful eye, not a few of those religious excitements, which have been sounded through the land as revivals and reformations. True religion is to make us calm, kind, good, peaceable, peaceful, humble, useful and steadily pious men.

One of the great questions now is, — Are you a friend to revivals? After the above explanation, I say, — Yes: I am a friend to revivals, — to an increased attention to religion — to a daily growth in piety and virtue, — to a general spread and prevalence of the gospel, till all shall be 'created anew in Christ Jesus.' We have none of us done all we could and ought for the cause of Christ; and some, I fear, have thought very little of him, who thought of, and even died for them! Let it be the serious endeavor of each one to mend *one* — to make religion an all-important and personal concern; and in so doing, he would do much by his example and influence to encourage and edify others. Let me entreat you to consider these things, and may God give you wisdom to know, and hearts to love him, and to abound in the work of the Lord!

HYMN.

God of mercy! God of love!
Hear our sad repentant song;
Sorrow dwells on ev'ry face,
Penitence on ev'ry tongue.

Deep regret for follies past,
Talents wasted, time misspent;
Hearts debas'd by worldly cares,
Thankless for the blessings lent;

Foolish fears, and fond desires,
Vain regrets for things as vain;
Lips too seldom taught to praise,
Oft to murmur and complain;

These and ev'ry secret fault,
Fill'd with grief and shame we own;
Humbled at thy feet we lie,
Seeking pardon from thy throne.

God of mercy! God of grace!
Hear our sad repentant songs;
O! restore thy suppliant race,
Thou to whom all praise belongs.

TO THE PATRONS AND FRIENDS OF THE COLLEGE.

It is now very generally known, that the Trustees of the College, at their annual meeting, in July last, passed resolutions, by which the Professorship of "Chemistry, Mineralogy and the application of Science to the Arts," was abolished, and the late incumbent, the Rev. Benjamin Hale, ceased, of course, to be a member of the Faculty.

The resolutions, (already published by Mr. Hale and his friends) are as follows.

Whereas the interests of this college, in the judgment of this Board, require an enlargement of the department of mathematics and natural philosophy, and the appointment of an adjunct professor; and whereas the appointment of such a professor would supersede the necessity of a professor of chemistry, inasmuch as all the instruction given in that department could be given by the professors of mathematics and natural philosophy; and whereas the income of the professorship of chemistry would enable this Board to effect such a desirable arrangement:

Resolved, That the vote of this Board, passed at its annual meeting in August, A. D. 1820, regulating the department so far as relates to the establishment of a professorship of chemistry, mineralogy, and the application of science to the arts, be, and the same is hereby repealed; and that the said professorship in this institu-

tion and in the medical department, be, and the same is hereby abolished.

Resolved, That the medical professors be, and they are hereby authorized, in their discretion, to employ some suitable person to lecture and give instruction in the department of chemistry and mineralogy to the medical students, only during the approaching lecture term in the medical department.

Resolved, That whereas professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, it is recommended to the medical professors in their discretion to employ the said Hale to lecture and give instructions to the medical students only during the approaching lecture term, on such conditions as they in their discretion may think reasonable and proper.

Resolved, That Ira Young, professor of mathematics and natural philosophy, be requested to lecture and give such other instruction to the members of the senior and junior classes in chemistry and mineralogy, as said classes have heretofore received from the professor in chemistry and mineralogy: the said lectures and instructions to be delivered and given, at such times, as the said professor of mathematics, under the direction and with the advice of the faculty, may direct.

Whereas professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, (which office is now abolished) and in that office has had the care and custody of the cabinet of minerals belonging to this institution, therefore

Resolved, That the professor of mathematics and natural philosophy, take the care and custody of the said cabinet, till the further order of this Board.

Attest,

MILLS OLCOTT, *Sec'ry.*

These resolutions, and the occasional notices which have been taken of them in nearly all the papers of the State, have created a good deal of inquiry among the

friends of the Institution, and no little excitement and displeasure, in others. This was natural; it was, undoubtedly, expected by the Trustees. But indiscriminate, unqualified denunciation of the College—the Board, the Faculty, every thing in and about it—was not anticipated. It is impossible that such a measure should, alone, have provoked an assault so unsparing and relentless, upon the official administration and private character of men, respected, by all parties, as far as they are known, for, at least, common intelligence and common virtues; and many of them distinguished, for many years, by the confidence of the friends of civil and religious liberty, education and piety, not only in New England, but throughout the country. It is incredible, that the mere discontinuance of a college professorship, though it has deprived an individual of his place and his salary, should be sufficient to account for all the reproach and malediction which certain editors of public journals have allowed their correspondents to utter on this occasion. It would certainly be difficult to name the instance in which, under the greatest excitement, even political animosity has indulged in so unfounded and ungenerous imputations upon individual character, or a licentious press accumulated falsehood upon falsehood in such a mass of misrepresentation.

What other motives have influenced writers for the papers, it is neither to my purpose, nor to my taste, to inquire. All I wish to say, on this point, is, that the nature of the case, the studious mingling of charges of orthodoxy and political heresy with these complaints, and the fact, that in two, at least, of the papers referred to, the attack upon the college had been com-

menced before the resolutions of the Board were known, clearly prove, that these resolutions are not themselves the origin of that attack, but seized upon, by men who probably care little about Mr. Hale, or his office, as a fortunate occasion for promoting purposes very different from rectifying his wrongs.

Upon such men, at least in their present state of excitement, the writer of these pages, does not expect to exert any influence. He is, however, far from being ready to believe, that the intelligent portion of either of the political parties, in the State, will be found to approve or countenance the aspersions recently heaped upon an institution which has, for three quarters of a century, supplied New Hampshire and New England with many of their ablest and best men, in every department of professional and public life; an institution, which, through all the changes of political influence, has sustained its hold upon the confidence of intelligent parents of every religious sect and each political party, and has, at this moment, and has had, for a long time, if not always, a considerably larger number of pupils, than the State educates at all the colleges. It cannot be that the sons of Dartmouth now filling so many public offices in the State, and maintaining her character for intelligence at home and abroad, can permit themselves so far to forget their own obligations to their alma mater, as to believe it possible, that such things as are asserted of her, can bear even the semblance of truth. They know her better; and she knows them too well, she has too much confidence in the principles, which they have received from her own lips, to distrust or fear them.

The friends of the college, the friends of sound learning and intelligent piety, will not assume that all is

wrong. They will wait for information; and even, should they, at any time, discover error and mismanagement, on the part of the Trustees, or the Faculty, they will be slow to ascribe such things to utter ignorance, or imbecility, or narrow and miserable bigotry.

Such men are not aware how difficult it sometimes is to act with due regard to official responsibilities without seeming unkindness and severity; they see how common it is for Boards of trust to endure abuses and suffer the waste of public funds from the mere dread of giving offence or wounding private feelings.

To such men the writer wishes to communicate what he knows on the subject of the discontinuance of the professorship of chemistry in the college. He would do it in the exercise of no unfriendly feeling towards professor Hale. He knows that gentleman well, and esteems, as much as any man, the traits of character which have secured to him so much good will and affection, wherever he has resided. No man will rejoice more sincerely in his prosperity and happiness, wherever he may reside in future. He is truly happy to learn, that Mr. Hale carries with him from the college the hearty good wishes of all who knew him. Had he not thought fit to give the influence of his own name to the crusade, which is now carried on against the institution he has left, the writer of these pages would have been the last man to utter a word on the subject; he would have been glad to see the Trustees and Faculty and all the friends of the college, content to endure the blast till it has gone by. Least of all would he have taken occasion to reply to any thing said on the subject, after Mr. Hale has left the State, were it not

for the fact, that the letter to the Trustees was not published until the very day before his removal. The statements contained in this communication may be, every one of them, verified by appplication to the Trustees or Faculty of the college. They are not all that might be stated; but all that seem to the writer necessary to vindicate the college from the charge of intolerance and injustice in the recent measures of the Trustees.

It has been frequently asserted that the discontinuance of Mr. Hale's professorship originated with the Faculty. Particular individuals of their number have been named as principally concerned in it; and motives every way unworthy of literary men, or gentlemen, much more of Christians and Christian ministers, have been confidently attributed to them. It has been represented as an act of mean revenge upon an associate in office, for happening to be "the best and most popular of their number." If such allegations could be supposed to need any reply, it is sufficient to say, that, with the exception of the President, who is a family connexion and intimate friend of Mr. Hale, and who, as a member of the Corporation, was, of course, in all their counsels, not a single member of the Faculty, as they expressly assert, knew that any such measure was contemplated; and only one, (to whom it was accidentally mentioned as a fact on the day the resolutions passed) either knew or suspected that any such thing was before the Board, till after their meeting was dissolved.

This circumstance is mentioned, not to exonerate the Faculty from responsibility, but to shew the impossi-

bility that personal jealousy, wounded pride, or disappointed ambition, among his associates, could have had any thing to do with the abolition of Mr. Hale's office. The measure, right or wrong, originated in the Board; a body of men, as disinterested, as far from any personal prejudices in such matters, as any other whatever; men of different professions; coming from different places; well acquainted with public sentiment upon the state of the college, and most unlikely to agree in a measure of so much importance, unless there had appeared to them to be conclusive reasons for it. The meeting was unusually full. The subject was discussed, and deliberately viewed in every possible light. Different courses were compared, and that finally chosen, which seemed likely to secure important objects with the least injury or inconvenience to all parties.

It is one of the subjects of complaint, that Mr. Hale was not permitted to resign. To this it may be replied that the resolutions were, evidently, intended to give him all the advantages of that privilege, and, at the same time, save him the mortification of being *requested* to resign. Under the resolutions it was in his power to retire without public excitement, or disquiet among his friends. Whatever he might have thought of the reasonableness of the change, or of the motives which led to it, it was certainly in his power to acquiesce in it—so to acquiesce in it, that his friends and the public, at large, would have been content. The resolutions cautiously avoid allusion to any thing injurious to his reputation, and place the change upon views of the interests of the college altogether independent of the character or relations of any individual. It cannot be

doubted, that it was in the power of Mr. Hale to prevent every murmur of complaint. His friends might have regretted his separation from the college; but they would never have *complained* of it, had he not himself manifested dissatisfaction. They need not have known that he was aggrieved. Had he been requested to resign, and had he felt disposed, or been advised to resent the request as an "injury and an insult," would it have been difficult to represent such a suggestion as a virtual removal from office? Could he have remained in office after such a request had been made? Could a man, who would choose to resent such a removal, in any form, fail to do so if effected in this form? and could the public be made to see that the thing would be essentially less an injury or an insult, for taking the name of an invitation to resign?

Had Mr. Hale, after the first glow of surprise and and even indignation, looked coolly and prudently at the matter, and made up his mind to say, "Well, I am content, I am wanted elsewhere; I am solicited from various quarters; I have been some time contemplating the entire devotion of myself to the ministry. If the Trustees think this change important to the college, I will yield to it, and make the best of it for myself and them;" had he reasoned thus, the Board would have given him credit for real magnanimity and a true regard for the welfare of the institution. It is the course, no doubt, to which they hoped and expected that his own discretion and good feeling would be likely to lead. He has, however, thought it either not possible, or not proper for him thus to retire from the college; and, unfortunately, and, no doubt, to his own regret and

mortification, has, in fact, been drawn into an association with men, whose disrespect of established institutions of learning and religion he would, by no means, countenance, and in whose ungentlemanly and indecent slander of the college, and especially of the distinguished and most excellent men connected with him in the medical Faculty, he is far from sympathising.

The question, therefore, before those patrons of the college, who know the circumstances of the case, is simply this, whether they ought to see the institution assailed and abused, and Mr. Hale's name made use of to give point and force to this abuse, or state the facts impartially and plainly, and leave them to the candid judgment of the community. No friend of Mr. Hale and of the college can hesitate in deciding this question.

It has been objected, and by the professor himself, that time was not granted him to prepare for so important a change in his affairs—that he was suddenly and unceremoniously thrust out of office, and obliged to sacrifice his property. As matter of fact, the most considerable articles of property, said to have been sold by Mr. Hale on removing, were what chemical apparatus he wished to dispose of, and his house. The former were purchased by the college, at his own price; and the house sold at what is considered its full value, and at as little sacrifice as is common on a man's having occasion to sell, in any circumstances.

It is true, his office was abolished; but he was employed, and in execution of the resolutions of the Board, to lecture to the medical class, the present season—that is, to do all he has ever done, in a whole year, ex-

cept a short period of instruction in college, which instruction he compressed, the last year, into one fortnight. And he has received, with the exception of the $200 heretofore paid for this instruction, the full amount of his salary. He had, therefore, really, a year's notice. In what respect would it have been materially better for him to have been informed in July, 1835, that his office would be discontinued in July, 1836?

Again; it is said, and by Mr. Hale himself, that essential injustice has been done him by depriving him of the charge of the mineralogical cabinet. It is true he has had the care of the cabinet. The building committee, of which he was a member, and on which his taste in architecture was very useful, though but little labor in other respects devolved on him, caused a neat and convenient room to be fitted up for the purpose; and under the superintendence of Mr. Hale, a respectable collection of minerals, considering the time it has been making, has been deposited in it. But great misconception has been produced in the public mind as to the extent of obligation which it owes to him. His own letter seems to confirm this misconception. He gave, it appears, 500 specimens towards the collection. They were thankfully received, no doubt, if not, as has been said, formally acknowledged. But it ought to be understood, that when the $30,000 fund was raised for the college, the professors subscribed from $250 to $500 each. All but Mr. Hale paid in money; he, in minerals, selected from his private cabinet, and valued by himself. This is his donation of 500 specimens. And it has been recently asserted by a college officer, that these same minerals may be bought of the college

for less than half the smallest sum given by any other professor. Two hundred and ninety specimens were presented by professor Hall, late of Middlebury college; one hundred by the Rev. Mr. Goodell, missionary to Syria; nine hundred were purchased of Mr. Cook, of Fryburg, Me. at his own suggestion, and paid for partly by the Trustees and partly by personal friends of Mr. Cook in Boston, on his application. One hundred and forty were presented by gentlemen in Windsor, and believed to have been procured by the agency of a Trustee then residing in that place. Forty were taken from the old college museum; seventy were contributed by students; one was purchased of Mr. Hale for $30—in all, 2041 specimens. The entire number, said by Mr. Hale to be 2300, is represented by other authority to be rather over 2400; leaving less than 400 specimens obtained by presents from gentlemen abroad (of which the writer is knowing to several) and by the personal labors of the professor. Nothing is here said of minerals left by Dr. Dana, though the impression is that some were left by him and went into the present collection. The expense of transportation, and several bills allowed to students for labelling and putting up specimens, have been paid by the college. From these facts, it is difficult to see how the cabinet can be said, with any truth, to be Mr. Hale's, or to have been collected by him at very great expense or trouble.

But it may be inquired, what, after all, are the reasons for the discontinuance of the office? It is not enough that the mode, or circumstances, are not particularly objectionable. Why is the thing done in any mode?

The resolutions set forth two reasons—the saving of money and the "enlarging of the department of mathematics and natural philosophy," that is, the extension of the means of instruction in mathematics and the natural sciences, in the academical department of the college.

The measure was intended to save expense. Changes long contemplated, made a large increase of funds indispensable. The professor of chemistry was receiving, as he says, about $1,275 a year; it has been understood by others to be about $1,400. Take his as the more authentic estimate. For $900 a professor may be obtained, who shall devote the fall term, entirely, to the medical class, and the rest of the year to the same and kindred branches in college; leaving $300, at least, towards defraying the expense of a distinct new professor in the medical department. Thus a new professorship is secured in the institution, and money saved, besides, for other purposes. When such a change could be made, with what propriety could the Board proceed to solicit funds, from the public, to the amount of $12,000 or $15,000 to establish an associate professorship of natural science? Yet such a professorship was rendered indispensable by the increased number of students and the consequent division of the larger classes, and by the demand for more extended instruction in physical science.

This is the second reason for the change. The professor of chemistry and mineralogy has been regarded as a medical professor. Previous to Mr. Hale's appointment, he had nothing to do with undergraduates but to lecture to them in common with the medical

class. He had no instruction in college, and was not considered a member of the college Faculty. The consequence was, that no interest, or next to none, was excited among the students in the natural sciences. Chemistry was indeed summarily taught by the professor of natural philosophy; but nothing of importance was attempted to be made of it. Mr. Hale, to remedy the evil in some measure, was brought into more immediate relation to the undergraduates, in the hope that a different state of things might be produced. He has filled the place eight years, during which the college has been advancing in almost every respect. New edifices have been erected; the course of study revised and enlarged; appropriations made for apparatus and the library; the number of students greatly increased; and the whole aspect of the college, it is well known, very much improved. The Trustees have shown as liberal and as enterprising a spirit, and have taken hold of every improvement suggested, with as ready a mind and as sanguine hope, it may be safely affirmed, as any corporation in New England. But what is the result in the important branches of natural science? Mr. Hale has given his own views of it in the "Valedictory Letter." Let the friends of the college read that letter again, and inquire whether, according to Mr. Hale's own showing, it was not time to look after the department of natural science. It is said that not a single student, in these eight years, has distinguished himself by any zeal or taste for these studies; studies which are attracting attention every where else, and which, indeed, are naturally fitted, beyond almost any others, to awaken enthusiasm in young minds. The fact was well

known and was becoming a standing reproach upon the college in the academies which annually supply it with students. Individuals, this very year, went to Dartmouth to enjoy her other advantages with the avowed intention of leaving, after two years, for the purpose of going elsewhere to receive instruction in these branches. Such being the facts, who does not see the urgent necessity of a change, which should bring a man of suitable qualifications and a passion for such pursuits into immediate connexion with the undergraduates? The college was sending out men every year, well trained in most things—sought after and found qualified to fill important stations in intellectual philosophy, mathematics, and classical literature; but not a man could be found that had caught any enthusiasm in chemistry, mineralogy or geology.

It is intimated in the "Valedictory Letter," that this is the fault of the Trustees. Do the Trustees of Yale, or Amherst, or Bowdoin college, create the interest there taken in the natural sciences? or, is it Silliman, and Hitchcock, and Cleveland? What can Trustees do, but appoint the men, and supply them with means? But, it is intimated, the Trustees have provided no means; "have not taken a scientific periodical," says the Valedictory Letter, "for half a century." And, if not, whose is the fault? Their records contain a standing vote authorising such periodicals to be procured at their expense. This Mr. H. must have heard of. Could the Board do any thing more? Have they not made every appropriation Mr. Hale has asked for? Was he ever stinted?

But it is objected to the measure, that the medical class must inevitably suffer by it. Can it be, that a

gentleman, constantly engaged in teaching and lecturing on chemistry, mineralogy, geology, and the kindred sciences, will be, on that account, less fitted to do justice to the medical class? One would not suppose it any more inconsistent with due preparation for a course of lectures in the medical institution for the professor to be always on the ground, always in some kindred pursuit, than for him to be, spring and summer, engaged in preaching and performing parochial duty in Portland, or Boston, or on a mission among the Episcopal churches of western Massachusetts. Mr. Hale would not say that the three quarters of every year, during which he has been without a college duty, if we except the few exercises he has annually had in chemistry and natural history, sometimes brought within two weeks, and never exceeding six or eight, have been necessary to prepare him for his autumnal lectures, or, to any great extent, actually so employed. The allusion to his ministerial labors, it may be remarked by the way, is not made to censure Mr. Hale; it is simply to show the insufficiency of his reasoning against making the professor of chemistry a college professor, and not a merely medical professor. If Mr. Hale has succeeded in uniting other pursuits, for a considerable part of the year, with his professional duties in the medical school, may not another man hope to be able to combine the habitual instruction of college classes in the various branches of natural science and the more elementary and severer sciences, on which some of these essentially depend, with a course of chemical lectures to students of medicine?

It may, perhaps, be thought unnecessary and scarcely consistent with the professions of friendship for Mr.

Hale, already made, to refer to any thing like complaint of his mode of lecturing. And yet so much has been said of his eminent qualifications for his office, and some of it with such apparent authority, that it may be due to the college, to suggest, what the writer certainly feels great pain in being obliged to say, that Mr. Hale has not been regarded as successful either in opening the great principles of the science in an impressive and exciting manner, or in his experiments. It cannot be concealed—the classes who have gone out from under his instruction know, that he has owed more of the acceptableness of his efforts to his neatness of expression, his ready elocution, his courtesy of manners, than to any thing profound or ingenious, any thing awakening to the intellect or the zeal of students, in his treatment of the delightful and elevating subjects which fall within the range of his professorship. The guarded language of the late singularly unbecoming resolutions of a portion of the medical class, if carefully examined, will itself be seen to indicate a consciousness, how little could be said in this particular respect. Indeed, though it seems not to have been known to the professor, it has been understood by others, that the medical class have, at times, been restrained from open complaint, only by timely suggestions and advice. The difference in point of attendance and of apparent interest when present, between his lectures and those of his associates in the medical Faculty, has been so marked as to have escaped the notice of almost no one, in the least familiar with the course of things during the medical term. But this subject need not be pursued; it is, perhaps, too much matter of mere opinion to have received even so much attention. The writer thinks none the less highly

of Mr. Hale, for his being no enthusiastic naturalist or chemist. He cheerfully admits that the professor possesses enviable literary merits, though he cannot look upon him as in his true sphere in the lecture-room and laboratory. His deficiency is no disgrace, is no proper subject of criticism even, except in as much as it is connected with an employment, for which the writer has no doubt, that Mr. Hale feels very little real passion, and which he relinquishes, so far as mere change of pursuit is concerned, without the slightest regret. He will go into the ministry; and the sincere wish of one, certainly, is, that Providence may make him as happy in that happiest of human callings, as his talents and theological attainments will make him useful to others.

Another subject of a still more delicate character demands attention.

The college has been charged with sectarianism and persecution for religious opinions and modes of worship, in this case. Mr. Hale is an Episcopalian and a clergyman; and has himself evidently the impression, that his office was abolished on that account. The Trustees are understood utterly to deny this charge, and appeal to the whole tenor of their measures and the uniform character of the college to sustain them. In no instance, they say, has it been known that a member of the Faculty, or Corporation, has attempted to convert a student to the denomination by which the college is chiefly patronized, and to which the majority of the Faculty belong. Indeed, it is not known, that more than one individual ever has left another denomination, and become a Congregationalist, during his connection with the institution; and that one was ad-

vised by the Professor of Divinity, to whom he applied for admission to the church, not to offer himself to it. Books on the claims of Congregationalism have not been circulated, nor recommended, and have been, it may almost be said, scarcely seen in the libraries. What has been the fact in regard to Episcopalianism for a few years? The papers have asserted, that "many of the students have been converted to Episcopalianism." The expression exaggerates the truth. *Some*, every year, have of late been converted, it is reported. Books setting forth the claims of the Episcopal Church have become extremely common in college and about it; and have been recommended to the perusal of individuals. Conversation on the subject has been not unfrequently held with the Professor. The precise degree of influence, which he has exerted or attempted to exert, the writer would by no means undertake to measure. That he has obtruded his views on any person is not asserted. He may have done no more than he had a perfect right to do. But it is certain, that reports have come abroad from the institution that have, for several years, excited no little displeasure not only among clergymen but laymen also, in different parts of the State. The impression has been made, that the influence of Mr. Hale, in his office at Dartmouth, was regarded as of importance to the Church of which he is a minister, and was, in this view, a subject of correspondence with gentlemen of standing in that order. It has been stated by one of the Episcopal communion at Hanover, that a certain "Bishop had proposed to Mr. Hale to furnish $5,000 for erecting a church there with an organ." If this be true, it must have been for purposes beyond the

mere accommodation of the "few Episcopalians" in and about the college.

The truth, in matters of this kind, can never be ascertained in minute particulars; the general aspect of things is our only guide. In the present case, it seems to be obvious, that changes have not unfrequently occurred, and that reports were constantly going abroad of an influence calculated to produce them. In this connection it may be stated, that previous to the interview of the President with Mr. Hale, in December last, referred to in the Valedictory Letter, a gentleman of standing in society and acquainted with the current of public conversation, is said to have called upon the President, and remarked to him, that "things were not going well, that Mr. Hale was injuring himself and the college; that it was a subject of remark at the courts; and that something should be done." It should be considered, also, that Mr. Hale is what is called a High Churchman, and holds to the "Divine Right" of Episcopacy;—denies the existence of any other ministry, any other baptism, any other communion, any other church, in the world. With such views, to proselyte were, one would think, very like a duty. And if, as he says, he "thirsted" for the worship of his Church, how natural it must have been to wish for the organization of a church at Hanover, and for fellow-worshippers.

That Mr. Hale states what he thinks, when he disclaims having used any influence whatever on this subject, is readily admitted. His veracity is unimpeachable. That he may have been betrayed into things, of the tendency of which he was scarcely aware, will be easily credited by those who know how difficult it is for prudence to preside over our feelings.

In these circumstances, it is submitted whether the resolutions of the Trustees, so far as they have any bearing on sectarianism, are not in fact and were not intended to be aimed at the prevention of it in the college.

These resolutions have been the more severely censured, in this view of them, "because," it has been asserted, "its funds have almost all come from Episcopalians;" "Its halls are named after Episcopalian benefactors, Dartmouth, Thornton, Wentworth." The latter circumstance certainly proves, that the present Trustees and Faculty, by whom those edifices were named, have no deep-seated antipathy to every thing Episcopal. It may here be mentioned, also, that of the four students mentioned by Mr. Hale as members of his Church, two receive an annual appropriation of $20 each from a college fund raised expressly for assisting candidates for the Christian ministry; another who took his degree in July had been assisted in the same manner; the same is true of others, and, it is hoped, will be true of many more.

The Earl of Dartmouth gave little; his charity was shown in procuring the Royal assent to the charter. Thornton gave liberally; but his principal gift was of the President's house, inherited by Dr. John Wheelock from his father. Wentworth gave 500 acres of land, most of it disposed of early, and probably for small sums. But the main funds of the college are not from Episcopalians. The town of Wheelock, granted by Vermont, and the lands granted by New Hampshire, when Episcopalianism hardly existed in either State, are not Episcopal grants. To the $10,000 fund and the $30,000 a few Episcopal gentlemen, and a few only,

contributed, for the plain reason that there were few in the State to give. Those who gave were generous. The Phillips Fund was not an Episcopal gift. Yet these are the principal funds of the college.

The sum of the matter is this:

A due regard to economy required the Trustees to save to the institution what is equivalent to a foundation for one new professorship.

The state of the natural sciences in college demanded immediate provision for more ample and effectual instruction in those branches to be given to the undergraduates.

And the course of events, however much or little Mr. Hale is to be blamed for it, was fast giving to the college the reputation, abroad, of exerting undue influence upon young men, in circumstances, in which they were ill enabled to investigate the matter thoroughly, to divert them from forms of worship to which they had been bred, and to which the main supporters of the institution are attached.

The Trustees may have erred, in manner and form, on this subject; different persons may think differently of it. Be it that they have; in substance, at least, there can be no room to doubt, the facts of the case do fully justify the measures they have adopted.

It may not be improper to conclude these remarks with some allusion to the present state of the college.

The number of students, according to the last annual catalogue, is 265. Of these, 186 are undergraduates—a larger number, it is believed, than were ever before in the college, at any one time. The majority of these

are said to be young men ,with purposes in a good degree fixed, and characters substantially formed. Their deportment is, in a high degree, regular and gentlemanly; and the amount of study accomplished in a term was never greater, though the use of rewards of merit—all college honors—has been laid aside for nearly two years. The experiment to sustain punctuality and diligence in study by appeals to higher motives and by the annual examinations is, so far, encouraging.

Considerable additions have been made to the library within a few years; and a large appropriation for philosophical and chemical apparatus and for further additions to the library has been lately made by the Board.

At their recent meeting the professorships of rhetorick and of languages were divided, like that of mathematics and the physical sciences; and gentlemen appointed to fill the new offices thus created. The Phillips professorship of theology was, also, filled. The theory and practice of physic was, according to the wishes of Dr. Oliver, separated from physiology, and Dr. Delamater of New York, was chosen to the office of permanent lecturer in that important branch of medical science. It will be gratifying to the public to know that he accepts the appointment. Mr. Edwin D. Sanborn, also, accepts the professorship of languages. The other gentlemen appointed have not yet been publicly named.

Arrangements have, also, been made for securing a suitable person to fill the vacant place in the physical sciences.

Thus it appears, that, amidst the reproaches of the public press, the institution is urging forward its im-

provements; and, if the spirit of enterprise, discovered by its guardians, is duly seconded by the Christian community, the sons of Dartmouth may yet hope for a still higher tone of literary character and purer moral principle within her walls.

The friends of medical science, especially, may be assured that the addition of a new professorship to that department, already so ably sustained by the learned and able men connected with it, will add materially to the advantages for which it has been heretofore distinguished.

Having made these observations, the writer takes leave of the subject, not without earnestly commending it to the consideration of the friends of sound learning and religious liberty in the State.

ALUMNUS.

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